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THE WORKES OF THAT FAMOVS AND VVORTHY MINISTER OF CHRIST in the Vniuerſitie of Cambridge,

Mr. WILLIAM PERKINS.

K

THE FIRST VOLVME:

Newly corrected according to his owne Copies.

WITH DISTINCT CHAPTERS, AND CONTENTS OF euery Booke, and two Tables of the whole: one, of the matter and queſtions, the other of choice places of Scripture.

Iſa. 57. 1.

The righteous periſheth, and no man conſidereth it in heart: mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.

2. Pet. 1. 15.

Neuertheleſſe, I will indeauour alwaies, that ye alſo may be able to haue remembrance of theſe things after my departing.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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the Vniuerſitie of Cambridge.
1612.

And are to be ſold at his houſe in Trinitie Lane.

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The Printer to the Reader.

I *SVPPOSE it altogether needleſſe (Chriſtian Reader) by commending* M. William Perkins, *the Author of this Booke, to wooe your holy affection, which either himſelfe in his life time by his Chriſtian conuerſation hath woon in you, or ſithence his death, the neuer-dying memorie of his excellent knowledge, his great humilitie, his ſound religion, his feruent zeale, his painefull labours, in the Church of God, doe moſt iuſtly challenge at your hands. Onely in one word I dare be bolde to ſay of him, as in times paſt* Nazianzen *ſpake of* Athanaſius. His life was a good definition of a true Miniſter and preacher of the Goſpell. *And needleſſe alſo is it (if not iniurious) by praiſing of his learned and godly writings, to thinke to incline your better iudgement, which in ſo holy a ſubiect (as is the body of Diuinitie, and principles of Religion) I dare not ſuſpect to be vnſetled; and in ſo eaſie a methode and familiar a ſtile, which he vſeth in them both, I am ſure can hardly miſcarrie. Such is his loue to all, that, as for the matter of his doctrine, he contenteth and ſatisfieth the moſt learned: ſo for the manner of his deliuering the ſame, hee condeſcendeth to the capacitie of the meaneſt of Gods children. I here once more preſent vnto you the workes of this worthy man. Reade them diligently, and iudge of them freely. I doubt not but in your exacteſt cenſure, you will conſpire with thoſe learned Men, who, for the profitable inſtruction they containe in all, or the moſt points of Chriſtianitie, for the more common good of the Church of God, haue deemed them worthie their godly labours, by tranſlating them into diuerſe languages, w into Latin, Dutch, Spaniſh, &c. A thing not ordinarily obſerued in other writings of theſe our times.*

Concerning this new Edition, if you aske, why I haue not added thoſe other Treatiſes of his, which haue beene publiſhed ſince the former Impreſſion? I anſwer, it is not done without the aduice of graue and learned men, in two reſpects: Firſt, to ſet a difference (as indeed there is great oddes) betwixt thoſe bookes which the Author himſelfe yet liuing, by his owne care, not onely in the penning, but likewiſe in the correcting of the ſame, did ſet forth: and thoſe other which are Poſthumi, *that is, borne after his death, gathered and collected by others: Such as are theſe following:*

1. Vpon three chapters of the Reuelation.
2. Sathans Sophiſtrie.
3. Vpon the Epiſtle of Saint Iude.
4. The dignitie of the Miniſterie.
5. Vpon the eleuenth chapter to the Hebrewes.
6. Vpon three chapters of S. Matthewes Goſpell, &c.

Secondly, becauſe I haue remaining by me, ſo many other Treatiſes in diuers prints and formes of the ſame Authours owne collection, which I purpoſe (by Gods permiſſion) to ſet forth, as will amount to a ſecond Volume equall to this, if not bigger.

In the meane time, what heretofore I haue wiſhed concerning ſuch as haue the intereſt in thoſe After-births, viz. *that they would agree likewiſe, to draw them all into one Volume, that ſo they that take delight in* M. Perkins *his writings, might with leſſe labour of their owne, attaine to the compleate body of his ſtudies: it being alſo more conuenient for their vſe, to haue them rather compacted in one Volume, then ſcattered into diuers parcels of diuers formes: I now vnderſtand, is effected, and nothing henceforth to be added. Thus with promiſe to make all poſſible expedition in ſetting forth the ſecond Volume of his workes: I commend this to your diligent reading, my endeauours to your charitable conſtruction: and vs all to the bleſſing and holy protection of Almightie God.* From London this 15. of December. 1612.

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OR
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A REFORMED CATHOLIKE:
OR,
A Declaration ſhewing how neere we may come to the preſent Church of Rome *in ſundrie points of Religion: and wherein we muſt for euer* depart from them.

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◆

THE
FOVNDATION OF CHRISTIAN RELIGION,
Gathered into ſixe Principles.

And it is to be learned of ignorant people, that they may be fit to heare Sermons with profit, and to receiue the *Lords Supper with comfort.*

PSAL. 119. 130.
The *entrance* into thy words ſheweth light, and giueth vnderſtanding to the *ſimple.*

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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1612.

TO ALL IGNORANT PEOPLE that deſire to be inſtructed.

P*OORE people, your manner is to ſooth vp your ſelues, as though ye were in a moſt happie eſtate: but if the matter come to a iuſt triall, it will fall out farre otherwiſe. For you leade your liues in great ignorance, as may appeare by theſe your common opinions which follow;*

1 That faith is a mans good meaning, and his good ſeruing of God.

2 That God is ſerued by the rehearſing of the tenne commandements, the Lords Prayer, and the Creede.

3 That ye haue beleeued in Chriſt euer ſince you could remember.

4 That it is pittie that he ſhould liue which doth any whit doubt of his ſaluation.

5 That none can tell whether he ſhall bee ſaued or no certenly: but that all men muſt bee of a good beliefe.

6 That howſoeuer a man liue, yet if hee call vpon God on his death-bedde, and ſay, *Lord haue mercie vpon me*, and ſo goe away like a lambe, he is certainely ſaued.

7 That if any be ſtrangely viſited, he is either taken with a planet, or bewitched.

8 That a man may lawfully ſweare, when he ſpeakes nothing but the truth, and ſweares by nothing but that which is good, as by his faith, or troth.

9 That a preacher is a good man no longer then hee is in the pulpit. *They thinke all like themſelues.*

10 That a man may repent when he will, becauſe the Scripture ſaith; *At what time ſoeuer a ſinner doth repent him of his ſinnes, &c.*

11 That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12 That ye can keepe the commaundements, as well as God will giue you leaue.

13 That it is the ſafeſt to doe in Religion as moſt doe.

14 That merrie ballads and bookes, as *Scoggin, Beuis of Southhampton, &c.* are good to driue away the time, and to remooue heart-qualmes.

15 That ye can ſerue God with all your hearts, and that ye would be ſorrie elſe.

16 That a man neede not heare ſo many Sermons, except he could follow them better.

17 That a man which commeth at no Sermons, may as well beleeue, as hee which heares all the Sermons in the world.

18 That ye know all the Preacher can tell you. For he can ſay nothing, but that euery man is a ſinner, that we muſt loue our neighbours as our ſelues, that euery man muſt bee ſaued by Chriſt: and all this ye can tell as well as he.

19 That it was a good world, when the olde Religion was, becauſe all things were cheape.

20 That drinking and bezeling in the ale-houſe or tauerne, is good fellowſhippe, and ſhewes a good kinde nature, and maintaines neighborhood.

21 That a man may ſweare by the Maſſe, becauſe it is nothing now, and byr Lady, becauſe ſhee is gone out of the Countrey.

22 That euery man muſt be for himſelfe, and God for vs all.

23 That a man may make of his owne whatſoeuer he can.

24 That if a man remember to ſay his prayers euery morning (though hee neuer vnderſtand them) he hath bleſſed himſelfe for all the day following.

25 That a man praieth when he ſaith the ten commaundements.

26 That a man eates his Maker in the Sacrament.

27 That if a man be no adulterer, no thiefe, no murtherer, and do no man harme, he is a right honeſt man.

28 That a man neede not haue any knowledge of religion, becauſe he is not booke-learned.

29 That one may haue a good meaning, when hee ſaith and doth that which is euill.

30 That a man may goe to wizzards, called wiſe men, for counſell: becauſe God hath prouided a ſalue for euery ſore.

31 That ye are to be excuſed in al your doings, becauſe the beſt men are ſinners.

32 That ye haue ſo ſtrong a faith in Chriſt, that no euill companie can hurt you.

Theſe and ſuch like ſayings, what argue they but your groſſe ignorance? Now where ignorance raigneth, there raignes ſinne: and where ſinne raignes, there the diuell rules: and where he rules, men are in a damnable caſe.

Ye will reply vnto mee thus: that ye are not ſo bad as I would make you. If need be you can ſay the Creede, the Lords prayer, and the tenne Commaundements: and therefore ye will be of Gods beliefe, ſay all men what they will, and you defie the diuell from your hearts.

I anſwer againe, that it is not ſufficient to ſay all theſe without booke, vnleſſe ye can vnderſtand the meaning of the words, and be able to make a right vſe of the commandements, of the Creed, of the Lords praier, by applying them inwardly to your hearts and conſciences, and outwardly to your liues and conuerſations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and ſound repentance: here I haue ſet downe the principall points of Chriſtian religion in ſixe plaine and eaſie rules: euen ſuch as the ſimpleſt may eaſily learne: and hereunto is adioyned an expoſition of them word by word. If ye do want other good directions, then vſe this my labour for your inſtruction. In reading of it, firſt learne the ſixe principles: and when you haue them without booke, and the meaning of them withall, then learne the expoſition alſo: which beeing well conceiued, and in ſome meaſure felt in the heart, ye ſhall be able to profit by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechiſme, namely, the ten Commaundements, the Creede, the Lords prayer, and the inſtitution of the two Sacraments, ſhall more eaſily be vnderſtood.

Thine in Chriſt Ieſus,

William Perkins.

THE FOVNDATION OF CHRISTIAN Religion, gathered into ſixe Principles.

The firſt Principle.

Queſtion.

WHAT doeſt thou beleeue concerning God?

A. There is one God, Creator and Gouernour of al things, diſtinguiſhed into the Father, the Son, and the holy Ghoſt.

Proofes out of the word of God.

1. There is a God.

For the inuiſible things of him, that is, his eternal
power and Godhead, are ſeene by the creation of Rom 1.20.
the world, beeing conſidered in his workes, to the intent,
that they ſhould be without excuſe. Neuertheleſſe,
B *he left not himſelfe without witneſſe, in that he*
did good, and gaue vs raine from heauen, and fruitfull Act.14.17.
ſeaſons, filling our hearts with food and gladnes.

2. This God is one.

Concerning therefore meate ſacrificed to Idols. 1,Cor.8 4
wee know that an Idol is nothing in the world: and
that there is none other God but one.

3. He is Creator of all things.

In the beginning God created the heauen and
the earth. Geneſ.1.1.
Through faith wee vnderſtand, that the world Hebr.11.3.
was ordained by the word of God: ſo that the things
which we ſee, are not made of things which did appeare.

C 4. He is gouernour of all things.

The eyes of the Lord in euery place beholde the Prou.15.3.
euill and the good.
Yea, and all the haires of your heads are numbred. Mat,10.30

5. Diſtinguiſhed into the Father, the Sonne, and the holy Ghoſt.

And Ieſus when he was baptized came ſtraight
out of the water: and loe, the heauens were opened
vnto him, and Iohn ſawe the ſpirit of God deſcending Math.3.16
like a Doue, and lighting vpon him.
And loe a voice came from heauen, ſaying, This
is my beloued Sonne, In whome I am well pleaſed. Verſe 17.
For there are three which beare record in heauen, 1,Ioh.5.7.
D *the Father, the Word, and the holy Ghoſt: and*
theſe three are one.

The ſecond Principle.

Q. VVhat doeſt thou beleeue concerning man, and concerning thine owne ſelfe?

A. All men are wholly corrupted with ſin through *Adams* fall, and ſo are become ſlaues of *Satan*, and guiltie of eternall damnation.

1. All men are corrupted with ſinne.

As it is written, there is none righteous, no Rom.3.10.
not one.

2. They are wholly corrupted.

Now the very God of peace ſanctifie you throughout,
and I pray God that your whole ſpirit, and ſoule, 1,Theſ.5.23
A *and body, may be kept blameleſſe vnto the comming*
of our Lord Ieſus Chriſt.
This I ſay therefore and teſtifie in the Lord,
that ye henceforth walke not as other Gentiles Eph.4.17.
walke, in vanitie of their minde.
Hauing their cogitation darkened, & being ſtrangers
frō the life of God, through the ignorance that Verſe 18.
is in them, becauſe of the hardneſſe of their heart.
When the Lord ſaw that the wickedneſſe of man
was great in the earth, and all the imaginations of
the thoughts of his heart, were only euill continually. Gen.6.5.

3. Through Adams fall.

Wherefore, as by one man ſinne entred into the
world, and death by ſinne, and ſo death went ouer Rom.5.12.
B *all men, for ſo much as all men haue ſinned.*

4. And ſo are become ſlaues of Sathan.

Wherein in time paſt ye walked according to the Eph.2.2.
courſe of the world, and after the Prince that ruleth
in the ayre, euen the ſpirit that now worketh in the
children of diſobedience.
For as much then, as the children were partakers
of fleſh and bloud, he alſo himſelfe likewiſe took part Hebr.2.14.
with them, that hee might deſtroy through death,
him that had the power of death; that is, the diuell.
In whome, the God of this world hath blinded
the minds, that is, of Infidels, that the light of the 2.Cor.4.4.
glorious Goſpell of Chriſt, which is the image of
C *God, ſhould not ſhine vnto them.*

5. And guiltie of eternall damnation.

For as many as are of the workes of the law, are
vnder the curſe: for it is written, Curſed is euery Galat.3.10.
man that continueth not in all things, which are
written in the booke of the law, to doe them.
Likewiſe then, as by the offence of one, the fault
came on all men to condemnation: ſo by the iuſtifying Rom.5.18.
of one, the benefit abounded toward all men, to
the iuſtification of life.

The third Principle.

Q. What means is there for thee to eſcape
D this damnable eſtate?

A. Ieſus Chriſt, the eternall Sonne of God, being made man by his death vpō the Croſſe, and by his righteouſnes, hath perfectly alone by himſelfe accompliſhed all things that are needfull for the ſaluation of mankind.

1. Chriſt Ieſus the eternall Sonne of God.

And the Word was made fleſh, and dwelt among
vs, and we ſaw the glorie thereof, as the glorie of Ioh.1.14.
the onely begotten (Sonne) of the Father, full of
grace and truth.

2. Being made man.

For he in no ſort tooke the Angels, but he tooke Heb.2.16.
the ſeed of Abraham.

3. By his death vpon the Croſſe.

But hee was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed. Eſa.53.5.

4. And by his righteouſneſſe.

For as by one mans diſobedience, many were made ſinners; ſo by the obedience of one ſhall many alſo be made righteous. Rom.5.19.

For hee hath made him to bee ſinne for vs, which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him. 2.Cor.5.21.

5. Hath perfectly.

Wherefore he is able alſo perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them. Heb.7.25.

6. Alone by himſelfe.

Neither is there ſaluation in any other: for among men there is giuen none other name vnder heauen, whereby we muſt be ſaued. Act.4.12.

7. Accompliſhed all things needfull for the ſaluation of mankinde.

And hee is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole world. 1.Ioh.2.2.

The fourth Principle.

Q. But how maiſt thou bee made partaker of Chriſt and his benefits?

Anſw. A man of a contrite and humble ſpirite, by faith alone apprehending and applying Chriſt with all his merits vnto himſelfe, is iuſtified before God and ſanctified.

1. A man of a contrite and humble ſpirit.

For thus ſaith he that is high and excellent; He that inhabiteth the eternitie, whoſe name is the Holy one, I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirite, to reuiue the ſpirite of the humble, and to giue life to them that are of a contrite heart. Eſay.57.15.

The ſacrifices of God, are a contrite ſpirite, a contrite and a broken heart, O God, thou wilt not deſpiſe. Pſal.51.17.

2. By faith alone.

As ſoone as Ieſus heard that word ſpoken, hee ſaid vnto the ruler of the Synagogue, Be not afraid, onely beleeue. Mar.5.36.

So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne, and when a ſerpent had bitten a man, then he looked to the Serpent of braſſe, and liued. Num.21.9

And as Moſes lift vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lifted vp. Ioh.3.14.

That whoſoeuer beleeueth in him, ſhould not periſh but haue eternall life. Verſ.15.

3. Apprehending and applying Chriſt with all his merits vnto himſelfe.

But as many as receiued him, to them he gaue power to be the ſonnes of God, to them that beleeue in his name. Ioh.1.12.

And Ieſus ſaide vnto them; I am the bread of life, he that commeth to me, ſhall not hunger, and hee that beleeueth in me, ſhall neuer thirſt. Ioh.6.35.

4. Is iuſtified before God.

For what ſaith the Scripture; Abraham beleeued God, and it was counted to him for righteouſneſſe. Rom.4.3.

Euen as Dauid declareth the bleſſedneſſe of the man, vnto whome God imputeth righteouſneſſe, without workes: ſaying. Verſ.6.

Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered. Verſ.7.

5. And ſanctified.

And hee put no difference betweene vs and them, after that by faith hee had purified their hearts. Act.15.9.

But ye are of him in Chriſt Ieſus, who of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption. 1.Cor.1.30.

The fifth Principle.

Q. What are the ordinarie or vſuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the word, and increaſeth daily by it: as alſo by the adminiſtration of the Sacraments and prayer.

1. Faith commeth onely by the preaching of the word, and increaſeth daily by it.

But how ſhall they call on him, in whome they haue not beleeued: how ſhall they beleeue in him, of whom they haue not heard? And how ſhall they heare without a Preacher? Rom.10.14. *Where there is no viſion, the people decay: but he that keepeth the law is bleſſed.* Prou.29.18.

My people are deſtroyed for lacke of knowledge: becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt be no Prieſt to mee: and ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children. Hoſ.4.8.

2. As alſo by the adminiſtration of the Sacraments.

After hee receiued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of faith, which hee had when hee was vncircumciſed, that hee ſhould be the father of all them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them all. Rom.4.11.

Moreouer, brethren, I would not that ye ſhould bee ignorant, that all our fathers were vnder the cloud, and all paſſed through the ſea, &c. 1.Cor.10.1.

3. And Prayer.

For whoſoeuer ſhall call vpon the name of the Lord ſhall be ſaued. Rom.10.13.

The ſixth Principle.

Q. VVhat is the eſtate of all men after death?

A *A.* All men ſhall riſe againe with their owne bodies, to the laſt iudgement, which beeing ended, the godly ſhall poſſeſſe the kingdome of heauen: but vnbeleeuers and reprobates ſhall be in hell, tormented with the diuell and his angels for euer.

1. All men ſhall riſe againe with their owne bodies.

Ioh.5.28. *Maruell not at this, for the houre ſhall come, in the which all that are in the graues ſhall heare his voice.*

Verſe 29. *And they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.*

B 2. To the laſt iudgement.

Eccl.12.14. *For God will bring euery worke vnto iudgement, with euery ſecret thing, whether it be good or euill.*

Mat.12.36. *But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue account thereof, at the day of iudgement.*

3. Which beeing ended, the godly

2.Pet.2.7. *And deliuered iuſt Lot, vexed with the vncleane conuerſation of the wicked.*

Ezech.9.4. *And the Lord ſaid vnto him: goe through the middeſt of the Citie, euen through the middeſt of Ieruſalem, and ſet a marke vpon the foreheades of them that mourne, and crie for all the abhominations that be done in the middeſt thereof.*

C 4. Shall poſſeſſe the kingdome of God.

Mat.25.34. *Then ſhall the king ſay to them on his right hand, Come ye bleſſed of my father, inherit ye the kingdome prepared for you from the beginning of the world.*

5. But vnbeleeuers and reprobates ſhall be in hell, tormented with the diuell and his angels.

Verſe 41. *Then ſhall hee ſay vnto them on the left hand, depart from me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels.*

The Scriptures for proofe were only quoted by the Author, to mooue thee to ſearch them: the words themſelues I haue expreſſed at the earneſt requeſt of many, that thou maieſt more eaſily learne them: D if yet thou wilt be ignorant, thy malice is euident: if thou gaineſt knowledge, giue God the glorie in doing of his will. *Thine* T.S.

THE EXPOSITION OF THE Principles.

The firſt Principle expounded.

Queſtion.

WHat is God?

A. God is (a) *a ſpirit*, or a ſpirituall ſubſtance, moſt wiſe, moſt holy, eternall, infinite. [a] Ioh.4.24.

Q. How doe you perſuade your ſelfe that there is a God?

A. Beſide the teſtimonie of the Scriptures, A plaine reaſon will ſhew it.

Q. VVhat is one reaſon?

A. VVhen I conſider (b) the wonderfull frame of the world, me thinkes the ſilly creatures that bee in it could neuer make it: neither could it make it ſelfe, and therefore beſides all theſe, the maker of it muſt needes be God. Euen as when a man comes into a ſtrange country, and ſees faire and ſumptuous buildings, and yet findes no liuing creatures there, beſides birds and beaſts, he will not imagine, that either birds or beaſtes reared thoſe buildings, but he preſently conceiues, that ſome men either were, or haue beene there. [b] Rom.1.20. Act.14.17.

Q. What other reaſon haue you?

B *A.* (c) A man that commits any ſinne, as murder, fornication, adulterie, blaſphemie, &c. albeit hee doth ſo conceale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conſcience, and feeles the verie flaſhing of hell fire; which is a ſtrong reaſon to ſhew, that there is a God, before whoſe iudgement ſeat he muſt anſwer for his fact. [c] Rom.2.15. Gen 3.8. 10.&42.21.

Q. How manie Gods are there?

A: No (d) more but one. [d] 1.Cor.8.6

Q. How doe you conceiue this one God in your mind?

A. Not (e) by framing any image of him in my mind (as ignorant folkes doe, that thinke him to be an old man ſitting in heauen) but I C conceiue him by his properties and workes. [e] Deut.4.16 Amos 4.13.

Q. What be his chiefe properties?

A. Firſt, he is (f) *moſt wiſe*, vnderſtanding all things aright, and knowing the reaſon of them. Secondly, he is (g) moſt *holy*, which appeareth, in that he is *moſt iuſt* and *mercifull* vnto his creatures. Thirdly, he is (h) *eternall*, without either beginning, or end of daies. Laſtly, he is (i) *infinite*, both becauſe he is preſent in all places, and becauſe he is of power ſufficient to doe whatſoeuer he (k) *will.* [f] Iob.12.13. [g] Eſa.6.3. Exo.20.5.6. [h] Eſa.41.4. [i] Pſ.139.al. [k] Iob.9.4. Deut.10.17

Q. What be the workes of God?

A. (l) The creation of the world, and euery thing therein, and the preſeruation of them, being created by *his ſpeciall prouidence.* [l] Ier.10.12 Pſal.33.6.

Q. How know you that God gouerneth D euery particular thing in the world by his *ſpeciall prouidence?*

A. To omit the (m) Scriptures, I ſee it by experience: (n) Meate, Drinke, and Clothing being void of heat and life, could not preſerue the life of man, vnleſſe there were a *ſpeciall prouidence* of God to giue vertue vnto them. [m] Mat.10.30 Prou.16.33. [n] Leuit.26.26. Matth.4.4.

Q. How is this one God diſtinguiſhed?

A. (o) Into the *Father*, which begetteth the Sonne; into the *Sonne*, who is begotten of the Father; into the *holy Ghoſt*, (p) who proceedeth from the Father and the Sonne. [o] 1.Ioh.5.7. Mat.3.16.17. [p] Ioh.15.26

The ſecond Principle expounded.

Q. Let vs now come to our ſelues, and firſt tell me what is the naturall eſtate of man?

A. Euery man is by nature (a) *dead* in ſinne as a loathſome carrion, or as a dead corps lieth [a] Eph.2.1. 1.Tim.5.6.

A rotting and ſtinking in the graue, hauing in him the ſeed of all ſinnes.

Q. VVhat is ſinne?

A. Any (b) breach of the law of God, if it be no more but the leaſt want of that which the law requireth.

Q. How many ſorts of ſinne are there?

A. Sinne is either the (c) corruption of nature, or any euill actions that proceed of it, as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men, (d) none excepted.

Q. In what part of man is it?

A. In euery (e) part both of body and ſoule, like as a leproſie that runneth from the crowne of the head to the ſoale of the foot.

B Q. Shew me how euery part of man is corrupted with ſinne?

A. Firſt, in the (f) minde there is nothing but ignorance and blindnes concerning heauenly matters. Secondly, (g) the conſcience is defiled, being alwaies either benummed with ſinne, or elſe turmoyled with inward accuſations and terrors. Thirdly, (h) the will of man onely willeth and luſteth after euill. Fourthly, the (i) affections of the heart, as loue, ioy, hope, deſire, &c. are mooued and ſtirred to that which is euill to embrace it, and they are neuer ſtirred vnto that which is good, vnleſſe it bee to eſchew it. Laſtly, the (k) members of the body are the inſtruments and tooles of the mind for the execution of ſinne.

C Q. VVhat bee thoſe euill actions that are the fruits of this corruption?

A. (l) Euill thoughts in the minde, which come either by a mans owne conceiuing, or by the ſuggeſtion of the diuell: (m) euill motions and luſts ſtirring in the heart, and from theſe ariſe euill words and deedes, when any occaſion is giuen.

Q. How commeth it to paſſe, that all men are thus defiled with ſinne?

A. By (n) *Adams* infidelity and diſobedience, in eating the forbidden fruit: euen as we ſee great perſonages by treaſon do not onely hurt themſelues, but alſo ſtaine their blood, and diſgrace their poſterity.

Q. VVhat hurt comes to man by his ſin?

A. (o) He is continually ſubiect to the curſe of God in his life time, in the end of his life,

D and after this life.

Q. VVhat is the curſe of God in this life?

A. (p) In the bodie diſeaſes, aches, paines: in the ſoule, blindnes, hardneſſe of heart, horror of conſcience: in goods, hinderances, and loſſes: in name ignominie and reproch: laſtly, in the whole man, *bondage* vnder Sathan the prince of darkeneſſe.

Q. VVhat manner of *bondage is this?*

A. This *bondage* (q) is when a man is the ſlaue of the diuell, and hath him to raigne in his heart as his God.

Q. How may a man know whether Sathan be his God or not?

A. He may know it by this, if he giue obedience to him in his heart, and expreſſe it in his conuerſation.

Q. And how ſhall a man perceiue this obedience?

A. If he (r) take delight in the euil motions that Sathan puts into his heart, and do fulfill the luſts of the diuell.

Q. What is the curſe due to man in the end of this life?

A. (ſ) Death, which is the ſeparation of bodie and ſoule.

Q. What is the curſe after this life?

A. (t) Eternall damnation in hell fire, whereof euery man is guilty, and is in as great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third principle expounded.

Q. If damnation be the reward of ſinne, then is a man of all creatures moſt miſerable: a dogge or a toade when they die, all their miſerie is ended; but when a man dyeth, there is the beginning of his woe.

A. It were ſo indeed, if there were no meanes of deliuerance, but *GOD* hath ſhewed his mercie, in giuing a *Sauiour* to mankind.

Q. How is this Sauiour called?

A. (u) Ieſus Chriſt.

Q. VVhat is Ieſus Chriſt?

A. (x) The eternall Sonne of God made man in all things, euen (y) in his *infirmities* like other men, ſaue onely in ſinne.

Q. How was he made man voyd of ſinne?

A. He was (z) conceiued in the wombe of a Virgin, and *ſanctified* by the holy Ghoſt at his conception.

Q. VVhy muſt our Sauiour be both God and man?

A. He (a) muſt be a man, becauſe man hath ſinned, and therefore a man muſt die for ſinne, to appeaſe Gods wrath: he muſt be God, to ſuſtaine and vpholde the manhood, to ouercome and vanquiſh death.

Q. What bee the offices of Chriſt to make him an al-ſufficient Sauiour?

A. (b) He is a Prieſt, a Prophet, a King.

Q. Why is he a Prieſt?

A. To *worke* the meanes of ſaluation in the behalfe of mankinde.

Q. How doth he worke the meanes of ſaluation?

A. (c) Firſt, by making *ſatisfaction* to his Father for the ſinne of man: ſecondly, by making *interceſſion.*

Q. How doth he make ſatisfaction?

A. By two meanes: and the firſt is by offering a *ſacrifice.*

Q. What is this ſacrifice?

A. (d) Chriſt himſelfe, as he is man conſiſting of body and ſoule.

Q. VVhat is the (e) Altar?

A. Chriſt as hee is God, is the *Altar* on which he ſacrificed himſelfe.

Q. Who was the Prieſt?

A. None but (f) Chriſt, and that as he is both God and man.

(b) 1.Ioh.3.4. Rom.7.7. Gal.3.10.

c Col.3.9. Pſal.51.5.

d Rom.3.10

e Gen.6.5. 1.Theſ.5.23

f 1.Cor.2.14. Rom.8.5.

g Tit.1.15. Eph.4.18.19. Eſa.57.20.

h Phil.2.13. Iob.15.16.

i Gal.5.24.

k Rom.6.19.

l Gen.6.5.

m Ioh.13.2 Act.5.3. 1.Chr.21.1.

n Rom.5.12.18.19. Gen.3.

o Gal.3.10.

p Deut.28.21.22.27.65,66,67.

q Heb.2.14. Eph.2.2. 2.Cor.4.4. Luk.11.21.

r Ioh.8.44. 1.Ioh.3.8.

ſ Rom.5.12

t Gal.3.10. Rom.3.19.

u Mat.1.21.

x Heb.2.16 Ioh.1.14.

y Heb.5.7. Mar.13.32.

z Mat.1.18.

a 1.Tim.2.5.6.

b Pſal.45.7 Luk.4.8. Deut.18.15.18. Luk.1.33. Pſal.110.all.

c Mat.20.8. Heb.7.25.26.

d Eſa.53.10.

e Apo.8.3. Heb.13.10.

f Heb.5.5.6.

Q. How oft did he ſacrifice himſelfe?

A. Neuer but (p) once.

[p] Heb.9.28

Q. What death did he ſuffer when hee ſacrificed himſelfe?

A. A death vpon the croſſe, peculiar to himſelfe alone: for (q) beſides the ſeparation of body and ſoule, hee felt alſo the *pangs* of *hell*, in that the whole wrath of God due to the ſinne of man, was powred forth vpon him.

[q] Eſa.53.5 Ioh.12.27. Reu.19.15. Luk.22.44.

Q. VVhat profitte commeth by his Sacrifice?

A. (a) Gods wrath is appeaſed by it.

[a] Heb.9.26

Q. Could the ſufferings of Chriſt, which was but for a ſhort time, counteruaile euerlaſting damnation, and ſo appeaſe Gods wrath?

A. Yea: for ſeeing Chriſt ſuffered, (b) God ſuffered, though not in his Godhead: and that is more, then if all men in the world had ſuffered for euer and euer.

[b] Act.20.28 2.Cor.5.15.

Q. Now tell mee the other meanes of *ſatisfaction*.

A. It is the perfect fulfilling of *the law*.

Q. How did he fulfill the law?

A. By (c) his *perfect righteouſnes*: which conſiſteth of two parts; the firſt, the *integritie and purenes* of his humane nature: the other, (d) his *obedience* in performing all that the law required.

[c] 1.Cor.1.30. Rom.3.25. 2.Cor.5.21

[d] Rom.5.19 Rom.4.8.

Q. You haue ſhewed how Chriſt doth make *ſatisfaction*, tell me likewiſe how he doth make *interceſſion*?

A. He alone doth continually (e) appeare before his Father in heauen, making the faithfull, and all their praiers acceptable vnto him, by applying of the merits of his owne perfect *ſatisfaction* to them.

[e] Rom.8.38. 1.Pet.2.5.

Q. Why is Chriſt a Prophet?

A. To (f) *reueale* vnto his Church the way and meanes of ſaluation, and this hee doth outwardly by the miniſterie of his word, and inwardly by the teaching of his ſpirit.

[f] Ioh.6.45. Math 3.17.

Q. VVhy is he alſo a *King*?

A. That (g) he might *bountifully beſtow* vpon vs, and *conuey* vnto vs all the aforeſaid meanes of ſaluation.

[g] Eſai.9.7.

Q. How doth he ſhew himſelf to be a King?

A. In (h) that beeing *dead* and *buried*, hee *roſe from the graue*, quickened his dead bodie, *aſcended* into heauen, and now *ſitteth at the right hand* of his father, with full power and glorie in heauen.

[h] Act.10 40 Eph.4.8. Act 1.9.

Q. How elſe?

A. In (i) that hee doth continually inſpire and direct his ſeruants, by the diuine power of his holy ſpirit, according to his holy word.

[i] Eſai.9.7. and 30.21.

Q. But to whome will this bleſſed King communicate all theſe meanes of ſaluation?

A. He (k) offereth them to many, and they are *ſufficient* to ſaue all mankinde; but all ſhall not bee ſaued thereby, becauſe by faith they will not receiue them.

[k] Mat.20.16. Ioh.1.11. 1.Ioh.2.2.

The fourth Principle expounded.

Q. VVhat is faith?

A. Faith is a (l) wonderfull grace of God, by which a man doth apprehend and applie Chriſt, and all his benefits vnto himſelfe.

[l] Ioh 1.12. and 6.35. Gal.3.27. Col.2.12.

Q. How doth a man apply Chriſt vnto himſelfe, ſeeing wee are on earth, and Chriſt in heauen?

A. This (m) applying is done by *aſſurance*, when a man is verily perſwaded by the holy ſpirit, of Gods fauour towards himſelfe *particularly*, & of the forgiuenes of his *owne* ſinnes.

[m] 2 Cor.1.21.22. Rom.8.16.

Q. How doth God bring men truly to beleeue in Chriſt?

A. Firſt, hee prepareth their hearts, that they might be capable of faith: and then he worketh faith in them.

Q. How doth God prepare mens hearts?

A. (n) By bruiſing them, as if one would breake an hard ſtone to powder: and this is done by *humbling* them.

[n] Eze.11.19. Hoſ.6.1.2.

Q. How doth God humble a man?

A. By working in him a ſight of his ſinnes, and a ſorrow for them.

Q. How is this ſight of ſinne wrought?

A. By the (o) morall law: the ſumme whereof is the ten commaundements.

[o] Rom.3.20 & 7.7.8.

Q. VVhat ſinnes may I finde in my ſelfe by them?

A. Tenne.

Q. VVhat is the firſt?

A. (a) To make ſomething thy God, which is not God, by fearing it, louing it, and ſo truſting in it more then in the true God.

[a] Com.I.

Q. VVhat is the ſecond?

A. (b) To worſhip falſe gods, or the true God in a falſe manner.

[b] II.

Q. VVhat is the third?

A. (c) To diſhonour God in abuſing his titles, words, and workes.

[c] III.

Q. VVhat is the fourth?

A. (d) To breake the Sabboth, in doing the works of their calling, and of the fleſh; and in leauing vndone the workes of the ſpirit.

[d] IIII.

Q. VVhat be the ſixe latter?

A. To doe any thing that may hinder thy neighbours (e) dignity, (f) life, (g) chaſtity, (h) wealth, (i) good name, (k) though it be but in the ſecret thoughts and motions of the heart, vnto which thou giueſt no liking nor conſent.

[e] V.
[f] VI.
[g] VII.
[h] VIII.
[i] IX.
[k] X.

Q. What is ſorrow for ſinne?

A. It is (l) when a mans conſcience is touched with a liuely feeling of Gods diſpleaſure for any of theſe ſinnes: (m) in ſuch wiſe, that he vtterly deſpaires of ſaluation, in regard of any thing in himſelfe, acknowledging that he hath deſerued ſhame and confuſion eternally.

[l] Act.2.37 38.

[m] 1.Tim.1.15. Luk.15.21. Ezra.9.6.7.

Q. How doth God worke this ſorrow?

A. By the terrible curſe of the law.

Q. VVhat is that?

A. He (n) which breakes but one of the commaundements of God, though it be but once in all his life time, and that onely in one thought, is ſubiect to, and in danger of eternal damnation thereby.

[n] Gal.3.10.

Q. VVhen mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions

in the heart, which are the ſeedes of faith, out of which it breedeth.

Q. VVhat is the firſt of them?

A. When a man humbled vnder the burden of his ſinnes, doth (o) acknowledge and feele that he ſtands in great neede of Chriſt.

o Eſa.55.1. Ioh.7.37. Luk.1.53.

Q. VVhat is the ſecond?

A. An(p)hungring deſire, and a longing to be made partaker of Chriſt and al his merits.

Reu.21.6.

Q. VVhat is the third?

A. A(q)flying to the throne of grace, from the ſentence of the law pricking the conſcience.

q Heb.4.16

Q. How is it done?

A. By (r) praying, with ſending vp loud cries for Gods ſauour in Chriſt in the pardoning of ſinne: and with feruent perſeuerance herein, till the deſire of the heart be graunted.

r Luk.15.18.19. Math.15.22.23. Act.8.22. 2.Cor.12.8

Q. VVhat followeth all this?

A. God then, (s)according to his mercifull promiſe, lets the poore ſinner feele the aſſurance of his loue, wherewith he loueth him in Chriſt, which aſſurance is a liuely faith.

s Mat.7.7. Eſa.65.24 Iob.33.26.

Q. Are there diuers degrees and meaſures of true faith?

A. (t) Yea.

t Rom.1.17 Luk.17.5.

Q. What is the leaſt meaſure of true faith that any man can haue?

A. VVhen a man of an humble ſpirit by reaſon of the (u) littlenes of his faith, doth not yet *feele* the aſſurance of the forgiueneſſe of his ſinnes, and yet hee is perſwaded that they are pardonable, and therefore deſireth that they ſhould bee pardoned, and with his heart praieth to God to pardon them.

u Eſa.42.3. Math.17.20 Luk.17.5.

Q. How doe you know that ſuch a man hath faith?

A. Theſe (x) *deſires* and *prayers* are teſtimonies of the ſpirit, whoſe propertie it is to ſtirre vp a *longing* and a *luſting* after heauenly things with *ſighes* and *groanes* for Gods fauour and mercie in Chriſt. (y) Now where the ſpirit of Chriſt is, there is Chriſt dwelling; and where Chriſt dwelleth, there is true faith, how weake ſoeuer it be.

x Rom.8.23.26. Gal.4.6. Math.5.6.

y Rom.8.9. Eph.3.17.

Q. What is the greateſt meaſure of faith?

A. VVhen a man daily increaſing in faith comes to be (a)*fully perſwaded* of Gods loue in Chriſt towards himſelfe *particularly*, and of the forgiueneſſe of his owne ſinnes.

a Rom.8.38 39. Cant.8.6.7

Q. VVhen ſhall a Chriſtian heart come to this full aſſurance?

A. Not (b) at the firſt, but in ſome continuance of time, when he hath beene well practiſed *in repentance*, and hath had diuers *experiences* of Gods loue vnto him in Chriſt: then after them will appeare in his heart the fulneſſe of perſwaſion: which is the *ripenes* (c) and ſtrength of faith.

b 2.Tim.4.7.8. Pſal 23.6. with 1,2,3, 4.verſes.

c Rom.4.20,21.

Q. What benefits doth a man receiue by faith in Chriſt?

A. Heereby (d) hee is *iuſtified* before God and ſanctified.

d 1.Cor.1.30. Act.15.9. Rom.4.3.

Q. What is this, to be iuſtified before God?

A. It (e) comprehendeth two things: the firſt,

A

to be cleared from the *guiltines* and *puniſhment* of ſinne: the ſecond, to bee accepted as perfectly righteous before God.

e Rom.8.33.

Q. How is a man cleared from the guiltineſſe and puniſhment of his ſinnes?

A. By Chriſts (f) ſuffering and death vpon the croſſe.

f Col.1.22 1.Pet.2.24. 1.Ioh 1.7.

Q. How is hee accepted righteous before God?

A. By the (g) righteouſneſſe of Chriſt *imputed* to him.

g 2.Cor.5.21.

Q. What profit comes by being thus iuſtified?

B

A. Hereby, (h) and by no other meanes in the world, the beleeuer ſhall be *accepted* before Gods iudgement ſeate, as *worthie* of eternall life, by the *merits* of the ſame righteouſneſſe of Chriſt.

h Rom.5.17 Apoc.21.7.

Q. Doe not good workes then make vs *worthie* of eternall life?

A. No: for God who is perfect righteouſneſſe it ſelfe, will finde in the beſt workes wee doe, more matter of damnation then of ſaluation: and therefore (i) we muſt rather *condemne* our ſelues for our good workes, then looke to be iuſtified before God thereby.

i Pſ.143.2. Eſa.64.6. Iob.9.3.

Q. How may a man know that he is iuſtified before God?

A. Hee neede not aſcend into heauen to ſearch the ſecret counſell of God; (k) but rather deſcend into his owne heart to ſearch whether *he be ſanctified* or not.

k Rom.8.1.2. Ioh.3.9.

C

Q. VVhat is it to be ſanctified?

A. It comprehendeth two things: the firſt, to be purged from the corruption of his owne nature: the ſecond, to bee indued with inward righteouſneſſe.

Q. How is the corruption of ſin purged?

A. By the (l) *merits and power* of Chriſts death, which being by faith applied, is as a *coraſiue* to abate, conſume, and weaken the power of all ſinne.

l Rom.6.4 1.Pet.4.1.2

Q. How is a man indued with inherent righteouſneſſe?

A. Through the (m) vertue of Chriſts reſurrection, which being applied by faith, is as a *reſtoratiue* to reuiue a man that is dead in ſinne to newneſſe of life.

m Rom.6.5 6. Phil.3.10.

D

Q. In what part of a man is ſanctification wrought?

A. (n)In euery part both of body & ſoule.

n 1.Theſſ.5.23.

Q. In what time is it wrought?

A. It is (o) begunne in this life, in which the faithfull receiue onely the *firſt fruits* of the ſpirit, and it is not finiſhed before the end of this life.

o Rom 8.23 2.Cor.5.2.3.

Q. VVhat graces of the Spirit do vſually ſhew themſelues in the heart of a man ſanctified?

A. The *hatred* (p) of ſinne, and the *loue* of righteouſneſſe.

p Pſal.119.113 & 40.9. & 101.3. Rom.7.22.

Q. VVhat proceedes of them?

A. *Repentance*, which is (q) a ſetled purpoſe in the heart, with a carefull indeauour to leaue all his ſinnes, and to liue a Chriſtian life, according to all Gods commaundements.

q Pſal.119 57.112.

A Q. VVhat goeth with repentance?

A. A continuall fighting and ſtrugling againſt the aſſaults of a mans owne fleſh, againſt the motions of the diuel, and the inticements of the world.

Q. VVhat followeth after a man hath gotten the victorie in any temptation or affliction?

A. (t) Experience of Gods loue in Chriſt, and ſo increaſe of peace of conſcience, and ioy in the holy Ghoſt.

[t] Rom.5.3.4. 2.Cor.1.5.

Q. VVhat followes, if in any temptation he be ouercome, and through infirmitie fall?

B A. After a while (u) there will ariſe a *godly ſorrow*, which is, when a man is grieued for no other cauſe in the world, but for this only, that by his ſinne hee hath diſpleaſed God, who hath beene vnto him a moſt mercifull and louing father.

[u] 2.Cor.7.8.9. Mat.26.75.

Q. VVhat ſigne is there of this ſorrow?

A. The true ſigne (x) of it is this, when a man can bee grieued for the very *diſobedience to God* in his euill word or deede, though hee ſhould neuer bee puniſhed, and though there were neither heauen nor hell.

[x] 1.Pet.2.19.

Q. VVhat followes after this ſorrow?

A. Repentance (y) *renewed afreſh.*

[y] 2.Cor.7.11.

Q. By what ſignes will this repentance appeare?

C A. By (z) ſeauen. 1. A care to leaue the ſin into which he is fallen. 2. An vtter condemning of himſelfe for it, with a crauing of pardon. 3. A great anger againſt himſelfe for his careleſneſſe. 4. A feare leſt he ſhould fall into the ſame ſinne againe. 5. A deſire euer after to pleaſe God. 6. A zeale of the ſame. 7. Reuenge vpon himſelfe for his former offence.

[z] 2.Cor.7.11.

The fifth Principle expounded.

Q. VVhat outward meanes muſt we vſe to obtaine faith, and all bleſſings of God which come by faith?

A. The *preaching* (a) of Gods word, and the adminiſtration of the *Sacraments*, and praier.

[a] Prou.28.19. Rom.10.14. Matth.28.19,20.

Q. VVhere is the word of God to bee found?

A. The whole word of God needefull to ſaluation, is ſet downe in the holy Scriptures.

[a] 2.Tim.3.16.

D Q. How know you that the Scriptures are the word of God, and not mens policies?

A. I am aſſured of it. Firſt, (b) becauſe the holy Ghoſt perſwadeth my conſcience that it is ſo. Secondly, I ſee it by experience, for the preaching of the (c) Scriptures haue the power of God in them to *humble a man*, when they are preached, and to caſt him downe to hell: and afterward to *reſtore* and raiſe him vp againe.

[b] Eph.1.13

[c] Heb.4.12. 1.Cor.14.25.

Q. VVhat is the vſe of the word of God preached?

A. Firſt it (d) *breedeth*, and then it increaſeth faith in them which are choſen to ſaluation: but vnto them that periſh, it is by reaſon of their corruption, *an ocaſion* of their further damnation.

[d] Rom.1.17. 2.Cor.2.16 Heb.4.2.

Q. How muſt wee heare Gods word, that it may be effectuall to ſaluation?

A. VVe (e) muſt come vnto it with hungerbitten hearts, hauing an appetite to the word, we muſt marke it with attention, receiue it by faith, ſubmit our ſelues vnto it with feare and trembling, euen then when our faults are reprooued: laſtly, wee muſt hide it in the corners of our hearts, that wee may frame our liues and conuerſations by it.

[e] Iam.1.19. Act.16.14. Heb.4.2. Eſa.66.2. Luk.2.51. Pſal.119.11.

Q. VVhat is a Sacrament?

A. A (f) ſigne to repreſent, a *ſeale* to confirme, an *inſtrument* to conuey Chriſt and all his benefites to them that doe beleeue in him.

[f] Rom.4.11. Gen.17.11. Gal.3.1.

Q. VVhy muſt a Sacrament repreſent the mercies of God before our eyes?

A. Becauſe we are dull to conceiue and to remember them.

Q. VVhy doth the Sacrament ſeale vnto vs the mercies of God?

A. Becauſe wee are full of vnbeliefe, and doubting of them.

Q. VVhy is the Sacrament the inſtrument of the Spirit, to conuey the mercies of of God into our hearts?

A. Becauſe wee are like *Thomas*, wee will not beleeue, till wee feele them in ſome meaſure in our hearts.

Q. How many Sacraments are there?

A. Two (g) and no more: *Baptiſme*, by which wee haue our *admiſſion* into the true Church of God: and the *Lords Supper*, by which wee are nouriſhed and *preſerued* in the Church, after our admiſſion.

[g] 1.Cor.10.1,2,3.

Q. VVat is done in Baptiſme?

A. (h) In the aſſemblie of the Church the *couenant of grace*, betweene God and the party baptized, is ſolemnely confirmed and ſealed.

[h] Act.2.38 Tit.3.5. Act.22.16. Mat.28.19.

Q. In this couenant, what doth God promiſe to the party baptized?

A. (i) Chriſt, with all bleſſings that come by him.

[i] Gal.3.27. 1.Pet.3.21.

Q. To what condition is the partie baptized, bound?

A. (k) To receiue Chriſt, & to repent his ſin.

[k] Mat.16.16.

Q. VVhat meaneth the *ſprinkling* or *dipping in water*?

A. It (l) ſeales vnto vs remiſſion of ſinnes, and ſanctification by the obedience and ſprinkling of the blood of Chriſt.

[l] 1.Pet.1.2.

Q. How commeth it to paſſe, that many after their Baptiſme for a long time feele not the effect and fruit of it, and ſome neuer?

A. The fault is not in God, who keeps his couenants, but the fault is in themſelues, in that they doe not keepe the condition of the couenant, to receiue Chriſt by faith, and to repent of all their ſinnes.

Q. When ſhall a man then ſee the effect of his baptiſme?

A. At (m) what time ſoeuer hee doth receiue Chriſt by faith, though it bee many yeares after, he ſhall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptiſme.

[m] Hebr.10.20. 1.Pet.3.21.

A Q. How if a man neuer keepe the condition, to which he bound himſelfe in baptiſme?

A. His (n) damnation ſhall be the greater, becauſe he breaketh his vow made to God.

Q. What is done in the Lords Supper?

A. The former couenant ſolemnly ratified in Baptiſme, is renued in (o) the Lords Supper, betweene the Lord himſelfe, and the receiuer.

Q. VVhat is the receiuer?

A. Euery one (p) that hath beene baptized, and after his baptiſme hath truely beleeued in Chriſt, and repented of his ſinnes from his heart.

Q. What meaneth the bread and wine, the eating of the bread, and drinking of the wine?

A. Theſe outward actions (q) are a ſecond B ſeale, ſet by the Lords owne hand vnto his couenant. And they doe giue euery receiuer to vnderſtand, that as God doth bleſſe the bread and wine, to preſerue and ſtrengthen the body of the receiuer: ſo Chriſt apprehended and receiued by faith, ſhall nouriſh him, and preſerue both body and ſoule vnto eternall life.

Q. What ſhall a true receiuer feele in himſelfe, after the receiuing of the Sacrament?

A. (r) The increaſe of his faith in Chriſt, the increaſe of ſanctification, a greater meaſure of dying to ſinne, a greater care to liue in newneſſe of life.

Q. What if a man after the receiuing of the Sacramēt, neuer find any ſuch thing himſelf?

A. He may well ſuſpect himſelfe, whether he did euer repent or not: and thereupon is to C vſe means to come to ſoūd faith & repentance.

Q. What is another means of increaſing faith?

A. Prayer.

Q. VVhat is prayer?

A. A (s) familiar ſpeech with God, in the name of Chriſt: (t) in which, we either craue things needefull, or giue thankes for things receiued.

Q. In asking things needful, what is required?

A. Two things: an earneſt deſire, and faith.

Q. (u) VVhat things muſt a Chriſtian mans heart deſire?

A. Sixe things eſpecially.

Q. VVhat are they?

A. 1. (a) That hee may glorifie God. 2. That (b(God may raigne in his heart, and not ſinne. 3. (c) That he may doe Gods will and D not his luſts of the fleſh. 4. (d) That he may relie himſelfe on Gods prouidence, for all the meanes of this temporall life. 5. (e) That he may be iuſtified, and be at peace with God. 6. (f) That by the power of God hee may bee ſtrengthened againſt all temptations.

Q. VVhat is faith?

A. A (g) perſwaſion, that thoſe things which we truely deſire, God will graunt them for Chriſts ſake.

The ſixt Principle expounded.

Q. After that a man hath led a ſhort life in this world, what followeth then?

A. Death, which is the parting aſunder of body and ſoule.

Q. Why do wicked men & vnbeleeuers die?

A. That (q) their bodies may goe to the earth, & their ſoules may be caſt into hell fire.

Q. VVhy do the godly die, ſeeing Chriſt by death hath ouercome death?

A. They die for this end, that (r) their bodies may reſt for a while in the earth, and their ſoules may enter into heauen immediately.

Q. VVhat followeth after death?

A. The day of iudgement.

Q. VVhat ſigne is there to know this day from other daies:

A. (s) Heauen and earth ſhall be conſumed with fire immediately before the comming of the Iudge.

Q. VVho ſhall be the Iudge?

A. Ieſus Chriſt the Sonne of God.

Q. What ſhall be the cōming to iudgement?

A. Hee (t) ſhall come in the cloudes in great maieſtie and glorie, with infinite company of Angels.

Q. How ſhal al men be cited to iudgement?

A. At the (u) ſound of a trumpet, the liuing ſhall bee changed in the twinckling of an eye, and the dead ſhall riſe againe, euery one with (x) his owne body, and ſhall al be gathered together before Chriſt: and after this, the good ſhall be ſeuered frō the bad; (y) theſe ſtanding on the left hād of chriſt, the other on the right.

Q. How will Chriſt trie and examine euery mans cauſe?

A. (a) The bookes of al mens doings ſhal be laid open; mens conſciences ſhall be made, either to excuſe them, or accuſe them; and euery man ſhall bee tried by the workes which hee did in his life time, becauſe they are open and manifeſt (b) ſignes of faith, or vnbeliefe.

Q. VVhat ſentence will he giue?

A. He will giue (c) ſentence of ſaluation to the elect and godly: but he will pronounce ſentence of damnation againſt vnbeleeuers and reprobates.

Q. VVhat ſtate ſhall the godly be in after the day of iudgement?

A. (d) They ſhall continue for euer in the higheſt heauen, in the preſence of God, hauing fellowſhippe with Chriſt Ieſus, and raigning with him for euer.

Q. VVhat ſtate ſhall the wicked be in after the day of iudgement?

A. In eternall perdition and deſtruction in hell fire.

VVhat is that?

A. It (e) ſtands in three things eſpecially. Firſt, a perpetual ſeparation from Gods comfortable preſence. Secondly, fellowſhip with the diuell and his angels. Thirdly, an horrible pang and torment of both body & ſoule, ariſing of the feeling of the whole wrath of God, powred forth on the wicked, for euer world without ende: and if the paine of one tooth, for one day, be ſo great, endleſſe ſhall be the paine of the whole man in body and ſoule for euer.

FINIS.

[n] Deut.23.21,22. Eccl.5.4.

[o] 1.Cor.11.23,24,25. & 12,13.

[p] 1.Cor.11.28 31. Math.5.23,24. Eſa.66.2,3.

[q] 1.Cor.10.16,17.

[r] 1.Cor.10.16,17.& 11,14.

[s] 1.Ioh.5.14.

[t] 1.Tim.2.1. Phil 4.6.

[u] Mar.11,24.

[a] Petition I.

[b] II.

[c] III.

[d] IV.

[e] V.

[f] VI.

[g] Amen.

[q] Luk.16.22,23.

[r] Luk.23.43 Act.7.60. 1.Theſſ.4.13. Heb.2.14. 1.Cor.15.51.

[s] 2.Pet.3.11.12.

[t] 1.Theſſ.4.16,17.

[u] Mat.24.31

[x] Iob.19.26.

[y] Math.25 32,33.

[a] Reu.20.12 Dan.7.10,

[b] Iohn 3.18.& 5.24.

[c] Math.25.34.41.

[d] Mat.2.34. Apoc.21,2,3,4,11.

[e] 2.Theſſ 1.9. Eſa.66.24. Apoc.21,8.

A
GOLDEN CHAINE:
OR,
THE DESCRIPTION OF THEOLOGIE,

Containing the order of the cauſes of Saluation and
Damnation, according to Gods word. A view whereof is to be ſeene
in the Table annexed.

Hereunto is adioyned the order which M. Theodore Beza
vſed in comforting afflicted conſciences.

Printed at London by IOHN LEGATT, Printer to
the Vniuerſitie of Cambridge.
1612.

To the Chriſtian Reader.

4.opinions of predeſtination.

CHRISTIAN Reader, there are at this day foure ſeuerall opinions of
the order of Gods Predeſtination. The firſt is, of the olde and new Pelagians;
who place the cauſes of Gods Predeſtination in man; in that they
holde, that God did ordaine men either to life or death, according as hee 1
did fore-ſee, that they would by their naturall Free-will, either reiect or
receiue grace offered. The ſecond of them, who (of ſome) are termed 2
Lutherans; which teach, that God fore-ſeeing, how all mankinde beeing
ſhut vp vnder vnbeliefe, would therefore reiect grace offered, did hereupon
purpoſe to chooſe ſome to ſaluation of his meere mercie, without any reſpect of their faith or
good workes, and the reſt to reiect, beeing mooued to doe this, becauſe hee did eternally fore-ſee
that they would reiect his grace offered them in the Goſpell. The third Semi-Pelagian Papiſts, 3
which aſcribe Gods predeſtination, partly to mercie, and partly to mens fore-ſeene preparations
and meritorious workes. The fourth, of ſuch as teach, that the cauſe of the execution of Gods predeſtination,
is his mercie in Chriſt, in them which are ſaued; and in them which periſh, the fall and 4
corruption of man: yet ſo, as that the decree and eternall counſell of God, concerning them both,
hath not any cauſe beſide his will and pleaſure. Of theſe foure opinions, the three former I labour
to oppugne, as erronious, and to maintaine the laſt, as beeing truth, which will beare weight
in the ballance of the Sanctuarie.

A further diſcourſe whereof, here I make bolde to offer to thy godly conſideration: in reading whereof, regard not ſo much the thing it ſelfe penned very ſlenderly, as mine intent and affection: who deſire among the reſt, to caſt my mite into the treaſurie of the Church of England, and, for want of gold, pearle, and pretious ſtone, to bring a Rammes ſkinne or twaine, and a little Goates haire, to the building of the Lords tabernacle, *Exod.* 35.23.

The Father of our Lord Ieſus Chriſt grant, that according to the riches of his glory, thou maiſt be ſtrengthened by his ſpirit in the inner man, that Chriſt may dwell in thy heart by faith; to the ende that thou being rooted and grounded in loue, maieſt be able to comprehend with all Saints, what is the breadth, and length, and height thereof; and to know the loue of Chriſt which paſſeth knowledge, that thou maieſt be filled with all fulneſſe of God. *Amen.* Farewell, *Iuly* 23. the yeare of the laſt patience of Saints. 1592.

Thine in Chriſt Ieſus,

William Perkins.

The bodie of holy Scripture is distinguished into sacred sciences, whereof

- *One is principall.* Theologie *is a science of liuing well and blessedly for euer.*
- *Others attendants or handmaides.*
  - *I.* Ethiques, *a doctrine of liuing honestly and ciuilly.*
  - *II.* Oeconomickes, *a doctrine of gouerning a family.*
  - *III.* Politikes, *a doctrin of the right administration of a Common-weale.*
  - *IV.* Ecclesiasticall discipline, *a doctrine of well ordering the Church.*
  - *V.* The Iewes Common-weale, *in as much as it differeth from Church-gouernement.*
  - *VI.* Prophecie, *the doctrine of preaching well.*
  - *VII.* Academie, *the doctrine of gouerning Schooles well: especially those of the Prophets.*

Pag

A ſuruey, or Tabl

of the cauſes of Saluation a
Gods word. It may be in ſt
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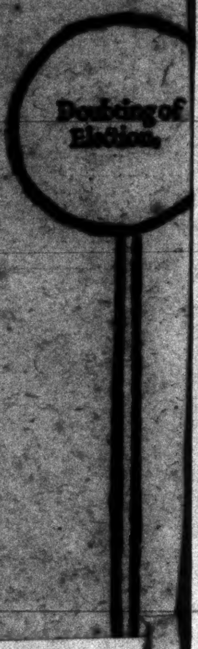
Doubting of Election.

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P

Pag. 11.

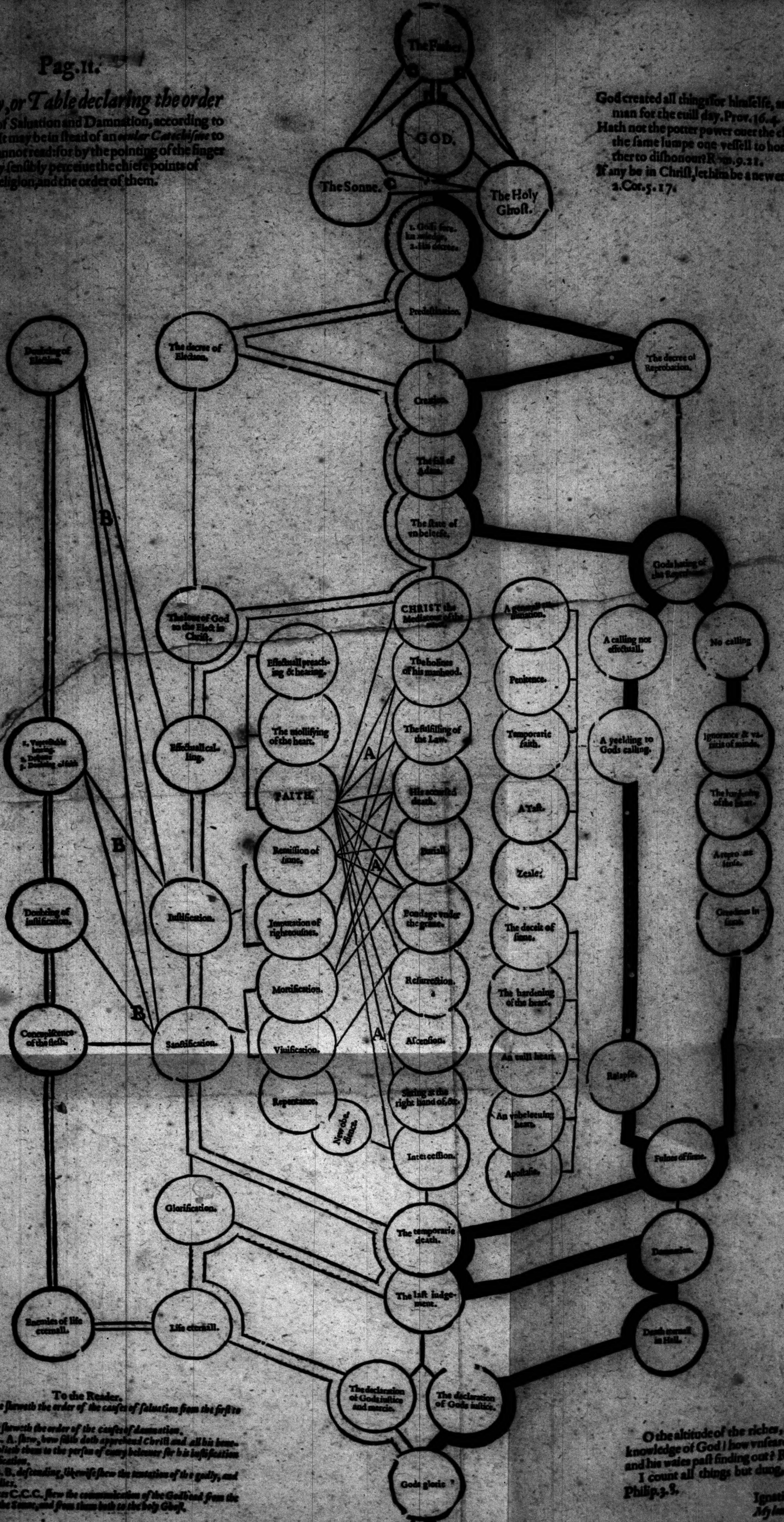
A ſuruey, or Table declaring the order

of the cauſes of Saluation and Damnation, according to Gods word. It may be in ſtead of an *ocular Catechiſme* to them which cannot read: for by the pointing of the finger they may ſenſibly perceiue the chiefe points of religion, and the order of them.

God created all things for himſelfe, and the wicked man for the euill day. Prov. 16. 4.

Hath not the potter power ouer the clay, to make of the ſame lumpe one veſſell to honour, and another to diſhonour? Rom. 9. 21.

If any be in Chriſt, let him be a new creature. 2. Cor. 5. 17.


The Father.
C
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C
GOD.
The Sonne.
The Holy Ghoſt.
1. Gods fore-knowledge. 2. His decree.
Predeſtination.
The decree of Election.
The decree of Reprobation.
Doubting of Election.
Creation.
The fall of Adam.
The ſtate of vnbeleefe.
B
Gods hating of the Reprobate.
The loue of God to the Elect in Chriſt.
CHRIST the Mediatour of the elect.
A generall illumination.
A calling not effectuall.
No calling.
Effectuall preaching & hearing.
The holines of his manhood.
Penitence.
1. Vnpoſſible leaning. 2. Deſpaire 3. Doubting of faith
Effectuall calling.
The mollifying of the heart.
The fulfilling of the Law.
Temporarie faith.
A yeelding to Gods calling.
Ignorance & vanitie of minde.
A
FAITH.
His accurſed death.
A Taſt.
The hardening of the heart.
B
Remiſſion of ſinne.
Buriall.
A
Zeale.
A reprobate ſenſe.
Doubting of Iuſtification.
Iuſtification.
Imputation of righteouſnes.
Bondage vnder the graue.
The deceit of ſinne.
Greedines in ſinne.
Mortification.
Reſurrection.
The hardening of the heart.
B
Concupiſcence of the fleſh.
Sanctification.
Viuification.
A
Aſcenſion.
An euill heart.
Relapſe.
Repentance.
Sitting at the right hand of God.
An vnbeleeuing heart.
New obedience.
Interceſſion.
Apoſtaſie.
Fulnes of ſinne.
Glorification.
The temporarie death.
Damnation.
The laſt iudgement.
Enemies of life eternall.
Life eternall.
Death eternall in Hell.
The declaration of Gods iuſtice and mercie.
The declaration of Gods iuſtice.
Gods glorie.

To the Reader.

The white line ſheweth the order of the cauſes of ſaluation from the firſt to the laſt.

The blacke line ſheweth the order of the cauſes of damnation.

The lines A. A. A. ſhew, how faith doth apprehend Chriſt and all his benefits, and applieth them to the perſon of euery beleeuer for his iuſtification and ſanctification.

The lines B. B. B. deſcending, likewiſe ſhew the tentation of the godly, and their remedies.

The wide ſpaces C. C. C. ſhew the communication of the Godhead from the Father to the Sonne, and from them both to the holy Ghoſt.

O the altitude of the riches, both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out? Rom. 11. 33.

I count all things but dung, that I may winne Chriſt. Philip. 3. 8.

Ignatius ſaying,
My loue is crucified.

CHAP. I.

Of the bodie of Scripture, *and Theologie.*

THE Bodie of Scripture is a doctrine ſufficient to liue well.

It comprehendeth many holy ſciences, whereof one is principall, others are hand-maids or retainers.

The principall ſcience is *Theologie.*

Theologie, is the ſcience of liuing bleſſedly for euer. Bleſſed life ariſeth from the knowledge of God. Ioh. 17. 3. *This is life eternall, that they know thee to bee the onely very God, and whome thou haſt ſent Chriſt Ieſus.* Iſa. 53. 11. *By his knowledge ſhall my righteous ſeruant* (viz. Chriſt,) *iuſtifie many.* And therefore it ariſeth likewiſe from the knowledge of our ſelues, becauſe we know God by looking into our ſelues.

Theologie hath two parts: the firſt of God, the ſecond of his workes.

CHAP. II.

Of God, and the nature of God.

THat there is a God, it is euident: 1. by the courſe of nature: 2. by the nature of the ſoule of man: 3. by the diſtinction of things honeſt and diſhoneſt: 4. by the terror of conſcience: 5. by the regiment of ciuill ſocieties: 6. the order of all cauſes hauing euer recourſe to ſome former beginning: 7. the determination of all things to their ſeuerall ends: 8. the conſent of all men well in their wits.

God is Iehouah Elohim, Exod. 6. 2. 3. *And Elohim ſpake vnto Moſes, and ſaid vnto him, I am Iehovah: and I appeared vnto Abraham, to Iſaac, and to Iacob, by the name of God Almighty, but by my name* Iehovah *was I not knowne vnto them.* Exod. 3. 13. *If they ſay vnto me, What is his name? What ſhall I ſay vnto them? And God anſwered Moſes,* I am that I am: *Alſo he ſaid, Thus ſhalt thou ſay vnto the children of Iſrael,* I am *hath ſent me vnto you. And God ſpake further to Moſes, Thus ſhalt thou ſay vnto the children of Iſrael,* Iehovah Elohim, &c. *hath ſent me vnto you.* In theſe words, the firſt title of God, declareth his Nature, the ſecond his Perſons.

The nature of God, is his moſt liuely and moſt perfect eſſence.

The perfection of the nature of God, is the abſolute conſtitution thereof, whereby it is wholy complete within it ſelfe, Exod. 3. 13. *I am that I am,* Act. 17. 24. *God that made the world, and all things that are therein, ſeeing that he* A *is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worſhipped with mēs hands,* as though he needed any thing, *ſeeing he giueth to all life and breath, and all things.*

The perfection of his Nature, is either Simpleneſſe, or the Infiniteneſſe thereof.

The Simpleneſſe of his nature, is that by which he is void of all Logicall relation in arguments. He hath not in him ſubiect or adiunct. Ioh. 5. 26. *As the Father hath life in himſelfe, ſo hath he giuen to the Sonne to haue life in himſelfe:* conferred with Ioh. 14. 6. *I am the way, the truth, and the life.* 1. Ioh. 1. 7. *But if we walke in his light, as he is light:* conferred with v. 5. *God is* light, *and in him is no darkneſſe.* Hence B it is manifeſt that to haue Life, and to be Life: to be in Light, and to be Light, in God are all one. Neither is God ſubiect to generalitie, or ſpecialty: whole, or parts: matter, or that which is made of matter: for ſo there ſhould be in God diuers things, and one more perfect then another. Therefore, whatſoeuer is in God, is his eſſence, and all that he is, he is by eſſence. The ſaying of *Auguſtine* in his 6. booke and 4. chap. of the Trinitie, is fit to prooue this; *In God* (ſaith he) *to be, and to be iuſt, or mightie, are all one: but in the mind of man, it is not all one to be, and to be mightie, or iuſt: for the minde may be deſtitute of theſe vertues, and yet a minde.*

Hence it is manifeſt, that the nature of God is immutable and ſpirituall.

C Gods immutability of nature, is that by which he is voide of all compoſition, diuiſion, and change, Iam. 1. 17. *With God there is no variableneſſe nor ſhadow of changing.* Mal. 3. 6. *I am the Lord, and am not changed.* Where it is ſaid, that God *repenteth, &c.* Gen. 6. 6. the meaning is, that God chaungeth the action, as men doe that repent: therfore repentance ſignifieth not any mutation in God, but in his actions, and ſuch things as are made and changed by him.

Gods Nature is ſpirituall, in that it is incorporall, and therefore inuiſible, Ioh. 4 24. *God is a Spirit,* 2. Cor. 3. 17. *The Lord is the ſpirit.* 1. Tim. 1. 17. *To the King eternal, immortal, inuiſible, onely wiſe God, be glory and honor for euer & euer.* Col. 1. 15. *Who is the image of the inuiſible God.*

D The infiniteneſſe of God, is two-fold: his Eternitie, and exceeding greatneſſe.

Gods eternitie, is that by which hee is without beginning and ending. Pſal. 90. 2. *Before the mountaines were made, and before thou hadſt formed the earth and the round world, euen from euerlaſting to euerlaſting, thou art our God.* Reuel. 1. 8. *I am* Alpha *and* Omega, *that is, the beginning and ending, ſaith the Lord: Which is, Which was, and Which is to come.*

Gods exceeding greatnes, is that by which his incomprehenſible nature is euery where preſent, both within & without the world. Pſa. 145. 3. *Great is the Lord, and worthy to be prayſed, and his greatneſſe is incomprehenſible,* 1. King. 8. 27. *Is it true indeed that God will dwell on the earth? Behold the heauens, and the heauens* *of heauens are not able to containe thee: how much leſſe is this houſe that I haue built?* Ier.23.24. *Doe not I fill the heauen and earth, ſaith the Lord?* Hence it is plaine;

Firſt, that he is onely one, and that indiuiſible, not many. Eph.4.5. *One Lord, one faith, one baptiſme, one God and father of al.* Deut.4.35. *Vnto thee it was ſhewed, that thou mighteſt know that the Lord he is God, & that there is none but he alone.* 1.Cor.8.4. *We know that an idol is nothing in the world, and that there is none other God but one:* and there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Becauſe 1. King.8.39. *The Lord ſearcheth all hearts, and vnderſtandeth euery worke of the minde.* Pſal. 139. 1.2. *Thou knoweſt my ſitting downe, and my riſing vp, thou vnderſtandeſt my cogitation a farre off.*

CHAP. III.

Of the life of God.

Hitherto we haue ſpoken of the perfection of Gods nature: Now followeth the life of GOD, by which the Diuine Nature is in perpetuall action, liuing, and moouing in it ſelfe. Pſal.42.2. *My ſoule thirſteth for God, euen for the liuing God;, when ſhall I come and appeare before the preſence of God?* Heb.3.12. *See there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine Nature, is eſpecially in perpetuall operation by three attributes, the which doe manifeſt the operation of God towards his creatures. Theſe are his Wiſedome, Will, and Omnipotencie.

The wiſedome or knowledge of God, is that by the which God doth, not by certaine notions abſtracted from the things themſelues, but by his owne eſſence: nor ſucceſſiuely and by diſcourſe of reaſon, but by one eternall and immutable act of vnderſtanding, diſtinctly and perfectly know himſelfe, and all other things, though infinite, whether they haue bin or not. Mat. 11.27. *No man knoweth the ſonne but the father, nor the father but the ſonne, and hee to whome the ſonne will reueale him.* Heb.4. 13. *There is nothing created, which is not manifeſt in his ſight: but all things are naked and open to his eies, with whome we haue to doe.* Pſal. 147.5. *His wiſedome is infinite.*

Gods wiſedome hath theſe parts: his foreknowledge, and his counſell.

The foreknowledge of God, is that by which hee moſt aſſuredly foreſeeth all things that are to come. Act.2.23. *Him haue ye taken by the hands of the wicked, beeing deliuered by the determinate counſell and foreknowledge of God, & haue crucified and ſlaine.* Rom.8.29. *Thoſe which hee knew before, he alſo predeſtinated to be made like to the image of his ſonne.* This is not properly ſpoken of God, but by reaſon of men to whome things are paſt or to come.

A The counſell of God, is that by the which he doth moſt rightly perceiue the beſt reaſon of all things that are done. Prou. 8.14. *I haue counſell and wiſedome, I am vnderſtanding, and I haue ſtrength.*

The will of God, is that by the which he both moſt freely, and iuſtly with one act willeth all things. Rom. 9. 18. *He hath mercie on whome he will, and whome hee will hee hardeneth.* Eph.1.5. *Who hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.* Iam.4. 15. *For that which you ſhould ſay, If the Lord will, and we liue, we will doe this or that.*

God willeth that which is good, by approouing it; B that which is euill, in as much as it is euill, by diſallowing and forſaking it. And yet hee voluntarily doth permit euill; becauſe it is good that there ſhould be euill. Act. 14. 16. *Who in time paſt ſuffered all the Gentiles to walke in their owne waies.* Pſal. 81. 12. *So I gaue them vp to the hardnes of their heart, and they haue walked in their owne counſels.*

The will of God, by reaſon of diuers obiects, hath diuers Names; and is either called Loue and Hatred, or Grace and Iuſtice.

The Loue of God is that, by the which God approoueth firſt himſelfe, and then all his creatures as they are good, without their deſert, and in them doth take delight. 1. Ioh. 4. 16. *God is loue, and who ſo remaineth in loue, remaineth in God, and God in him.* Ioh.3.16. *So God loued* C *the world, that hee gaue his onely begotten ſonne, &c.* Rom. 5. 8. *God ſetteth out his loue towards vs, ſeeing that while we were yet ſinners, Chriſt died for vs.*

The Hatred of God, is that by the which he diſliketh and deteſteth his creature offending, for his fault. 1.Cor.10.5. *But many of them the Lord miſliked, for they periſhed in the wildernes* Pſal.5.5. *Thou hateſt al the workers of iniquity.* Pſ. 45.7. *Thou haſt loued iuſtice and hated iniquitie.*

The Grace of God, is that by which hee freely declareth his fauour to his creatures. Rom.11.6. *If it be of grace, it is no more of works: otherwiſe grace is not grace; but if it be of workes it is no more grace.* Tit.2.11. *The ſauing grace of god ſhined to all men, teaching vs to deny impietie, &c.*

D The Grace of God, is either his goodneſſe, or his mercie.

The Goodnes of God, is that by which hee beeing in himſelfe abſolutely good, doth freely exerciſe his liberality vpon his creatures. Math.19.17. *Why calleſt thou mee good? there is none good but one, euen God.* Math.5.45. *He maketh his ſunne to ſhine vpon the good and bad, and he raineth vpon the iuſt and vniuſt.*

Gods mercie, is that by which he freely aſſiſteth all his creatures in their miſeries. Eſai. 30. 18. *Yet will the Lord waite, that hee may haue mercy vpon you.* Lament.3.22. *It is the Lords mercies that wee are not conſumed, becauſe his compaſſions faile not.* Exod.33.19. *I take pittie on whome I take pittie, and am mercifull to whome I am mercifull.*

A Gods Iuſtice, is that by which hee in all things willeth that which is iuſt. Pſalm. 11.7. *The iuſt Lord loueth iuſtice.* Pſalm.5.4. *For thou art not a God that loueth wickedneſſe.*

Gods iuſtice is in word or deede.

Iuſtice in word, is that truth by which hee conſtantly, and indeede willeth that which he hath ſaid. Rom.3.4. *Let God be true, and euery man a lyar.* Matth.24.35. *Heauen and earth ſhall paſſe away, but my word ſhal not paſſe away.* Hence it is, that there is a certaine iuſtice of God in keeping his promiſe. 1.Ioh.1.9. *If wee confeſſe our ſinnes, God is faithfull and iuſt to forgiue our ſinnes,* 2.Tim.4.8. *Henceforth is laid vp for mee the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day.* B

Iuſtice in deede, is that by which hee either diſpoſeth or rewardeth.

Gods diſpoſing Iuſtice, is that by which he, as a moſt free Lord, ordereth rightly al things in his actions. Pſal.145.17. *The Lord is righteous in all his waies.*

Gods rewarding Iuſtice, is that by which he rendreth to his creature according to his worke. 2.Theſſ.1.6. *It is iuſtice with God, to render affliction to ſuch as afflict you, but to you which are afflicted, releaſing with vs.* 1.Pet.1.17. *Therefore if you call him Father, which without reſpect of perſon iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.* Ierem.51.56. *The Lord that recompenſeth, ſhall ſurely recompence.* C

The Iuſtice of God, is either his Gentlenes or Anger.

Gods Gentleneſſe, is that by which hee freely rewardeth the righteouſneſſe of his creature. 2.Theſ.1.5. *Which is a token of the righteous iudgement of God, that ye may bee counted worthie the kingdome of God, for the which ye alſo ſuffer.* Matth.10.41,42. *He that receiueth a prophet, in the name of a prophet, ſhall haue a prophets reward: and he that receiueth a righteous man, in the name of a righteous man, ſhall haue the reward of a righteous man. And whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cuppe of colde water onely in the name of a Diſciple, verily I ſay vnto you, he ſhall not loſe his reward.*

D Gods Anger is that by which hee willeth the puniſhment of the creature offending. Rom,1.18. *For the wrath of God is reuealed from heauen againſt all vngodlineſſe, and vnrighteouſneſſe of men, which withholde the truth in vnrighteouſnaſſe.* Ioh.3.36. *Hee that obeyeth not the ſonne, ſhall not ſee life, but the wrath of God abideth on him.*

Thus much concerning the will of GOD; Now followeth his Omnipotencie.

Gods Omnipotencie, is that by which hee is moſt able to performe euery worke. Matth.19.26 *With men this is impoſſible, but with God all things are poſſible.*

Some things notwithſtanding are heere to bee excepted. Firſt, thoſe things whoſe action argueth an impotencie, as to lie, to denie his word. Titus 1.2, *Which God, that cannot lie, hath promiſed.* 2.Tim.2.13. *He cannot denie himſelfe.* Secondly, ſuch things as are contrarie to the nature of God, as to deſtroy himſelfe, and not to beget his ſonne from eternitie. Thirdly, ſuch things as imply contradiction. For God cannot make a truth falſe; or that which is when it is not, to be.

Gods power may bee diſtinguiſhed into an abſolute and actuall power.

Gods abſolute power, is that by which hee can doe more, then hee either doth, or will do. Mat.3.9. *I ſay vnto you, God is able of theſe ſtones to raiſe vp children to Abraham.* Phil.3.21. *According to the working, whereby hee is able to ſubdue euen all things vnto himſelfe.*

Gods actuall power, is that by which hee cauſeth all things to bee, which hee freely willeth. Pſal.135.6. *All things which God will, thoſe he doth in heauen, and in earth, and in all depths.*

CHAP. IV.

Of Gods glorie, and bleſſedneſſe.

OVt of the former attributes, by which the true Iehouah is diſtinguiſhed from a fained God, and from Idols, ariſe the glorie of God, and his bleſſedneſſe.

Gods glorie or maieſtie, is the infinite excellencie of his moſt ſimple and moſt holy diuine Nature. Heb.1.3. *Who beeing the brightneſſe of his glorie, and the ingraued forme of his perſon, &c.* Nehem.9.5. Let them praiſe thy glorious name, O God, which excelleſt aboue al thankſgiuing and praiſe.

By this wee ſee, that God onely can know himſelfe perfectly. Ioh.6.46. *Not that any man hath ſeene the Father, ſaue he which is of God, he hath ſeene the Father.* 1.Tim.6.16. *Who only hath immortalitie, and dwelleth in the light that none can attaine vnto, whome neuer man ſaw, neither can ſee.* Exod.33.20. *Thou canſt not ſee my face.*

Notwithſtanding there is a certaine manifeſtation of Gods glorie: partly more obſcure, partly more apparent.

The more obſcure manifeſtation, is the viſion of Gods maieſtie in this life, by the eyes of the minde, through the help of things perceiued by the outward ſenſes. Iſa.6,1. *I ſaw the Lord ſitting vpon an high throne, and lifted vp, and the lower parts thereof filled the temple.* Exod.33.22. *And while my glorie paſſeth by, I will put thee in a cleft of the Rocke, and will couer thee with my hand whiles I paſſe by: after I will take away mine hand, and thou ſhalt ſee my backe parts, but my face ſhall not be ſeene.* 1.Cor.13.12. *Now wee ſee as through a glaſſe darkely.*

The more apparent manifeſtation of God, is the contemplation of him in heauen face to face. 1.Cor.13.12. *But then ſhall wee ſee face to face.* Dan.7.9,10. *I beheld till the thrones were ſet vp, and the ancient of daies did ſit, whoſe garment was white as ſnow, &c.*

Gods bleſſednes, is that by which God is in himſelfe, and of himſelfe al-ſufficient. Gen, 17.1. *I am God al-ſufficient, walke before me, & be thou vpright.* Col.2.9. *For in him dwels al the fulneſſe of the godhead bodily.* 1.Tim.6.15. *Which in due time he ſhal ſhew, that is bleſſed & Prince only.*

CHAP. V.

Concerning the perſons of the Godhead.

THe perſons are they, which ſubſiſting in one Godhead, are diſtinguiſhed by incommunicable properties. 1.Ioh.5.7. *There are three that beare record in heauen, the Father, the Word, and the holy Ghoſt, and theſe three are one.* Gen.19.24. *Then Iehouah raigned vpon Sodome, and vpon Gomorrah, brimſtone, and fire from Iehouah in heauen.* Ioh.1.1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

They therefore are coequall, and are diſtinguiſhed not by degree, but by order.

The Conſtitution of a perſon is, when as a perſonall proprietie, or the proper manner of ſubſiſting is adioyned to the Deitie, or the one diuine nature.

Diſtinction of perſons, is that, by which albeit euery perſon is one and the ſame perfect God, yet the Father is not the Sonne or the holy Ghoſt, but the Father alone; and the Sonne is not the Father or the holy Ghoſt, but the Sonne alone; and the H. Ghoſt is not the Father or the Sonne, but the holy Ghoſt alone: neither can they be diuided, by reaſon of the infinite greatneſſe of that moſt ſimple eſſence, which one and the ſame, is wholly in the Father, wholly in the Sonne, and wholly in the holy Ghoſt: ſo that in theſe there is diuerſitie of perſons, but vnitie in eſſence.

The communion of the perſons, or rather vnion, is that by which each one is in the reſt, and with the reſt, by reaſon of the vnity of the Godhead: and therefore euery each one doth poſſeſſe, loue, and glorifie another, and worke the ſame thing. Ioh. 14. 10. *Beleeueſt thou not that I am in the Father, & the Father is in me? the words that I ſpeake vnto you, I ſpeak not of my ſelfe, but the Father that dwelleth in me, hee doth the workes,* Prou.8.22. *The Lord hath poſſeſſed me in the beginning of his way: I was before the workes of old.* And.v.30. *Then was I with him as a nourſher, and I was daily his delight, reioycing alway before him.* Ioh.1.1. *In the beginning was the Word, and the Word was with God, and that Word was God,* and cap.5.19. *The Sonne can do nothing of himſelfe, ſaue that he ſeeth the Father doe: for whatſoeuer things he doth, the ſame doth the Sonne alſo.*

There bee three perſons: the Father, the Sonne, and the holy Ghoſt. Matth. 3. 16. 17. *And Ieſus, when hee was baptized, came ſtraight out of the water, and loe, the heauens were opened vnto him, and Iohn ſaw the Spirit of God deſcending like a doue, and lighting vpon him: and loe, a voice came from heauen, ſaying, This is my beloued Sonne, in whome I am well pleaſed.*

A The Father, is a perſon without beginning, from all eternity begetting the Sonne, Heb.1.3. *Who beeing the brightneſſe of the glorie, and the ingraued forme of his perſon.* Pſal. 2. 7. *Thou art my Sonne, this day haue I begotten thee.*

In the generation of the Sonne, theſe properties muſt be noted: I. He that begetteth, and he that is begotten are together, and not one before another in time. II. He that begetteth, doth communicate with him that is begotten, not ſome one part, but his whole eſſence. III. The Father begot the Sonne, not out of himſelfe, but within himſelfe.

The incommunicable property of the Father, is to be vnbegotten, to bee a Father, and B to beget. Hee is the beginning of actions, becauſe he beginneth euery action of himſelfe, effecting it by the Sonne and the holy Ghoſt. 1.Cor.8.6. *Yet vnto vs, there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Ieſus Chriſt, by whome are all things, and wee by him.* Rom. 11. 36. *For of him, and through him, and for him, are all things.*

The other two perſons haue the Godhead, or the whole diuine eſſence, of the Father by communication, namely, the Sonne and the holy Ghoſt.

The Sonne is the ſecond perſon, begotten of the Father from all eternitie. Hebr.1.5. *For vnto which of the Angels ſaid he at any time, Thou art my Sonne, this day begate I thee?* Coloſ.1.15. C *Who is the image of the inuiſible GOD, the firſt borne of euery creature.* Iohn 1.14. *And wee ſaw the glorie thereof, as the glorie of the onely begotten Sonne of the Father.* Rom.8.32. *Hee who ſpared not his owne Sonne.*

Although the Sonne bee begotten of his Father, yet neuertheleſſe he is of and by himſelfe very God: for hee muſt bee conſidered either according to his eſſence, or according to his filiation or Sonneſhip. In regard of his eſſence, he is (αὐτόθεος) that is, of and by himſelfe very God: for the Deitie which is common to all the three perſons, is not begotten. But as he is a perſon, and the Sonne of the Father, hee is not of himſelfe, but from another: for hee is the eternall Sonne of his Father. And thus he D is truely ſaid to be *very God of very God.*

For this cauſe he is ſaid to be ſent from the Father. Iohn 8.42. *I proceeded forth, and came from God, neither came I of my ſelfe, but he ſent me.* This ſending taketh not away the equality of eſſence and power, but declareth the order of the perſons. Iohn 5. 18. *Therefore the Iewes ſought the more to kill him, not onely becauſe he had broken the Sabbath: but ſaid alſo that God was his Father, and made himſelfe equall with God.* Phil. 2. 6. *Who beeing in the forme of God, thought it no robbery to be equall with God.*

For this cauſe alſo he is *the WORD of the Father,* not a vaniſhing, but an eſſentiall word; becauſe as a word is, as it were, begotten of the minde, ſo is the Sonne begotten of the Father; and alſo, becauſe he bringeth glad tidings from the boſome of his Father. *Nazian.* in his

Oration of the Sonne. *Baſill* in his preface before *Iohns* Goſpell.

The property of the Sonne, is to bee begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghoſt. 1. Cor. 8. 6. *Our Lord Ieſus Chriſt, by whome are all things, and we by him.* Ioh. 5. 19. *Whatſoeuer things he doth, the ſame doth the Sonne alſo.*

The holy Ghoſt, is the third perſon, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter ſhall come, whome I will ſend vnto you from the Father, euen the ſpirit of truth, which proceedeth of the Father, he ſhall teſtifie of me.* Rom. 8. 9. *But ye are not in the fleſh, but in the ſpirit, ſeeing the ſpirit of God dwelleth in you. But if there be any that hath not the ſpirit of Chriſt he is not his.* Ioh. 16. 13. 14. *But when the Spirit of truth ſhall come: hee ſhall conduct you into all truth: for hee ſhall not ſpeake of himſelfe, but whatſoeuer he heareth, he ſhall ſpeake, and ſhall declare vnto you ſuch things as are to come. He ſhall glorifie me, for he ſhall receiue of mine, and ſhew it vnto you.*

And albeit the Father, and the Sonne are two diſtinct perſons, yet are they both but one beginning of the holy Ghoſt.

What may be the eſſentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable property of the holy Ghoſt, is to proceed.

His proper manner of working is, to finiſh an action, effecting it, as from the Father and the Sonne.

CHAP. VI.

Of Gods workes, and his decree.

THus far concerning the firſt part of Theologie: the ſecond followeth, of the workes of God.

The workes of God, are all thoſe, which he doth out of himſelfe, that is, out of his diuine eſſence.

Theſe are common to the Trinitie, the peculiar manner of working alwaies reſerued to euery perſon.

The end of all theſe, is the manifeſtation of the glorie of God. Rom. 11. 36. *For him are all things, to him be glorie for euer.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himſelfe, hath neceſſarily, and yet freely, from all eternity determined al things. Eph. 1. 11. *In whom alſo we are choſen, when we were predeſtinate, according to the purpoſe of him, which worketh all things after the counſell of his owne wil.* and verſ. 4. *As he hath choſen vs in him before the foundation of the world.* Math. 10. 29. *Are not two ſparrowes ſold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9. 21. *Hath not the potter power on the clay, to make*

A *of the ſame lumpe one veſſell to diſhonor, and another to honour.*

Therefore the Lord, according to his good pleaſure, hath moſt certainely decreed euery thing and action, whether paſt, preſent, or to come, together with their circumſtances of place, time, meanes, and end.

Yea, he hath moſt iuſtly decreed the wicked works of the wicked. For if he had nilled thē, they ſhould neuer haue bin at all. And albeit they of their owne nature, are and remaine wicked; yet in reſpect of Gods decree, they are ſome waies good: for there is not any thing abſolutely euill. 1. Pet. 3. 17. *For it is better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing.*

B The thing which in it owne nature is euil, in Gods eternall counſell is reſpectiuely good, in that it is ſome occaſion & way to manifeſt the glorie of God in his iuſtice, and his mercie.

Gods foreknowledge, is conioyned with his decree, and indeed is in nature before it: yet not in regard of God, but vs: becauſe knowledge goeth before the will and the effecting of a worke. For we do nothing, but thoſe things that we haue before willed, neither doe we will any thing which we know not before.

Gods foreknowledge in it ſelfe, is not a cauſe why things are, but as it is conioyned with his decree. For things doe not therefore come to paſſe, becauſe that God did foreknow them, but becauſe he decreed and willed
C them, therefore they come to paſſe.

The execution of Gods decree is that, by which all things in their time are accompliſhed which were foreknowne or decreed, and that euen as they were foreknown & decreed.

The ſame decree of GOD, is the firſt and principall working cauſe of all things, which alſo is in order, and time before all other cauſes. For with Gods decree is alwaies his will annexed, by the which he can will that which he hath decreed. And it were a ſigne of impotency, to decree any thing which he could not will. And with Gods will is conioyned an effectuall power, by which the Lord can bring to paſſe, whatſoeuer he hath freely decreed.

The firſt and principall cauſe, howbeit in it ſelfe it be neceſſarie, yet it doth not take away freedome of will in election, or the nature and
D propertie of ſecond cauſes; but onely brings them into a certaine order; that is, it directeth them to the determinate end; whereupon the effects and euents of things are contingent or neceſſarie, as the nature of the ſecond cauſe is. So Chriſt according to his Fathers decree died neceſſarily, *Act.* 17. 3. but yet willingly, *Ioh.* 10. 18. *Mat.* 26. 53. And if we reſpect the temperature of Chriſts bodie, he might haue prolonged his life; and therefore in this reſpect may be ſaid to haue dyed contingently.

The execution of Gods decree, hath two branches; his operation, and his operatiue permiſſion.

Gods operation, is his effectuall producing of all good things, which either haue beeing or moouing, or which are done.

Gods operatiue permiſſion, is that by which he onely permitteth one and the ſame worke to be done of others, as it is euill; but as it is good, he effectually worketh the ſame. Gen.50.20. *You indeed had purpoſed euill againſt me, but God decreed that for good, that he might, as hee hath done this day, preſerue his people aliue.* And, Gen. 45. 7. *God hath ſent me before you to preſerue your poſteritie in this land.* Eſa. 10. 5, 6, 7. *Woe vnto Aſhur, the rod of my wrath, & the ſtaffe in their hands is mine indignation, I will giue him a charge againſt the people of my wrath to take the ſpoile, and to take the pray, and to tread them vnder feete like the mire in the ſtreete. But hee thinketh not ſo, neither doth his heart eſteeme it ſo: but he imagineth to deſtroy, & to cut off not a few nations.*

God permitteth euill, by a certaine voluntary permiſſion, in that hee forſaketh the ſecond cauſe in working euil. And hee forſaketh his creature, either by detracting the grace it had, or not beſtowing that which it wanteth Rom. 1. 26. *For this cauſe God gaue them vp vnto vile affections.* 2. Tim. 2. 25. 26. *Inſtructing them with meekenes that are contrary minded, prooning if God at any time will giue repentance, that they may know the truth, and that they may come to amendment out of the ſnare of the diuell, which are taken of him at his will.*

Neither muſt we think God herein vniuſt, who is indebted to none. Rom. 9. 15. *I will haue mercy on him to whom I will ſhew mercy,* Yea it is in Gods pleaſure to beſtow how much grace, and vpon whome he will. Math. 20. 15. *Is it not lawfull for me to doe as I will with mine owne?*

That which is euill, hath ſome reſpect of goodneſſe with GOD: Firſt, in that it is the puniſhment of ſinne: and puniſhment is accounted a morall good, in that it is the part of a iuſt iudge to puniſh ſinne. Secondly, as it is a meere action or act. Thirdly, as it is a chaſtiſement, a triall of ones faith, martyrdome, propitiation for ſinne, as the death and paſſion of Chriſt. *Act.* 2. 23. and 4. 24. And if we obſerue theſe caueats, God is not onely a bare permiſſiue agent in an euill worke, but a powerfull effectour of the ſame; yet ſo, as he neither inſtilleth an aberration in the action, nor yet ſupporteth, or intendeth the ſame, but that he moſt freely ſuffereth euill, and beſt diſpoſeth of it to his owne glory. The like we may ſee in this ſimilitude: Let a man ſpurre forward a lame horſe; in that he mooueth forward, the rider is the cauſe; but that he halteth, he himſelfe is the cauſe. And againe, we ſee the ſunne beames ſhining through a glaſſe; where the light is from the ſunne, the colour not from the ſunne but from the glaſſe.

CHAP. VII.

Of Predeſtination and Creation.

GOds decree, in as much as it concerneth man, is called Predeſtination: which is the decree of God, by the which he hath A ordained all men to a certaine and euerlaſting eſtate: that is, either to ſaluation or condemnation, for his owne glory. 1. Theſſ. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.* Rom. 9. 13. *As it is written, I haue loued Iacob, and hated Eſau:* and verſ. 22. *What and if God would, to ſhew his wrath, and to make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction: & that he might declare the riches of his glory vpon the veſſels of mercie, which hee hath prepared vnto glorie?*

The meanes of accompliſhing Gods Predeſtination are two-fold.

The creation, and the fall.

The creation, is that by which GOD made all things very good, of nothing; that B is, of no matter which was before the creation. Gen. 1. 1. *In the beginning God created the heauen, &c.* to the ende of the chapter.

Gods manner of creating, as alſo of gouerning, is ſuch, as that by his word alone, he without any inſtruments, means, aſſiſtance, or motion, produced all ſorts of things: For to wil any thing with God, is both to be able and to performe it. Heb. 11. 3. *By faith wee vnderſtand, that the world was ordained by the word of God, ſo that the things which wee ſee, are not made of things which did appeare.* Pſal. 148. 5. *Let them praiſe the name of the Lord, for he commanded, and they were created.*

The goodneſſe of the creature, is a kinde of excellencie, by which it was voide of all C defect, whether puniſhment or fault.

The creation, is of the world, or inhabitants in the world.

The world, is a moſt beautifull pallace, framed out of a deformed ſubſtance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are three-fold: the firſt is the aire, the ſecond the skie, the third an inuiſible and incorporall eſſence, created to be the ſeat of all the bleſſed, both men, and angels. This third heauen is called Paradiſe. 2. Cor. 12. 4.

The inhabiters of the world, are reaſonable creatures, made according to Gods owne Image; they are either angels or men. Gen. 1. D 26. *Furthermore, God ſaid, Let vs make man in our owne image, according to our likeneſſe,* Iob. 1. 6. *When the children of God came and ſtood before the Lord, Satan came alſo among them.*

The Image of God, is the goodneſſe of the reaſonable creature, reſembling God in holineſſe. Eph, 4. 24. *And put on the new man, which after God is created in righteouſneſſe and true holineſſe.*

CHAP. VIII.

Of Angels.

THe Angels each of them beeing created in the beginning, were ſetled in an vpright eſtate. In whome theſe things are to be

A noted, Firſt, their nature. Angels are ſpirituall & incorporall eſſences. Heb. 2. 16. *For hee in no ſort tooke the angels, but hee tooke the ſeede of Abraham.* Heb. 1. 7. *And of the angels, he ſaith, he maketh the ſpirits his meſſengers, and his miniſters a flame of fire.*

Secondly, their qualities. Firſt, they are wiſe, 2. Sam. 14. 17. *My Lord the king is euen as an angel of God in hearing good and bad.* 2. They are of great might. 2. Theſſ. 1. 7. *When the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie angels.* 2. Sam. 24. 17. *Dauid ſaw the Angel that ſmote the people.* 2. King. 19. 35. *The ſame night the angel of the Lord went out & ſmote in the camp of Aſhur, an hundreth foureſcore, & fiue thouſand.* B 3. They are ſwift and of great agility, Eſa. 6. 6. *Then flewe one of the Seraphins vnto mee with an hotte cole in his hand.* Dan. 9. 21. *The man Gabriel whome I had ſeene before in a viſion, came flying & touched me.* This is the reaſon why the Cherubins in the tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 32. 1. *Now Iacob went forth on his iourney, and the angels of God met him.* Dan. 7. 10. *Thouſand thouſands miniſtred vnto him, and tenne thouſand thouſands ſtood before him.* Matth. 26. 53. *Thinkeſt thou I cannot pray to my father, and hee will giue me more then twelue legions of angels?* Hebr. 12. 22. *To the companie of innumerable angels.*

Fourthly, they are in the higheſt heauen, C where they euer attend vpon God, and haue ſocietie with him. Matth. 18. 10. *In heauen their angels alwaies beholde the face of my father which is in heauen.* Pſal. 68. 17. *The chariots of God are twenty thouſand thouſand angels, and the Lord is among them.* Mark. 12. 25. *But are as angels in heauen.*

Fiftly, their degree. That there are degrees of Angels, it is moſt plaine. Coloſ. 1. 16. *By him were all things created, which are in heauen, and in earth, things viſible and inuiſible: whether they be thrones, or Dominions, or principalities, or powers.* Rom. 8. 38. *Neither angels, nor principalities, nor powers, &c.* 1. Theſſ. 4. 16. *The Lord ſhall deſcend with the voice of the Archangell, and with the trumpet of God.* But it is not for vs to ſearch D who, or how many bee of each order, neither ought wee curiouſly to inquire how they are diſtinguiſhed, whether in eſſence, gifts, or offices. Coloſſ. 2. 18. *Let no man at his pleaſure beare rule ouer you by humbleneſſe of minde, and worſhipping of Angels, aduancing himſelfe in thoſe things which he neuer ſaw.*

Sixtly, their office. Their office is partly to magnifie God, & partly to performe his commandements. Pſal. 103. 20. 21. *Praiſe the Lord, ye his Angels that excell in ſtrength, that doe his commaundement in obeying the voice of his word. Praiſe the Lord, all ye his hoſtes, ye his ſeruans that doe his pleaſure*

Seauenthly: The eſtabliſhing of ſome Angels in that integritie, in which they were created.

CHAP. IX.

Of man, and the eſtate of Innocencie.

MAn, after he was created of God, was ſet in an excellent eſtate of innocencie. In this eſtate ſeauen things are chiefly to bee regarded.

I. The place. The garden of Heden, that moſt pleaſant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integritie of mans nature. Which was, Eph. 4. 24. *created in righteouſneſſe and true holineſſe.* This integritie hath two parts.

The firſt is wiſedome, which is a true and perfect knowledge of God, and of his will, in as much as it is to bee performed of man, yea, and of the counſell of God in all his creatures. Coloſ. 3. 10. *And haue put on the new man, which is renewed in knowledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth euery beaſt of the field, and euery foule of the heauen, he brought them vnto the man, to ſee how hee would call them: for howſoeuer the man called the liuing creature, ſo was the name thereof.*

The ſecond is iuſtice, which is a conformitie of the will, affections, and powers of the body to doe the will of God.

III. Mans dignitie, conſiſting of foure parts. Firſt, his communion with God. By which, as God reioyced in his owne image, ſo likewiſe man did feruently loue God: this is apparent by Gods familiar conference with Adam, Gen. 1. 29. *And God ſaid, Beholde, I haue giuen vnto you euery hearb bearing ſeede, &c. that ſhall be to you for meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. Pſ. 8. 6. *Thou haſt made him Lord ouer the workes of thine hands, and haſt ſet all things vnder his feet, &c.* Thirdly, the decencie, and dignitie of the body, in which, though naked, as nothing was vnſeemly, ſo was there in it imprinted a princely maieſtie. Pſal. 8. *Thou haſt made him litle lower then God, and crowned him with glorie and worſhip.* Gen. 2. 25. *They were both naked, and neither aſhamed.* 1. Cor. 12. 23. *Vpon thoſe members of the bodie, which we thinke moſt vnhoneſt, put wee more honeſtie on: and our vncomely parts haue more comelines on.* Fourthly, labour of the body without paine or griefe, Gen. 3. 17. 19. *Becauſe thou haſt obeyed the voice of thy wife, &c. curſed is the earth for thy ſake, in ſorrow ſhalt thou eate of it all the daies of thy life, &c.*

IV. Subiection to God, wherby man was bound to performe obedience to the commaundements of God: which are two. The one was concerning the two trees: the other, the obſeruation of the Sabbath.

Gods commaundement concerning the trees, was ordained to bee a proofe and triall of mans obedience. It conſiſteth of two parts: the firſt is the giuing of the tree of life, that as a ſigne, it might confirme to man his perpetuall abode in the garden of Heden, if ſtill hee perſiſted in his obedience, Reuel. 2.7. *To him that ouercommeth, will I giue to eate of the tree of life, which is in the middeſt of the Paradiſe of God,* Prou. 3.18. *Shee is a tree of life to them which lay holde on her: and bleſſed is hee that retaineth her.* The ſecond, is the prohibition to eate of the tree of the knowledge of good and euill, togither with a commination of temporall and eternal death, if he tranſgreſſed this commandement. Gen. 2.17. *Of the tree of the knowledge of good and euill, thou ſhalt not eate of it: for in the day that thou eateſt thereof, thou ſhalt die the death.* This was a ſigne of death, and had his name of the euent, becauſe the obſeruation thereof would haue brought perpetuall happines, as the violation gaue experience of euil, that is, of all miſerie, namely of puniſhment, and of guiltineſſe of ſinne.

Gods commandement concerning the obſeruation of the Sabbath, is that, by which God ordained the ſanctification of the Sabbath. Gen. 2.3. *God bleſſed the ſeauenth day, and ſanctified it.*

V. His calling, which is the ſeruice of God, in the obſeruation of his commaundements, and the dreſſing of the garden of Heden. Prou. 16. 4. *God made all things for himſelfe.* Gen. 2.15. *He placed him in the garden of Heden, to dreſſe and keepe it.*

VI. His diet was the hearbs of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. Gen 1. 29. *And God ſaid, behold, I haue giuen vnto you euery hearb bearing ſeed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing ſeed, that ſhall bee to you for meate* And chap. 2. 17. *But of the tree of knowledge of good and euill, thou ſhalt not eate.*

VII. His free choice, both to will, and performe the commaundement concerning the two trees, and alſo to neglect and violate the ſame. Whereby wee ſee that our firſt parents were indeed created perfect, but mutable: for ſo it pleaſed God to prepare a way to the execution of his decree.

CHAP. X.

Of Sinne, and the fall of Angels.

THe fall is a reuolting of the reaſonable creature from obedience to ſinne.

Sinne, is the corruption, or rather depriuation of the firſt integritie. More plainely, it is a falling or turning from God, binding the offendour by the courſe of Gods iuſtice, to vndergoe the puniſhment.

Heere a doubt may bee mooued, whether ſinne be a thing exiſting, or not. The anſwer is this: Of things which are, ſome are poſitiue, other priuatiue. Things poſitiue, are all ſubſtances, together with thoſe their properties, powers, inclinations and affections, which the A Lord hath created and imprinted in their natures. The thing is called priuatiue, which granteth or preſuppoſeth the abſence of ſome ſuch thing, as ought to bee in a thing. Such a thing is ſinne, which properly, and of it ſelfe is not any thing created, and exiſting; but rather the abſence of that good which ought to bee in the creature: and though it be inherent in things poſitiue as a priuation, yet it is alwaies to be diſtinguiſhed from them.

Sinne hath two parts: A defect, or impotencie: and diſorder.

Impotencie is nothing elſe, but the very want or loſſe of that good, which God hath ingrafted in the nature of his creature.

Diſorder, is the confuſion or diſturbance B of all the powers and actions of the creature.

The fall was effected on this manner. Firſt, God created his reaſonable creatures good indeede, but withall changeable, as wee haue ſhewed before. For to be vnchangeably good, is proper to God alone. Secondly, God tryed their obedience in thoſe things about which they were conuerſant. Deut. 13. 3. *Thou ſhalt not hearken to the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God prooueth you, to know whether you loue the Lord your God, with all your heart, & with all your ſoule.* Thirdly, in this triall God doth not aſſiſt them with new grace to ſtand, but for iuſt cauſes forſaketh them. Laſtly, after God hath forſaken them, and left them to themſelues, they C fall quite from God: no otherwiſe, then when a man ſtaying vp a ſtaffe on the ground, it ſtandeth vpright; but if he neuer ſo little withdraw his hand, it falleth of it ſelfe.

The fall, is of men, and Angels.

The fall of Angels, is that by which the vnderſtanding, pointing out a more excellent eſtate, and of it owne accord approouing thereof, and the will chooſing the ſame as pleaſing vnto it (their nature in the meane while remaining fit to make choice either of the contrarie, or of a diuers obiect) they are the ſole authors of their fall from God. 2. Pet. 2. 4. *If God ſpared not the Angels which ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe, to bee kept vnto* D *damnation, &c.* Iud. 6. *The Angels which kept not their firſt eſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines, &c.* Ioh. 8. 44. *He was a murtherer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, conſider: Firſt, their corruption, ariſing from the fall; which is the deprauation of their nature, and is either that fearefull malice and hatred, by which they ſet themſelues againſt God, or their inſatiable deſire to deſtroy mankinde; to the effecting whereof, they neglect neither force nor fraud. 1. Ioh. 3. 8. *Hee that committeth ſinne is of the diuell, becauſe the diuell ſinned from the beginning. For this cauſe was the ſonne of God reuealed, to diſſolue the workes of the diuell.* 1. Pet. 5. 8. *Your* *aduerſarie the diuell goeth about like a roaring lyon ſeeking whom he may deuoure.* Eph.6.12. *You ſtriue not againſt fleſh and bloud, but againſt principalities and powers, and worldly gouernours; the princes of darkeneſſe of this world, againſt ſpirituall wickedneſſes, which are in ſupercaleſtiall things.*

II. Their degree, and diuerſitie: for of theſe Angels, one is chiefe, and the reſt attendants. The chiefe is Beelzebub, prince of the reſt of the diuels, and the world, farre aboue them all in malice. Mat.25.41. *Away from me ye curſed, into euerlaſting fire, prepared for the diuell and his Angels.* 2.Cor.4.4. *Whoſe mindes the god of this world hath blinded.* Reuel. 12. 7. *And there was warre in heauen, Michael, and his Angels fought with the dragon, and the dragon and his Angels fought.*

Miniſtring Angels, are ſuch as waite vpon the diuell, in accompliſhing his wickedneſſe.

III. Their puniſhment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon, Iude, verſe 6. 2.Pet.2.4. *God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkneſſe; to be kept vnto damnation.* This he did: Firſt, to admoniſh men, what great puniſhment they deſerued. Secondly, to ſhew that grieuous ſins muſt more grieuouſly be puniſhed.

The fall of Angels was the more grieuous, becauſe both their nature was more able to reſiſt, and the diuel was the firſt founder of ſinne.

Their puniſhment is eaſier, or more grieuous.

Their eaſier puniſhment is double. The firſt, is their deiection from heauen. 2.Pet.2.4. *God caſt the Angels that ſinned into hell.* The ſecond, is the abridging and limitation of their power, Iob. 1. 12. *The Lord ſaid vnto Satan, Beholde, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grieuous paine, is that torment in the deepe, which is endleſſe and infinite, in time and meaſure. Luke 8. 31. *And they beſought him, that hee would not commaund them to goe downe into the deepe.*

CHAP. XI.

Of mans fall and diſobedience.

ADams fall, was his willing reuolting to diſobedience by eating the forbidden fruite. In Adams fall, wee may note the manner, greatneſſe, and fruit of it.

I. The manner of Adams fall, was on this ſort: Firſt, the diuell, hauing immediately before fallen himſelfe, inſinuateth vnto our firſt parents, that both the puniſhment for eating the forbidden fruit was vncertaine, and that God was not true in his word vnto them. Secondly, by this legerdemaine, hee blinded the eyes of their vnderſtanding. Thirdly, beeing thus blinded, they beginne to diſtruſt GOD, and to doubt of Gods fauour. Fourthly, they thus doubting, are mooued to behold the forbidden fruite. Fiftly, they no ſooner ſee the beautie thereof, but they deſire it. Sixtly, that they may ſatisfie their deſire, they eate of the fruite, which by the hands of the woman, was taken from the tree: by which act they become vtterly diſloyall to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without conſtraint, they willingly fal from their integrity, God vpon iuſt cauſes leauing them to themſelues, and freely ſuffering them to fall. For we muſt not think, that mans fall was either by chaunce, or God not knowing of it, or barely winking at it, or by his bare permiſſion, or againſt his will: but rather miraculouſly, not without the will of God, and yet without all approbation of it.

II. The greatnes of this tranſgreſſion muſt be eſteemed, not by the external obiect, or the baſenes of an apple, but by the offence it containeth againſt Gods maieſty. This offence appeareth by many treſpaſſes committed in that action. The 1. is doubting of Gods word: 2. want of faith; for they beleeue not Gods threatning, (*In that day ye eate thereof, you ſhall die the death:*) But being bewitched with the diuels promiſe, (*ye ſhall be like Gods*) they ceaſe to feare Gods puniſhment, and are inflamed with a deſire of greater dignitie. 3. Their curioſitie, in forſaking Gods word, and ſeeking other wiſedome. 4. Their pride, in ſeeking to magnifie themſelues, and to become like God. 5. Contempt of God, in tranſgreſſing his commaundements againſt their owne conſcience. 6. In that they preferre the diuell before God. 7. Ingratitude, that in as much as in them lyeth, they expell Gods ſpirit dwelling in them, and deſpiſe that euerlaſting bleſſed vnion. 8. They murther both themſelues and their progenie.

III. The fruite or effects. Out of this corrupt eſtate of our firſt parents, aroſe the eſtate of infidelity or vnbeliefe, whereby God hath included all men vnder ſinne, that hee might manifeſt his mercie in the ſaluation of ſome, and his iuſtice in the condemnation of others. Rom. 11. 32. *God hath ſhutte vp all men in vnbeliefe, that he might haue mercie on all.* Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould bee giuen to them that beleeue.*

In this eſtate, wee muſt conſider ſinne, and the puniſhment of ſinne. Sinne is three-fold.

The firſt, is the participation of Adams both *tranſgreſſion* and *guiltineſſe*: whereby in his ſinne, all his poſterity ſinned, Rom. 5. 12. *As by one man ſinne entred into the world, & by ſin death: ſo death entred vpon all men, in that all men haue ſinned.* The reaſon of this is readie. Adam was not then a priuate man, but repreſented all mankinde, and therefore looke what good hee receiued from God, or euill elſewhere, both were common to others with him. 1.Cor. 15. 22. *As in Adam all men dye, ſo in Chriſt all men riſe againe.*

Againe, when *Adam* offended, his poſteritie was in his loynes, from whome they ſhould by the courſe of nature iſſue: & therfore take part of the guiltineſſe with him. Heb. 7. 9, 10. *And to ſay as the thing is, Leui, &c. payed tythes to Melchiſedec: for he was yet in the loynes of his father Abraham, when Melchiſedec met him.*

CHAP. XII.

Of Originall ſinne.

OVt of the former tranſgreſſion ariſeth another, namely Originall ſinne, which is corruption ingendred in our firſt conception, whereby euery facultie of ſoule and body is prone and diſpoſed to euill. Pſal. 51. 5. *I was borne in iniquity, and in ſinne hath my mother conceiued me.* Gen. 6. 5. Tit. 3. 3. *We our ſelues were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſts and diuers pleaſures, liuing in malitiouſnes and enuie, hatefull, and hating one another.* Heb. 12. 1. *Let vs caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on.*

By this we ſee, that ſin is not a corruption of mans ſubſtance, but onely of faculties: otherwiſe neither could mens ſoules be immortall, nor Chriſt take vpon him mans nature.

All Adams poſterity is equally partaker of this corruption: the reaſon why it ſheweth not it ſelfe equally in all, is becauſe ſome haue the ſpirit of ſanctification, ſome the ſpirit onely to bridle corruption, ſome neither.

The propagation of ſinne, from the parents to the children, is either becauſe the ſoule is infected by the contagion of the body, as a good ointment by a fuſtie veſſell; or becauſe God, in the very moment of creation and infuſion of ſoules into infants, doth vtterly forſake them. For as *Adam* receiued the image of God, both for himſelfe and others: ſo did he loſe it for himſelfe and others.

But whereas the propagation of ſinne is as a common fire in a towne, men are not ſo much to ſearch how it came, as to bee carefull how to extinguiſh it.

That wee may the better know Originall ſinne in the ſeuerall faculties of mans nature, three circumſtances muſt be conſidered.

1. How much of Gods image wee yet retaine. 2. How much ſinne man receiued from *Adam*. 3. The increaſe thereof afterward.

I. In the minde. The remnant of Gods image, is certaine notions concerning good & euill: as, that there is a God, and that the ſame God puniſheth tranſgreſſions: that there is an euerlaſting life: that wee muſt reuerence our ſuperiours, and not harme our neighbours. But euen theſe notions, they are both generall and corrupt, and haue none other vſe, but to bereaue man of all excuſe before Gods iudgement ſeate. Rom. 1. 19, 20. *That which may bee knowne concerning God, is manifeſt in them: for God hath ſhewed it vnto them. For the inuiſible things of him, that is, his eternall power and Godhead, are* A *ſeene by the creation of the world, beeing conſidered in his workes, to the intent they ſhould bee without excuſe.*

Mens mindes receiued from *Adam*: 1. Ignorance, namely a want, or rather a depriuation of knowledge in the things of God, whether they concerne his ſincere worſhip, or eternall happineſſe. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him, neither can hee know them, becauſe they are ſpiritually diſcerned.* Rom. 8. 7. *The wiſedome of the fleſh is enmity to God, for it is not ſubiect to the law of God, neither indeede can be.*

II. Impotencie, whereby the minde of it B ſelfe is vnable to vnderſtand ſpirituall things, though they bee taught. Luk. 24. 45. *Then opened he their vnderſtanding, that they might vnderſtand the Scriptures.* 2. Cor. 3. 5. *Not that we are ſufficient of our ſelues, to thinke any thing as of our ſelues: but our ſufficiencie is of God.*

III. Vanity, in that the minde thinketh falſhood truth, and truth falſhood. Epheſ. 4. 17. *Walke no more as other Gentiles, in the vanity of your vnderſtanding.* 1 Cor. 1. 21. *It pleaſed God by the fooliſhneſſe of preaching, to ſaue thoſe which beleeue.* 23. *Wee preach Chriſt crucified, to the Iewes a ſtumbling blocke, but to the Grecians fooliſhneſſe.* Prou. 14. 12. *There is a way which ſeemeth good in the eyes of men, but the ende thereof is death.*

C IV. A naturall inclination onely to conceiue and deuiſe the thing which is euill. Gen. 6. 5. *The Lord ſaw that the wickednes of men was great vpon earth, and all the imaginations of the thoughts of the heart were onely euill continually.* Ierem. 4. 22. *They are wiſe to doe euill, but to doe well they haue no knowledge.*

Hence it is apparent, that the originall, and as I may ſay, the matter of all hereſies, is naturally ingrafted in mans nature. This is worthy the obſeruation of ſtudents in diuinity.

The increaſe of ſinne in the vnderſtanding, is 1. a reprobate ſenſe, when GOD withdraweth the light of nature. Iohn 12. 40. *He hath blinded their eyes, and hardened their hearts, leſt they ſhould ſee with their eies, and vnderſtand with* D *their hearts, and I ſhould heale them, and they be conuerted.* Rom. 1. 28. *As they regarded not to know God, ſo God deliuered them vp vnto a reprobate minde, to doe thoſe things which are not conuenient.* 2. The ſpirit of ſlumber. Rom. 11. 8. *God hath giuen them the ſpirit of ſlumber, &c.* 3. A ſpirituall drunkenneſſe. Eſay, 29. 9. *They are drunken, but not with wine, they ſtagger, but not with ſtrong drinke.* 4. Strong illuſions. 2. Theſſ. 2. 11. *God ſhall ſend them ſtrong illuſions, and they ſhall beleeue lies.*

The remnant of Gods image in the conſcience, is an obſeruing and watchfull power, like the eye of a keeper, reſerued in man partly to reprooue, partly to repreſſe the vnbridled courſe of his affections. Roman. 2. 15. *Which ſhew the effect of the law written in their hearts, their conſcience alſo bearing witneſſe,* *and their thoughts accuſing one another, or excuſing.*

That which the conſcience hath receiued of *Adam*, is the impurenes thereof. Tit. 1. 15. *To them that are defiled and vnbeleeuing nothing is pure, but euen their mindes and conſciences are defiled.* This impuritie hath three effects: the firſt, is to excuſe ſinne; as if a man ſerue God outwardly, hee will excuſe and cloake his inward impiety. Mark. 10. 19, 20. *Thou knoweſt the commandements, Thou ſhalt not, &c. Then he anſwered, and ſaid, Maſter, all theſe things haue I obſerued from my youth.* Againe, it excuſeth intents not warranted in Gods word. 1. Chr. 13. 9. *When they came to the threſhing floore of Chidon, Vzza put forth his hand to holde the Arke, for the oxen did ſhake it.*

The ſecond, is to accuſe and terrifie for doing good. This wee may ſee in ſuperſtitious idolaters, who are grieued when they omit to performe counterfeit and idolatrous worſhip to their gods. Coloſſ. 2. 21, 22. *Touch not, taſte not, handle not, which all periſh with vſing, and are after the commandements and doctrines of men.* Eſay 29. 13. *And their feare toward me was taught them by the precepts of men.*

The third, is to accuſe and terrifie for ſinne. Gen. 50. 15. *When Ioſephs brethren ſaw that their father was dead, they ſaid, It may bee that Ioſeph will hate vs, & wil pay vs againe all the euill which we did vnto him.* Ioh. 8. 9. *And when they heard it, beeing accuſed by their owne conſciences, they went out one by one.* 1. Ioh. 3. 20. *If our heart condemne vs, God is greater then our heart.* Though the conſcience ſhall accuſe a man truely, yet that will not argue any holineſſe in it: which appeareth, in that *Adam* in his innocencie had a good, yet no accuſing conſcience.

Impureneſſe increaſed in the conſcience, is firſt ſuch a ſenſles nummes, as that it can hardly accuſe a man of ſinne. Eph. 4. 19. *Who beeing paſt feeling haue giuen themſelues to wantonneſſe, to worke all vncleanneſſe, euen with greedineſſe.* 1. Tim. 4. 2. *Hauing their conſciences burned with an hot yron.* This ſenſleſneſſe ſpringeth from a cuſtome in ſinning. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart died within him, and he was like a ſtone.*

II. Some grieuous horror, and terrour of the conſcience. Gen. 4. 14. *Behold thou haſt caſt me this day from the earth, and from thy face ſhall I be hid,* and verſe 13. *My puniſhment is greater then I can beare.* The Symptomes of this diſeaſe, are blaſphemies, trembling of body, fearefull dreames. Act. 24. 26. *And as he diſputed of righteouſnes, and temperance, and the iudgement to come, Felix trembled, &c.* Dan. 5. 6. *Then the Kings countenance was changed, and his thoughts troubled him, ſo that the ioyntes of his loynes were looſed, and his knees ſmote one againſt the other.*

In the will, the remnant of Gods image, is a free choiſe. Firſt, in euery naturall action, belonging to each liuing creature, as to nouriſh,
A to engender, to mooue, to perceiue. Secondly, in euery humane action, that is, ſuch as belong to all men; and therefore man hath free-will in outward actions, whether they concerne manners, a family, or the common wealth, albeit, both in the choice and refuſall of them, it bee very weake. Rom. 2. 14. *The Gentiles which haue not the law, by nature doe thoſe things which are of the law.*

The will receiued. I. An impotencie, whereby it cannot will, or ſo much as luſt after that, which is indeede good; that is, which may pleaſe, and bee acceptable to God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God, for they are*
B *fooliſhneſſe vnto him: neither can he know them, becauſe they are ſpiritually diſcerned.* Rom. 5. 6. *Chriſt, when we were yet of no ſtrength, at his time died for the vngodly.* 2. Tim. 2. 25. Phil. 2. 13. *It is God which worketh in you both the will and the deede, euen of his good pleaſure.*

II. An inward rebellion, whereby it vtterly abhorreth that which is good, deſiring and willing that alone which is euill.

By this it appeareth, that the will is no agent, but a meere patient in the firſt acte of conuerſion to God; and that by it ſelfe it can neither beginne that conuerſion, or any other inward and ſound obedience due to Gods law.

That which the affections receiue, is a
C diſorder, by which they therefore are not well affected, becauſe they eſchew that which is good, and purſue that which is euill. Galat. 5. 24. *They that are Chriſts, haue crucified the fleſh with the affections and luſts thereof.* Rom. 1. 26. *Therefore God gaue them ouer to filthie luſts.* 1. Kin. 22. 8. *The king of Iſrael ſaid vnto Iehoſaphat, Yet is there one of whome thou maieſt take counſell, but him I hate, &c.* and 21. 4. *Therefore Achab came home to his houſe diſcontented and angry for the word which Nabal ſpake vnto him, and hee laid himſelfe on his bedde, turning away his face leſt he ſhould eate meate.*

That which the bodie hath receiued, is I. fitneſſe to beginne ſinne. This doth the bodie in tranſporting all obiects and occaſions
D of ſinne to the ſoule. Gen. 3. 6. *The woman ſeeing that the tree was good for meate, and pleaſant to the eyes, &c. tooke of the fruit thereof, and did eate.* II. A fitneſſe to execute ſinne, ſo ſoone as the heart hath begunne it. Rom. 6. 13. *Neither giue your members as weapons of iniuſtice to ſinne.* and verſe 19. *As you haue giuen your members as ſeruants to vncleanneſſe and iniquitie, to committe iniquitie, &c.*

CHAP. XIII.

Of [illegible]uall ſinne.

AFter Originall ſinne in *Adams* poſterity, actuall tranſgreſſion taketh place. It is either inward or outward: Inward, is of the minde, will, and affections.

A The actuall ſinne of the minde is the euill thought or intent thereof, contrarie to Gods law. Examples of euill thoughts, God (the onely knower of the heart) hath in diuers places ſet downe in his word. I. That there is no God. Pſalm. 16,4. *The wicked is ſo proud, that he ſeeketh not for God, hee thinketh alwaies there is no God.* Pſal. 14.1. *The foole ſaith in his heart, there is no God.* II. That there is neither prouidence nor preſence of God in this world. Pſal. 10.11. *Hee ſaith in his heart, God hath forgotten: hee hideth away his face and will neuer ſee,* verſe 13. *Wherefore doth the wicked contemne God? he ſaith in his heart, thou wilt not regard.* III. It imagineth ſafegard to it ſelfe from all perils. Pſalm. 10.6. *Hee ſaith in his heart, I ſhall neuer bee mooued nor be in danger.* B Reuel. 18.7. *Shee ſaith in her heart, I ſit beeing a Queene, and am no widow, and ſhall ſee no mourning.* IV. It eſteemeth it ſelfe more excellent then other. Apoc. 18.7. *I ſit as a Queene.* Luk. 18.11. *The Phariſie ſtanding thus prayed to himſelfe, I thanke thee, O God, that I am not as other men, extortioners, vniuſt, adulterers, nor yet as this Publicane.* verſ. 12. *I faſt twice in the weeke, and giue tyth of all my poſſeſſions.* V. That the Goſpell of Gods kingdome is meere fooliſhneſſe. 1. Cor. 2.14. *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him.* VI. To thinke vncharitably and maliciouſly of ſuch as ſerue God ſincerely. Mat. 12.24 *When the Phariſies heard that, they ſaid, hee caſteth not out diuels, but by the prince of diuels.* C Pſal 74.8. *They ſaid in their hearts, Let vs deſtroy them altogether.* VII. To thinke the day of death farre off. Eſa. 28.15. *Ye haue ſaid, we haue made a couenant with death, and with hel we are at agreement, though a ſcourge runne ouer vs, and paſſe through, it ſhall not come at vs.* VIII. That the paines of hell may be eſchewed: in the place before mentioned, they ſay, *With hell haue we made agreement.* IX. That God will deferre his both particular and laſt generall comming to iudgement. Luk. 12.19. *I wil ſay vnto my ſoule, Soule thou haſt much goods laid vp for many yeares.* and verſ. 45. *If that ſeruant ſay in his heart, My maſter will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eyes, they ſhall ſee theſe rebellious thoughts riſing in their mindes, as ſparkles out of a D chimney.

The actuall ſinne of both will and affection, is euery wicked motion, inclination, and deſire. Galat. 5.17. *The fleſh luſteth againſt the ſpirit.*

An actuall outward ſin, is that, to the committing whereof, the members of the bodie, doe, together with the faculties of the ſoule, concurre. Such ſins as theſe are infinite. Pſal. 40.12. *Innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch holde on mee, that I am not able to looke vp: yea, they are more in number then the haires of my head.*

Actual ſinne, is of omiſſion or commiſſion. Againe, both theſe are in words or deedes.

In the ſinne of commiſſion, obſerue theſe two points: the degrees in committing a ſinne, and the difference of ſinnes committed.

The degrees, are in number foure. Iam. 1. 14.15. *Euery man is tempted, when hee is drawne away by his owne concupiſcence, and is enticed: then when luſt hath conceiued, it bringeth forth ſinne; and ſinne when it is finiſhed, bringeth forth death.*

The firſt degree, is temptation, whereby man is allured to ſinne. This doth Satan by offering to the minde that which is euill. Ioh. 13. 2. *The diuell had now put into the heart of Iudas Iſcariot, Simons ſonne to betray him.* Act. 5.3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldeſt lye? &c.* 1. Chron. 21.1. *And Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.* This is alſo effected vpon occaſion of ſome external obiect, which the ſenſes perceiue. Iob. 31.1. *I haue made a couenant with mine eyes, why then ſhould I looke vpon a maide?*

Tentation hath two parts: abſtraction, and ineſcation.

Abſtraction, is the firſt cogitation of committing ſinne, wherby the mind is withdrawne from Gods ſeruice, to the which it ſhould bee alwaies readie preſt. Luk. 10,27. *Thou ſhalt loue the Lord thy God, with all thy heart, and all thy ſoule, with all thy thought.*

Ineſcation, is that whereby an euill thought conceiued, and for a time retained in the mind by delighting the will and affections, doth as it were, lay a baite for them to draw them to conſent.

The ſecond degree, is conception, which is nothing elſe but a conſent and reſolution to commit ſinne. Pſal. 7.14. *Hee ſhall trauell with wickedneſſe, hee hath conceiued miſchiefe, but hee ſhall bring forth a lye.*

The third degree, is the birth of ſinne, namely, the committing of ſinne, by the aſſiſtance both of the faculties of the ſoule, and the powers of the bodie.

The fourth degree, is perfection, when ſinne being by cuſtome perfect, and as it were ripe, the ſinner reapeth death, that is, damnation.

This appeareth in the example of *Pharaoh*: wherefore cuſtome in any ſinne is fearefull.

Sinne actually committed, hath fiue differences.

Firſt, to conſent with an offender, and not actually to commit ſinne. Eph. 5.11. *Haue no fellowſhip with the vnfruitfull workes of darkneſſe, but reproue them rather.* This is done three maner of waies.

I. VVhen a man in iudgement ſomewhat alloweth the ſinne of another. Numb. 20.10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaid vnto them, Heare now ye rebels: ſhall wee bring you water out of the rocke?* verſe 12. *The Lord ſpake to Moſes and Aaron, becauſe ye beleeued me not, to ſanctifie mee in the preſence of the children of Iſrael, therefore ye ſhall not bring the congregation* *into the land which I haue giuen them.*

II. When the heart approoueth in affection and conſent. Hither may wee referre both the Miniſters and the Magiſtrates concealing and winking at offences. 1. Sam. 2. 23. *Eli ſaid, Why doe ye ſuch things? for of all this people I heare euill of you. Doe no more my ſonnes, &c.* Now that Elies will agreeth with his ſonnes ſinnes, it is manifeſt, verſ. 29 *Thou honoureſt thy children aboue me.*

III. In deede; by counſell, preſence, inticement. Rom. 1.31. *They do not onely doe the ſame, but alſo fauour them that doe them.* Mark. 6.25, 26, *Shee ſaid vnto her mother, What ſhall I aske? and ſhee ſaid, Iohn Baptiſts head, &c.* Act. 22.20. *When the blood of thy Martyr Steuen was ſhed, I alſo ſtood by, and conſented vnto his death, and kept the clothes of them that ſlue him.*

The ſecond difference, is to ſinne ignorantly, as when a man doth not expreſſely and diſtinctly know whether that which hee doth, bee a ſinne or not, or if he know it, doe not acknowledge and marke it. 1. Tim. 1.13. *I was before a blaſphemer, and a perſecutor, and an oppreſſour: but I was receiued to mercie, for I did it ignorantly through vnbeliefe.* Numb. 35. 22, 23, 24. *If he puſhed him vnaduiſedly, and not of hatred, or caſt vpon him any thing without laying of waite, or any ſtone (whereby he might be ſlaine) and ſaw him not, or cauſed it to fall vpon him, and hee die, and was not his enemie, neither ſought him any harme: then the congregation ſhall iudge betweene the ſlayer, and the auenger of blood, according to theſe lawes.* 1. Cor. 4.4. *I know nothing by my ſelfe, yet am I not thereby iuſtified.* Pſal. 19.13. *Cleanſe me from my ſecret ſinnes.*

The third difference is to ſinne vpon knowledge, but yet of infirmitie, as when a man fearing ſome imminent danger, or amazed at the horrour of death, doth againſt his knowledge denie that truth, which otherwiſe hee would acknowledge and embrace. Such was *Peters* fall, ariſing from the ouer-much raſhneſſe of the minde, mingled with ſome feare.

Thus men offend, when the fleſh, and inordinate deſires ſo ouer-rule the will and euery good endeauour, that they prouoke man to that, which he from his heart deteſteth. Rom 7.19. *I doe not the good thing which I would, but the euill which I would not, that doe I.*

The fourth difference, is preſumptuous ſinning vpon knowledge. Pſal. 19.13. *Keepe thy ſeruant from preſumptuous ſinnes: let them not raigne ouer mee.* Hitherto belongeth I. euery ſinne committed with an high hand, that is, in ſome contempt of God. Numb. 15.30. *The perſon that doth preſumptuouſly, &c. ſhall bee cut off from amongſt his people: becauſe hee hath deſpiſed the word of the Lord, and hath broken his commaundement.* II. Preſumption of Gods mercie in doing euill. Eccleſ. 8.11. *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* Rom. 2.4. *Deſpiſeſt thou the riches of his bountifulneſſe, &c. not* A *knowing that the bountifulneſſe of God leadeth thee to repentance, &c.*

The fifth difference is to ſinne vpon knowledge and ſette malice againſt God, and to this is the ſinne againſt the holy Ghoſt referred.

CHAP. XIV.

Of the common puniſhment of ſinne.

Hitherto wee haue intreated of ſinne, wherewith all mankinde is infected: in the next place ſucceedeth the puniſhment of ſinne, which is three-folde. The firſt is in this life, and that diuers waies. The firſt concerneth B the bodie, either in the prouiſion with trouble for the things of this life, Gen. 3.17. or a proneneſſe to diſeaſes, Matth. 9.2. *Sonne, be of good comfort, thy ſinnes be forgiuen thee.* Ioh. 5.14. *Beholde, thou art made whole, ſinne no more, leſt a worſe thing fall vpon thee.* Deut. 28. 21, 22. *The Lord ſhal make the peſtilence cleaue vnto thee, vntill he hath conſumed thee from the land, &c.* Or ſhame of nakedneſſe. Gen. 3.7. Or in womens paines in childe-birth, Gen. 3.16. *Vnto the woman hee ſaid, I will greatly increaſe thy ſorrowes, and conceptions: in ſorrow ſhalt thou bring forth children.*

II. The ſoule is puniſhed with trembling of conſcience, care, trouble, hardnes of heart, and madneſſe. Deut. 28.28. *The Lord ſhall ſmite* C *thee with madneſſe, and with blindneſſe, and with aſtonying of heart.*

III. The whole man is puniſhed. 1. with fearefull ſubiection to the regiment of Satan. Coloſſ. 1.13. *Which freed vs from the power of darkeneſſe, and tranſlated vs into the kingdome of his beloued Sonne.* Hebrewes 2. 14. *Hee alſo himſelfe tooke part with them, that hee might deſtroy through death, him that had power of death, that is the diuell.* 2. A ſeparation from the fellowſhippe of God, and trembling at his preſence. Eph. 4.18. *Hauing their cogitation darkened, and being ſtrangers from the life of God.* Gen. 3.10. *I heard thy voice in the garden, and was afraid, becauſe I was naked, therefore I hidde my ſelfe.*

D IV. Vpon a mans goods, diuers calamities and dammages. Deut. 28.29. *Thou ſhalt euer be oppreſſed with wrong, and bee pouled, and no man ſhall ſuccour thee, &c.* to the ende of the chapter. To this place may bee referred diſtinction of Lordſhips: and of this commeth a care to inlarge them, and bargaining with all manner of ciuill ſeruitudes.

V. The loſſe of that Lordly authority, which man had ouer all creatures; alſo their vanity, which is not onely a weakening, but alſo a corrupting of that excellencie of the vertues and powers which God at the firſt put into them. Rom. 8.20, 21. *The creature is ſubiect to vanity, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope, &c.*

VI. In a mans name, infamie and ignominie ſometimes after his death, Ier, 24.6.

The ſecond, is at the laſt gaſpe, namely, death, or a change like vnto death. Rom. 6. 23. *The wages of ſinne is death.*

The third is, after this life, euen eternall deſtruction from Gods preſence, and his exceeding glorie. 2. Theſſ, 1.9. *Who ſhall bee puniſhed with euerlaſting perdition from the preſence of God, and the glorie of his power.*

CHAP. XV.

Of Election, and of Ieſus Chriſt the foundation thereof.

PRedeſtination hath two parts: Election and Reprobation. 1. Theſſ, 5.9. *God hath not appointed vs to wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.*

Election, is Gods decree, whereby on his owne free-will, he hath ordained certaine men to ſaluation, to the praiſe of the glorie of his grace. Eph. 1.4,5,6. *Hee hath choſen vs in him, before the foundation of the world, according to the good pleaſure of his will, to the praiſe of the glorie of his grace.*

This decree is that booke of life, wherein are written the names of the Elect. Reu. 20. 12. *Another booke was opened, which is the booke of life, and the dead were iudged of thoſe things, that were written in the bookes according to their workes.* 2. Tim. 2. 19. *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as hee purpoſed with himſelfe, worketh all thoſe things effectually, which hee decreed for the ſaluation of the Elect. For they whome God elected to this end, that they ſhould inherit eternall life, were alſo elected to thoſe ſubordinate meanes, whereby, as by ſteppes, they might attaine this ende: and without which, it were impoſſible to obtaine it. Rom. 8. 29, 30. *Thoſe which hee knew before, he alſo predeſtinate to be made like to the image of his Sonne, that hee might be the firſt borne amongſt many brethren: Moreouer, whome he predeſtinate, them hee called, whome hee called, them he iuſtified, and whome he iuſtified, them alſo he glorified.*

There appertaine three things to the execution of this degree. Firſt, the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation is Chriſt Ieſus, called of his father from all eternitie, to performe the office of the Mediatour, that in him all thoſe which ſhould bee ſaued, might bee choſen. Hebr. 5.5. *Chriſt tooke not to himſelfe this honour, to bee made the high Prieſt, but hee that ſaid vnto him, Thou art my Sonne, this day begate I thee, gaue it him, &c.* Eſa. 42.1. *Beholde my ſeruant: I haue put my Spirit vpon him, hee ſhall bring forth iudgement to the Gentiles.* Eph. 1.4. *Hee hath choſen vs in him,* meaning Chriſt.

Queſtion. How can Chriſt bee ſubordinate vnto Gods election, ſeeing hee together with the Father decreed all things?

Anſ. Chriſt as he is a mediatour, is not ſubordinate to the very decree it ſelfe of election, but to the execution thereof only. 1. Pet. 1.20. *Chriſt was ordained before the foundation of the world.* Auguſtine in his booke of the Predeſtination of the Saints, chap. 15. *Chriſt was predeſtinate that he might be our head.*

In Chriſt, wee muſt eſpecially obſerue two things, his Incarnation, and his Office.

To the working of his Incarnation, concurre three things: firſt, both his Natures: ſecondly, their Vnion: thirdly, their diſtinction.

Chriſts firſt Nature, is the Godhead, in as much as it belongeth to the Sonne, whereby hee is God. Philippians 2. 6. *Who beeing in the forme of God, thought it no robbery to be equal with God.* Iohn 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

It was requiſite for the Mediator to be God; 1. That he might the better ſuſtaine that great miſerie, wherewith mankinde was ouerwhelmed; the greatnes whereof, theſe foure things declare: I. The grieuouſneſſe of ſinne, wherewith Gods maieſtie was infinitely offended. II. Gods infinite anger againſt this ſinne. III. The fearefull power of death. IV. The diuels tyranny, who is prince of this world. 2. That hee might make his humane nature both of plentifull merit, and alſo of ſufficient efficacy, for the worke of mans redemption. 3. That he might inſtill into all the elect eternall life, and holineſſe. Eſa. 43. 12. *I am the Lord, and there is none beſide [illegible] Sauiour, I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange god among you; therefore ye are my witneſſes, ſaith the Lord, that I am God.*

I ſay, *the Godhead*, as it is the Godhead of the Sonne, is Chriſts diuine Nature: not as it is the Godhead of the Father, or of the holy Ghoſt: for it is the office of the Sonne, to haue the adminiſtration of euery outward action of the Trinitie, from the Father, by the holy Ghoſt. 1. Cor. 8.6. And hee beeing by nature the Sonne of the Father, beſtoweth this priuiledge on thoſe that beleeue, that they are the Sonnes of God by adoption. Ioh. 1. 12. *As many as receiued him, to them he gaue power to be the ſonnes of God.*

If either the Father, or the H. Ghoſt ſhould haue bin incarnate, the title of Sonne ſhould haue bin giuen to one of them, who was not the Sonne by eternall generation: and ſo there ſhould be more ſonnes then one.

Chriſts other nature, is his humanity, wherby hee, the Mediatour is very man. 1. Tim. 2. 5. *One God, and one Mediatour betweene God and man, the man Chriſt Ieſus.*

It was neceſſarie that Chriſt ſhould bee

A man. Firſt, that God might be pacified in that nature, wherein he was offended. Secondly, that he might vndergoe puniſhment due to ſinne, the which the Godhead could not, being void and free from all paſſion.

Furthermore, Chriſt, as he is man, is like vnto vs in all things, ſinne onely excepted. Heb. 2. 17. *In all things it became him to be made like vnto his brethren.* 2. Cor. 13. 4.

Chriſt therfore is a perfect man, conſiſting of an eſſentiall and true ſoule and body, wherunto are ioyned ſuch faculties and properties, as are eſſentiall vnto both. In his ſoule, is vnderſtanding, memorie, will, and ſuch like: in his bodie, length, breadth, and thickneſſe: yea, B it is comprehended in one onely place, viſible, ſubiect to feeling, neither is there any thing wanting in him which may either adorne or make for the beeing of mans nature.

Againe, Chriſt in his humanity, was ſubiect to the infirmities of mans nature, which are theſe: I. To be tempted, Math. 4. 1. *Ieſus was carried by the Spirit into the deſart, to be tempted of the diuell.* II. To feare. Heb. 5. 7. *Who in the daies of his fleſh, did offer vp prayers and ſupplications with ſtrong crying and teares, vnto him that was able to ſaue him from death, and was alſo heard in that which he feared.* III. To be angrie. Mark. 3. 5. *Then hee looked round about on them angerly, mourning alſo for the hardneſſe of their hearts, and ſaid vnto the man, Stretch forth* C *thine hand.* IV. Forgetfulneſſe of his office impoſed vpon him, by reaſon of the agonie aſtoniſhing his ſenſes. Math. 26. 39. *He went a little further, and fell on his face, and prayed, ſaying, O Father, if it be poſſible, let this cuppe paſſe from mee: neuertheleſſe, not as I will, but as thou wilt.*

VVe muſt hold theſe things concerning Chriſts infirmities: I. They were ſuch qualities, as did onely affect his humane nature, and not at all conſtitute the ſame: and therefore might be left of Chriſt. II. They were ſuch as were common to all men: as to thirſt, to be wearie, and ſubiect to die: and not perſonall, as are Agues, Conſumptions, the Leproſie, Blindneſſe, &c. III. Hee was ſubiect to theſe infirmities, not by neceſſity of his D humane nature, but by his free-will and pleaſure, pitying mankind. Therefore in him ſuch infirmities were not the puniſhment of his owne ſinne, as they are in vs; but rather part of that his humiliation which he did willingly vndergoe for our ſakes.

CHAP. XVI.

Of the Vnion of the two natures in Chriſt.

Now followeth the Vnion of the two natures in Chriſt, which eſpecially concerneth his Mediation, for by this vnion it commeth to paſſe, that his humanity did ſuffer death vpon the croſſe in ſuch ſort, as he could neither be ouercome, nor perpetually ouerwhelmed by it. Three things belong to this vniting of Natures.

I. Conception, by which his humane nature was by the wonderfull power and operation of God, both immediatly, that is, without mans helpe, and miraculouſly framed of the ſubſtance of the Virgin Mary. Luk. 1, 35. *The holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee.*

The holy Ghoſt cannot be ſaid to be the Father of Chriſt, becauſe he did miniſter no matter to the making of the humanity, but did onely faſhion and frame it of the ſubſtance of the virgin *Mary*.

II. Sanctification, whereby the ſame humane nature was purified, that is, altogether ſeuered by the power of the holy Ghoſt, from the leaſt ſtaine of ſinne, to the end that it might be holy, and be made fit to die for others. Luk. 1. 35. *That holy thing which ſhall be borne of thee ſhall be called the Sonne of God.* 1. Pet. 3. 18. *Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt.* 1. Pet. 2. 22 *Who did not ſinne, neither was there guile found in his mouth.*

III. Aſſumption, whereby the VVord, that is, the ſecond perſon in Trinity, tooke vpon him fleſh, and the ſeede of Abraham, namely, that his humane Nature: to the end, that it being deſtitute of a proper and perſonall ſubſiſtence, might in the perſon of the VVord obtaine it; ſubſiſting, and as it were, being ſupported of the word for euer. Ioh. 1. 14. *That word was made fleſh.* Heb. 2. 16. *Hee tooke not vpon him the nature of Angels, but the ſeede of Abraham.*

In the aſſumption, we haue three things to conſider: I. The difference of the two natures in Chriſt. For the diuine nature, as it is limited to the perſon of the Sonne, is perfect and actually ſubſiſting in it ſelfe: the humane nature, which conſiſteth in whole of bodie and ſoule, doth neither ſubſiſt in it ſelfe, nor by it ſelfe: II. The manner of Vnion. The perſon of the Sonne did by aſſuming the humane nature, create it, and by creating, aſſume it, communicating his ſubſiſtence vnto it: the like example of vnion is no where to be found. III. The product of the Vnion. VVhole Chriſt, God and man, wa not made a new perſon of the two natures, as of parts compounding a new thing; but remained ſtill the ſame perſon. Now whereas the auncient Fathers tearmed Chriſt a *compound perſon*, we muſt vnderſtand them not properly, but by proportion. For as the parts are vnited in the whole, ſo theſe two natures doe concurre togither in one perſon, which is the ſonne of God.

By this wee may ſee that Chriſt is one onely ſonne of God, not two: yet in two reſpects hee is the ſonne of God. As hee is the eternall

A Word, he is by nature the ſonne of the Father: As he is man, the ſame ſonne alſo, yet not by nature, or by adoption, but onely by perſonall vnion, Luk. 1.35 Math. 3.17. *This is my beloued ſonne, &c.*

The phraſe in Scripture agreeing to this Vnion, is the *communion of properties*, which is a true and reall predication: euen as it ariſeth of the true and real vnion of natures; concerning which, obſerue two rules.

I. Of thoſe things, which are ſpoken or attributed to Chriſt, ſome are onely vnderſtood of his diuine nature. As that, Ioh. 8.58. *Before Abraham was, I am.* And that, Coloſſ. 1.15. *Who is the image of the inuiſible God, the firſt borne* B *of euery creature.* Some againe agree onely to his humanity, as *borne, ſuffered, dead, buried, &c.* Luk. 2.52. *And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and man.* Laſtly, other things are vnderſtood, onely of both natures vnited togither. As Math. 17.5. *This is my beloued ſonne, in whome onely I am well pleaſed, heare him.* Eph. 1.22. *He hath made ſubiect all things vnder his feete, and hath appointed him ouer all things to bee the head to the Church.*

II. Some things are ſpoken of Chriſt, as he is God, which muſt be interpreted according to his humane nature. Act 20.28. *To feede the Church of God,* that is, Chriſt, *which he* (according to his manhood) *hath purchaſed with his owne blood.* 1. Cor. 2.8. *If they had known this, they* C *would neuer haue crucified the Lord of glorie.* Contrarily, ſome things are mentioned of Chriſt, as he is man, which onely are vnderſtood of his diuine nature. Ioh. 3.13. *No man aſcended vp to heauen, but hee that hath deſcended from heauen, the ſonne of man which is in heauen.* This is ſpoken of his manhood, whereas wee muſt vnderſtand, that onely his Deitie came downe from heauen. Ioh. 6.62. *What if ye ſhould ſee the ſonne of man,* (viz. Chriſts humane nature) *aſcend vp, where he* (viz. his Deitie) *was before.*

Laſtly, by reaſon of this Vnion, Chriſt, as he is man, is exalted aboue euery name; yea, hee is adored, and hath ſuch a great (though not infinite) meaſure of gifts, as farre ſurpaſſe the D gifts of all Saints and angels. Eph. 1.21. *And ſet him at his right hand in heauenly places, farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this world onely, but in that alſo that is to come.* Heb. 1.6. *When he bringeth his firſt begotten ſonne into the world, he ſaith, And let all the angels of God worſhip him.* Coloſſ. 2.3. *In whome all the treaſures of wiſedome and knowledge are hidden.* Phil. 2.9 10. *Therefore God exalted him on hie, and gaue him a name aboue all names, that at the name of Ieſus euery knee ſhould bowe* (namely, worſhippe, and be ſubiect to him) *both of things in heauen, and things in earth, and things vnder the earth.*

is infinite +

CHAP. XVII.

Of the diſtinction of both Natures.

THe diſtinction of both natures, is that, whereby they, with their properties and operations, remaine diſtinct without compoſition, mingling, or conuerſion, Ioh. 10.17.18. *Therefore doth my father loue me, becauſe I lay downe my life, that I may take it againe. No man taketh it from me, but I lay it downe of my ſelfe, I haue power to lay it downe, and haue power to take it againe.* Ioh. 13.31.32. *Now is the ſonne of man glorified, and God is glorified in him. If God bee glorified in him, God ſhall alſo glorifie him in himſelfe.* Here wee may obſerue, that there is one will in Chriſt as God; another, as man. Math. 26.39. *Not as I will, but as thou wilt.* This alſo approoueth that ſentence of the Chalcedon Creede. *Wee confeſſe, that one and the ſame Chriſt Ieſus, both Sonne, Lord, onely begotten, is knowne and preached to be in two natures without confuſion, mutation, diſtinction, or ſeparation.*

Laſtly, hereby it is manifeſt, that Chriſt, when hee became that which he was not (namely man) continued ſtill that which he was (very God.)

CHAP. XVIII.

Of Chriſts Natiuitie and Office.

THus much concerning Chriſts incarnation, the cleere declaration thereof was by his natiuitie.

The natiuitie of Chriſt, is that whereby *Marie* a Virgin, did after the courſe of nature, and the cuſtome of women, bring forth Chriſt that Word of the Father, and the ſonne of Dauid: ſo that thoſe are much deceiued, which are of opinion that Chriſt, after a miraculous manner, came into the world, the wombe of the virgin being ſhut, Luk. 2.23. *Euery manchild which firſt openeth the wombe ſhall be called holy to the Lord.* The which place of ſcripture is applyed to Mary and our Sauiour Chriſt. Hence is it, that the Virgin Mary is ſaid (θεοτόκος) to bring forth God, albeit ſhee is not any way mother of the godhead. For Chriſt as hee is God, is without mother, and as man, without Father.

It is conuenient to be thought, that Mary continued a virgin vntill her dying day, albeit we make not this opinion any article of our beliefe. I. Chriſt beeing now to depart the world, committed his mother to the tuition and cuſtodie of his diſciple Iohn, which it is like hee would not haue done, if ſhee had had any children, by whome as cuſtome was, ſhee might haue beene prouided for. Ioh. 19.26. II. It is likely that ſhee who was with child by the holy Ghoſt, would not after know any man. III. It is agreed of by the

Church in all ages.

Chriſt beeing now borne, was circumciſed the eight day, that he might fulfill all the righteouſneſſe of the law: and being thirtie yeares of age, he was baptized, that hee beeing publikely and ſolemnely inueſted into the office of his Mediatorſhip, might take vpon him the guilt of our ſinnes. Hee was both circumciſed and baptized, that we might learne: I. That the whole efficacie of the Sacraments, depend alone and wholly vpon him. II. That hee was Mediatour of mankinde, both before and vnder the law, as alſo vnder grace. III. That hee is the knot and bond of both couenants.

His office followeth, to the perfect accompliſhing whereof, he was annointed of his father, that is, he was ſufficiently furniſhed with both gifts and authoritie. Heb. 1. 9. *Therefore God, euen thy God annointed thee with the oyle of gladneſſe aboue thy fellowes.* Eſay. 61. 1. *The ſpirit of the Lord was vpon me, therefore he annointed mee.* Ioh. 3. 34. *God giueth him not the ſpirit of meaſure.*

If any man inforce this as a reaſon, that Chriſt could not performe the office of a Mediatour, beeing not the meane or middle betwixt God and man, but the partie offended, and ſo one of the extreames: wee muſt know that Chriſt is two waies ſaid to be the middle or meane. I. Betwixt God and all men: for beeing both God and man, hee doth participate with both extreames. II. Betwixt God and the faithfull onely: Firſt, according to his humanitie, whereby hee receiued the ſpirit without meaſure. Secondly, according to his diuine nature, namely, as he is the Word. Now the Word is *middle*, betwixt the father, and the faithfull: 1. In regard of order, becauſe the Word was begotten of the Father, & by it we haue acceſſe vnto the Father. This ſubordination, which is of the Sonne to the Father, is not in the diuine eſſence, ſeuerally and diſtinctly conſidered, but in the relation or manner of hauing the eſſence. And thoſe things which are ſubordinate after this manner, cannot be vnequall, if they haue one and the ſame ſingular eſſence. II. In regard of his office, the which beeing impoſed on him, by his Father, he did willingly vndergoe, and of his owne accord.

Chriſt doth exerciſe this office according to both natures vnited in one perſon, and according to each nature diſtinct one from the other. For in reconciling God and man together, the fleſh performeth ſome things diſtinctly, and the Word other things diſtinctly: Again, ſome other things are done not by the VVord or fleſh alone, but by both together.

This office is ſo appropriate to Chriſt, that neither in whole or in part, can it bee tranſlated to any other. Heb. 7. 24. *This man becauſe he endureth for euer, hath an euerlaſting prieſthood, or a prieſt-hood that cannot paſſe from one man to another.*

A Therefore Chriſt, as he is God, hath vnder him Emperours, Kings, Princes, to bee his Vicegerents; who therefore are called Gods. Pſal. 82. 1. But as he is Mediatour, that is, a Prieſt, a Prophet, and King of the Church of God, he hath no Vicegerent, Vicar, or Lieuetenant, who in his Kingly, Prieſtly or propheticall office, in two of theſe, or in one, can bee in his ſtead.

Chriſts office is threefold, Prieſtly, Propheticall, Regall, Pſal. 110. 1, 2, 3, 4. Eſai, 42. 1.

Chriſts Prieſthood, is an office of his, wherin he performed al thoſe things to God, wherby is obtained eternall life. Heb. 5. 9. 10. *and beeing conſecrate, was made the author of eternall* B *ſaluation, vnto all them that obey him: and is called of God an high Prieſt for euer after the order of Melchiſedec.* Chap. 7. 24. 25. *This man becauſe he endureth for euer, hath an euerlaſting Prieſthood; wherefore he is able alſo perfectly to ſaue all them that come vnto God by him.*

His prieſt-hood conſiſteth of two parts, Satisfaction, and Interceſſion.

Satisfaction is that, whereby Chriſt is a full propitiation to his Father for the Elect. Iob. 33. 23. *If there bee a meſſenger with him, or an interpreter, one of a thouſand, to declare vnto man his righteouſneſſe, then will he haue mercie vpon him, and will ſay, Deliuer him that hee goe not downe into the pit, for I haue found a reconciliation.* Rom. 3. 24. *And are iuſtified freely by his grace,* C *through the redemption that is in Chriſt Ieſus*, ver. 25. *Whom God hath ſet forth to be a reconciliation through faith in his blood.* 1. Ioh. 2. 2. *He is a propitiation for our ſinnes.*

Chriſt ſatisfied Gods anger for mans offence; according to his humanity, by performing perfect obedience to the will of God; according to his Deitie, by miniſtring to the ſame perfect obedience, eſpeciall dignity, to wit, merit before God, and efficacy. Ioh. 17. 19. *For their ſakes ſanctifie I my ſelfe, that they alſo may bee ſanctified through the truth.* Act. 20. 28. *To feede the flocke of God, which hee hath purchaſed with his owne blood.* 2. Cor. 5. 19. *God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes vnto them.*

D Satisfaction comprehendeth his paſſion, and fulfilling the Law.

His paſſion, is the firſt part of Satisfaction, by which, he hauing vndergon the puniſhment of ſinne, ſatisfied Gods iuſtice, and appeaſed his anger for the ſinnes of the faithfull. His paſſion was on this manner.

(*a*) Somewhat before his death, partly feare ariſing from the ſenſe of Gods wrath imminent vpon him, partly griefe poſſeſſing, as it were, each part of him, ſo diſturbed his ſacred minde, (*b*) that inwardly for a while it ſtroke into him a ſtrange kinde of aſtoniſhment, or rather obliuion of his duty impoſed vpō him; & outwardly (*c*) made him pray vnto his Father (if hee would) to remooue that cup from him, the which he did expreſſe with no ſmall cry, many teares, and a bloody ſweat, (*d*) trickling from his bodie vnto the ground. But A when hee came againe vnto himſelfe, (*e*) hee freely yeelded himſelfe vnto his Father to ſatisfie vpon the croſſe for the tranſgreſſion of man. After this his agonie was ouerpaſſed, (*f*) by Iudas his treachery Chriſt is apprehended, and (*g*) firſt he is brought to Annas, after to Caiaphas, where Peter denieth him; (*h*) frō Caiaphas hee is lead bound to Pilate, (*i*) Pilate poſteth him ouer to Herod, (*k*) he tranſpoſteth him backe againe to Pilate, (*l*) who acknowledgeth his innocencie, and yet condemneth him as an offendour. This innocent thus condemned, is (*m*) pitifully ſcourged, crowned with thornes, ſcoffed, ſpitted at, ſpitefully adiudged to the death of the B croſſe, (*n*) on which his hands and feet are faſtened with nailes. Here ſtaied not his paſſions, but after all theſe (*o*) hee became as accurſed to God the father, that is, God powred vpon him, beeing thus innocent, ſuch a ſea of his wrath, as was equiualent to the ſinnes of the whole world. Hee now beeing vnder this curſe, through the ſenſe and feeling of this ſtrange terrour, (*p*) complaineth to his Father that hee is forſaken: who notwithſtanding, encountring then with Satan and his angels, did vtterly vanquiſh (*q*) and ouercome them. When this was ended, his heart (*r*) was pierced with a ſpeare, till the blood guſhed out from his ſides, and he gaue vp (*ſ*) the Ghoſt: and (*t*) commended his ſpirit to his Fathers C protection, the which immediatly went into Paradiſe. His body, (*u*) whereof not one bone was broken, was buried, and three daies was (*x*) ignominiouſly captiuated of death. (*a*) Mark. 4. 32. Math. 26. 38. (*b*) Ioh. 12. 27. Mark. 14. 35. (*c*) Math. 26. 37. 42. Ioh. 12. 29. Heb. 5. 7. (*d*) Luk. 22. 44. (*e*) Heb. 9. 5. 1. Cor. 5. 7. Eſa. 53. 10. 11. (*f*) Math. 26. 47. (*g*) Ioh. 18. 13. 14. (*h*) Ioh. 18. 29. (*i*) Luk. 23. 7. 8. (*k*) Luk. 23. 15. (*l*) Math. 27. 24. 26. (*m*) the ſame place. (*n*) Ioh. 19. 18. (*o*) Gal. 3. 13. (*p*) Math. 27. 35. 46. (*q*) Coloſſ. 1. 14. 15. (*r*) Ioh. 19. 34. (*ſ*) Heb. 9. 15. 16. (*t*) Luk. 23. 43. 46. (*u*) Ioh. 19. 33. 42. (*x*) Act. 1. 13.

In this deſcription of Chriſts paſſion, wee may note fiue circumſtances eſpecially.

I. His Agony, namely, a vehement anguiſh, D ariſing vpon the conflict of two contrary deſires in him: The firſt, was to be obedient to his father. The ſecond, to auoid the horror of death. Luk. 22. 44. *Beeing in an agonie, he prayed more earneſtly, and his ſweat was like drops of blood, trickling downe to the ground.* Heb. 5. 7. *In the daies of his fleſh did offer vp prayers and ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, & was alſo heard in that which he feared.*

II. His Sacrifice, which is an action of Chriſts offering himſelfe to God the Father, as a ranſome for the ſinnes of the elect. Heb. 9. 26. *Now in the end of the world hath he appeared once to put away ſinne, by the ſacrifice of himſelfe.*

In this ſacrifice the oblation was Chriſt, as he was man. Heb. 10. 10. *By the which will we are ſanctified, euen by the offering of Ieſus Chriſt once made.*

The altar alſo was Chriſt, as he was God. Heb. 13. 10. *Wee haue an Altar, whereof they haue no authoritie to eate which ſerue in the Tabernacle.* Heb. 9. 14. *How much more ſhall the blood of Chriſt, which through the eternall Spirit offered himſelfe without ſpotte to God, purge your conſcience from dead workes to ſerue the liuing God?* Hence it is, that Chriſt is ſaid to ſanctifie himſelfe, as he is man, Ioh. 17. 19. *For their ſakes, ſanctifie I my ſelfe.* As the altar, the gift; and the temple, the gold, Math. 23. 17. 19.

Chriſt is the prieſt, as he is God and man. Heb. 5. 6. *Thou art a prieſt for euer after the order of Melchiſedec.* 1. Tim. 2. 5. 6. *One Mediatour betweene God and man, the man Chriſt Ieſus, who gaue himſelfe a ranſome for all men, to be a teſtimonie in due time.*

III. God the fathers acceptation of that his ſacrifice, in which he was well pleaſed. For, had it beene that God had not allowed of it, Chriſts ſuffering had beene in vaine, Math. 3. 17. *This is my beloued ſonne, in whome I am well pleaſed.* Eph. 5. 2. *Euen as Chriſt loued vs, & gaue himſelfe for vs, to bee an offering and a ſacrifice of a ſweete ſmelling ſauour to God.*

IV. Imputation of mans ſinne to Chriſt, whereby his Father accounted him as a tranſgreſſour, hauing tranſlated the burdē of mans ſinnes to his ſhoulders. Eſay. 53. 4. *He hath borne our infirmities, and carried our ſorrowes: yet we did iudge him as plagued and ſmitten of God, & humbled: but he was wounded for our tranſgreſſions, hee was broken for our iniquities, &c.* and verſ. 12. *Hee was counted with the tranſgreſſours, and he bare the ſinnes of many.* 2. Cor. 5. 21. *He hath made him to be ſinne for vs, which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.*

V. His wonderfull humiliation conſiſting of two parts. I. In that he made himſelfe of ſmall or no reputation in reſpect of his Deity, Phil. 2. 7. 8. *He made himſelfe of no reputation, &c. hee humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe.*

Wee may not thinke, that this debaſing of Chriſt came, becauſe his diuine nature was either waſted or weakened, but becauſe his Deitie did, as it were, lay aſide, and conceale his power and maieſtie for a ſeaſon. And as Irenæus ſaith, *The Word reſted, that the humane nature might be crucified and dead.*

II. In that he became execrable, which is, by the law accurſed for vs. Gal. 3. 10. *Curſed is euery one that remaineth not in all things written in the booke of the law to doe them.*

This accurſedneſſe, is either inward or outward.

Inward, is the ſenſe of Gods fearefull anger vpon the croſſe. Reuel. 19. 15. *He it is that treadeth the wincpreſſe of the fiercenes and wrath* *of Almighty God.* Eſay. 53. 5. *Hee is grieued for our tranſgreſſions, the chaſtiſement of our peace was vpon him, & with his ſtripes wee were healed.* This appeared by thoſe drops of blood, which iſſued from him, by his cryings to his Father vpon the croſſe, and by ſending of an angel to comfort him. Hence was it, that hee ſo much feared death, which many Martyrs entertained moſt willingly.

His outward accurſednes, ſtandeth in three degrees. I. Death vpon the croſſe, which was not imaginary, but true, becauſe blood & water iſſued from his heart. For ſeeing that water and blood guſhed forth together, it is verie like, the casket or coat which inueſteth the heart called *Pericardion*, was pierced. As Columbus obſerueth in his Anatomie, 7. booke. Ioh. 19. 34.

His death was neceſſary, that he might confirme to vs the Teſtament, or Couenant of grace promiſed for our ſakes, Heb. 9. 15. 16. *For this cauſe he is the Mediatour of the new Teſtament, that through death, &c. they which were called, might receiue the promiſe of eternall inheritance: for where a Teſtament is, there muſt be the death of him that made the Teſtament, &c.* verſ. 17.

II. Buriall, to ratifie the certentie of his death.

III. Deſcending into hell, which wee muſt not vnderſtand, that he went locally into the place of the damned, but that for the time of his abode in the graue, he was vnder the ignominious dominion of death. Act. 2. 24. *Whome God hath raiſed vp, & looſed the ſorrowes of death becauſe it was impoſſible, that he ſhould bee holden of it.* Eph. 4. 9. *In that hee aſcended, what was it but that he alſo deſcended firſt into the loweſt part of the earth?*

It was neceſſarie that Chriſt ſhould bee captiuated of death, that he might aboliſh the ſting, that is the power thereof. 1. Cor. 15. 55. *O death where is thy ſting? O hel where is thy victorie!*

Thus wee haue heard of Chriſts maruelous paſſion, whereby he hath aboliſhed both the firſt and ſecond death, due vnto vs for our ſinnes; the which (as we may further obſerue) is a perfect ranſome for the ſinnes of all and euery one of the elect. 1. Tim. 2. 6. *Who gaue himſelfe a ranſome for all men.* For it was more, that Chriſt the only begotten ſonne of God, yea, God himſelfe, for a ſmall while ſhould beare the curſe of the law, then if the whole world ſhould haue ſuffered eternall puniſhment.

This alſo is worthie our meditation, that then a man is well grounded in the doctrine of Chriſts paſſion, when his heart ceaſeth to ſinne, and is pricked with the griefe of thoſe ſinnes, whereby, as with ſpeares he pierced the ſide of the immaculate lambe of God, 1. Ioh. 3. 6. *Who ſo ſinneth, neither hath ſeene him, nor knowne him.* Zach 12. 10. *And they ſhall looke vpon him, whome they haue pierced, and*

A *they ſhall lament for him, as one lamenteth for his onely ſonne, and be ſorie for him, as one is ſorie for his firſt borne.*

After Chriſts paſſion, followeth the fulfilling of the Law, by which he ſatisfied Gods iuſtice in fulfilling the whole Law, Rom. 8. 3. 4. *God ſent his owne Sonne, that the righteouſneſſe of the law might be fulfilled by vs.*

He fulfilled the Law, partly by the holines of his humane nature, & partly by obedience in the workes of the Law. Rom. 8. 2. *The Law of the ſpirit of life, which is in Chriſt Ieſus hath freed me from the Law of ſinne, and of death.* Math. 3. 15. *It becommeth vs to fulfill all righteouſneſſe, &c.* Ioh. 17. 19.

B Now ſucceedeth the ſecond part of Chriſts prieſthood, namely, interceſſion, whereby Chriſt is an aduocate & intreater of God the father for the faithfull. Rom. 8. 34. *Chriſt is at the right hand of God, and maketh requeſt for vs.* Chriſts interceſſion, is directed immediately to God the father. 1. Ioh. 2. 1. *If any man ſinne, we haue an aduocate with the father, euen Ieſus Chriſt the iuſt.* Now as the Father is firſt of the Trinitie in order, ſo if he be appeaſed, the Sonne, and the holy Ghoſt are appeaſed alſo. For there is one and the ſame agreement and will of all the perſons of the Trinitie.

Chriſt maketh interceſſion according to both natures. Firſt, according to his humanitie, partly by appearing before his Father in heauen, partly by deſiring the ſaluation of the C Elect. Heb. 9. 24. *Chriſt is entred into very heauen to appeare now in the ſight of God for vs.* And chap. 7. 25. *He is able perfectly to ſaue them that come to God by him, ſeeing he euer liueth to make interceſſion for them.* Secondly, according to his Deitie, partly by applying the merit of his death; partly by making requeſt by his holy ſpirit, in the hearts of the Elect, with ſighes vnſpeakable. 1. Pet. 1. 2. *Elect according to the foreknowledge of the Father to the ſanctification of the ſpirit.* Rom. 8. 26. *The ſpirit helpeth our infirmities: for we know not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.*

We are not therefore to imagine or ſurmiſe that Chriſt proſtrateth himſelfe vpon D his knees before his Fathers throne for vs, neither is it neceſſary, ſeeing his very preſence before his father, hath in it the force of an humble petition.

The end of Chriſts interceſſion is, that ſuch as are iuſtified by his merits, ſhould by this meanes continue in the ſtate of grace. Now Chriſts interceſſion preſerueth the elect in couering their continuall ſlips, infirmities, and imperfect actions, by an eſpeciall and continuall application of his merits; that by this meanes mans perſon may remaine iuſt, & mans workes acceptable to God. 1. Ioh. 2. 2. *He is a reconciliation for our ſinnes, and not for ours onely, but for the ſinnes of the whole world.* 1. Pet. 2. 5. *Yea as liuely ſtones, be made a ſpirituall houſe & holy prieſt-hood, to offer vp ſpirituall ſacrifices* *acceptable to God by Ieſus Chriſt.* Reu. 8. 3. 4. *And another angell came and ſtood before the altar, hauing a golden cenſer, and much odours was giuen vnto him, that he ſhould offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the ſmoake of the odours with the prayers of the Saints, went vp before God out of the Angels hand.*

Thus farre concerning Chriſts prieſthood; now follow his Propheticall, and Regall offices.

His Propheticall office, is that, whereby he immediately from his Father, reuealeth his word and all the meanes of ſaluation compriſed in the ſame. Ioh. 1. 18. *The Sonne, which is in the boſome of his Father, he hath declared vnto you.* Ioh. 8. 26. *Thoſe things which I heare of my father, I ſpeake to the world.* Deut. 18. 18. *I will raiſe them vp a Prophet, &c.*

The word was firſt reuealed, partly by viſions, by dreams, by ſpeech; partly by the inſtinct and motion of the holy ghoſt. Heb. 1. 1. *At ſundry times, and in diuers manners, God ſpake in old time to our fathers the Prophets; in theſe laſt daies hee hath ſpoken to vs by his Sonne.* 2. Pet. 1. 21. *Prophecie came not in olde time by the will of man, but holy men of GOD ſpake as they were mooued by the holy Ghoſt.*

The like is done ordinarily onely by the preaching of the word, where the holy ghoſt doth inwardly illuminate the vnderſtanding. Luk. 24. 45. *Then opened he their vnderſtanding that they might vnderſtand the Scriptures.* & 21. 15. *I will giue you a mouth and wiſedome, where againſt all your aduerſaries ſhal not be able to ſpeak, nor reſiſt.* Act. 16. 14. *Whoſe heart the Lord opened, that ſhe attended on the things that Paul ſpake.* For this cauſe, Chriſt is called the Doctour, Lawgiuer, and Counſellour of his Church. Math. 23. 10. *Be not called Doctours, for one is your Doctour, Ieſus Chriſt.* Iam. 4. 12. *There is one Lawgiuer which is able to ſaue and to deſtroy.* Eſay. 9. 6. *He ſhall call his name Counſellour, &c.* Yea, he is the Apoſtle of our profeſſion. Heb. 3. 1. The angell of the couenant. Malac. 3. 1. And the Mediatour of the new couenant. Heb. 9. 15. Therefore the ſoueraigne authority of expounding the Scripture, onely belongs to Chriſt: and the Church hath onely the miniſtery of iudgement and interpretation committed vnto her.

Chriſts Regall office, is that; whereby he diſtributeth his gifts, and diſpoſeth all things for the benefit of the elect. Pſal. 2. & 110. 1. 2. *The Lord ſaid vnto my Lord, ſit thou on my right hand till I make thine enemies thy footeſtoole.*

The execution of Chriſts Regall office, comprehendeth his exaltation.

Chriſts exaltation is that, by which he, after his loweſt humiliation; was by litle and litle exalted to glory; and that in ſundrie reſpects, according to both his natures.

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the leaſt alteration thereof. Rom. 1. 4. *Declared mightily to be the ſonne of God, touching the ſpirit of ſanctification by the reſurrection from the dead.* Act. 2. 36. *God hath made him both Lord and Chriſt, whom ye haue crucified.*

The exaltation of his humanity, is the putting off from him his ſeruile condition and all infirmities, and the putting on of ſuch habituall gifts, which, albeit they are created and finite, yet they haue ſo great and ſo merueilous perfection, as poſſibly can befal any creature. The gifts of his minde, are wiſedome, knowledge, ioy, and other vnſpeakeable vertues: of his bodie, immortality, ſtrength, agility, brightneſſe. Phil. 3. 21. *Who ſhall change our vile bodie, that it may bee faſhioned like vnto his glorious body.* Math. 17. 2. *He was transfigured before them, and his face did ſhine as the ſunne, and his cloathes were as white as the light.* Heb. 1. 9. *God euen thy God hath annointed thee with the oyle of gladneſſe aboue thy fellowes.* Eph. 1. 20. 22.

Chriſts body, although, it be thus glorified, yet is it ſtill of a ſolide ſubſtance, compaſſed about, viſible, palpable, and ſhal perpetually remaine in ſome certaine place, Luk. 24. 39. *Behold my hands, and my feete, it is euen I, touch me, and ſee: a ſpirit hath no fleſh and bones, as ye ſee me haue.*

There be three degrees of Chriſts exaltation.

I. His reſurrection, wherein by his diuine power he ſubdued death, and raiſed vp himſelfe to eternall life, 2. Cor. 13. 4. *Though he was crucified concerning his infirmity, yet liueth hee through the power of God.* Math. 28. 6. *He is not here, for he is riſen, as hee ſaid: Come, ſee the place where the Lord was laid.*

The end of Chriſts reſurrection, was to ſhew that his ſanctification, by his paſſion and death, was fully abſolute. For one only ſinne would haue detained the Mediatour, vnder the dominion of death, though he had fully ſatisfied for all the reſt. 1. Cor. 15. 17. *If Chriſt be not raiſed, your faith is in vaine: ye are yet in your ſinnes.* Rom. 4. 25. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification.*

II. His aſcenſion into heauen, which is a true, locall, and viſible tranſlation of Chriſts humane nature from earth into the higheſt heauen of the bleſſed, by the vertue & power of his deity. Act. 1. 9. *When he had ſpoken theſe things, while they beheld, he was taken vp: for a cloud tooke him out of their ſight: and while they looked ſtedfaſtly towards heauen, as he went, behold two men ſtood by them in white apparell, which alſo ſaid. Ye men of Galile, why ſtand ye gazing into heauen. This Ieſus which is taken vp from you into heauen, ſhall come as ye haue ſeene him goe into heauen.* Eph. 4. 10. *He aſcended farre aboue all the heauens.*

The end of Chriſts aſcenſion was, that he might prepare a place for the faithfull, giue them the holy ghoſt, and there enioy eternall

glory.

glorie. Ioh.14.2. *In my fathers houſe are many manſions: if it were not ſo, I would haue tolde you: I goe to prepare a place for you.* c.16.7. *If I goe not away, the Comforter will not come vnto you: but if I depart, I will ſend him vnto you.*

III. His ſitting at the right hand of God the Father, which metaphorically ſignifieth, that Chriſt hath in the higheſt heauens actually all glorie, power, and dominion. Heb.1.3. *By himſelfe hee hath purged our ſinnes, and ſitteth at the right hand of the Maieſtie in the higheſt places.* Pſalm. 110.1. *The Lord ſaid to my Lord, ſitte thou at my right hand, till I make thine enemies thy foote-ſtoole.* 1.Corinth.15.25. *Hee muſt raigne till hee hath put all his enemies vnder his feete.* Act.7.55. *Hee beeing full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſaw the glorie of God, and Ieſus ſtanding at the right hand of God,* Mat.20.21.

His regall office hath two parts: The firſt is, his regiment of the kingdome of heauen, part whereof is in heauen, part vpon earth, namely, the congregation of the faithfull.

In the gouernement of his Church, hee exerciſeth two prerogatiues royall. The firſt, is to make lawes. Iam.4.12. *There is one Lawgiuer which is able to ſaue and to deſtroy.* The ſecond, is to ordaine his miniſters. Epheſ.4.11. *He gaue ſome to be Apoſtles, others Prophets, others Euangeliſts, ſome Paſtours and Teachers, &c.* 1. Corinth. 12.28. *God hath ordained ſome in the Church; as firſt, Apoſtles; ſecondly, Prophets; thirdly, Teachers; then them that doe miracles; after that, the gifts of healing, helpers, gouernours, diuerſity of tongues.*

Chriſts gouernement of the Church, is eiby by collection of it out of the world, or conſeruation beeing collected. Epheſ. 4. 12. Pſalme 110.

The ſecond part of this Regall office, is the deſtruction of the kingdome of darknes. Col. 1.13, *Who hath deliuered vs from the kingdome of darkeneſſe.* Pſal.2.9. *Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſell.* Luk.19.27. *Thoſe mine enemies, that would not that I ſhould raigne ouer them, bring hither, and ſlay them before me.*

The kingdome of darkeneſſe, is the whole company of Chriſts enemies.

The prince of this kingdome, and of all the members thereof, is the diuell. Epheſ. 2. 2. *Ye walked once according to the courſe of the world, and after the prince that ruleth in the aire, euen the prince that now worketh in the children of diſobedience.* 2.Corinth.4.4. *The God of this world hath blinded the eyes of the infidels.* 2. Corinth. 6. 15. *What concord hath Chriſt with Belial, or what part hath the beleeuer with the infidell?*

The members of this kingdome, and ſubiects to Satan, are his angels; and vnbeleeuers; among whome, the principall members are *Atheiſts*, who ſay in their heart, there is no God. Pſalme 14.1. And *Magitians*, who bargaine with the diuell, to accompliſh their deſires. 1.Samuel 28.7. Pſalm. 58.5. *Idolaters*, A who either adore falſe gods, or the true God in an idol. 1.Cor.10.7.20. *Turkes* and *Iewes* are of this bunch; ſo are *Heretickes*, who are ſuch as erre with pertinacie in the foundation of religion. 2.Tim.2.18. *Apoſtates*, or reuolters from faith in Chriſt Ieſus. Hebr. 6.6. *Falſe Chriſts*, who beare men in hand, they are true Chriſts. Math.24.26. There were many ſuch about the time of our Sauiour Chriſt his firſt comming, as Ioſephus witneſſeth, booke 20. of Iewiſh antiquities, the 11, 12, and 14. chapters. Laſtly, that *Antichriſt*, who as it is now apparent, can bee none other but the Pope of Rome. 2.Theſſ.2.3. *Let no man deceiue you by any meanes, for that day ſhall not come, except there come a departing firſt, and that that man of ſinne be diſcloſed, euen the ſonne of perdition, which* B *is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that hee doth ſitte as God in the temple of God, ſhewing himſelfe that he is God.* Reuel.13.11,12. *And I beheld another beaſt comming out of the earth, which had two hornes like the Lambe, but he ſpake like the dragon: and hee did all that the firſt beaſt could doe before him, and he cauſed the earth, and them that dwell therein, to worſhip the beaſt, whoſe deadly wound was healed.*

There were then, firſt, Antichriſts at Rome, when the Biſhops thereof would bee entitled *vniuerſall*, or Biſhops ouer the whole Church through the world: but then were they complete, when they, togither with Eccleſiaſticall cenſure, vſurped ciuill authoritie.

C After that Chriſt hath ſubdued all his enemies, theſe two things ſhall enſue: I. The ſurrendring ouer of his kingdome to God the Father, as concerning the manner of regiment and ſpirituall policie, conſiſting in word and ſpirit together. II. The ſubiection of Chriſt, onely in regard of his humanity; the which then is, when the Sonne of God ſhall moſt fully manifeſt his maieſtie, which before was obſcured by the fleſh as a vaile, ſo that the ſame fleſh remaining both glorious, and vnited to the Sonne of God, may by infinite degrees appeare inferiour.

Wee may not therefore imagine, that the ſubiection of Chriſt, conſiſteth in diminiſhing D the glorie of the humanity, but in manifeſting moſt fully the maieſtie of the Word.

CHAP. XIX.

CONCERNING THE OVTward meanes of executing the decree of *Election, and of the Decalogue.*

AFter the Foundation of Election, which hath hitherto beene deliuered, it followeth, that wee ſhould intreat of the outward meanes of the ſame.

The meanes are Gods couenant, and the ſeale thereof.

A Gods couenant, is his contract with man, concerning the obtaining of life eternall, vpon a certen condition.

This couenant conſiſts of two parts: Gods promiſe to man, Mans promiſe to God.

Gods promiſe to man, is that, whereby he bindeth himſelfe to man to bee his God, if he performe the condition.

Mans promiſe to God, is that, whereby hee voweth his allegeance vnto his Lord, and to performe the condition betweene them.

Againe, there are two kindes of this couenant. The couenant of workes, and the couenant of grace. *Ieremie* 31.31,32,33. *Beholde the daies come, ſaith the Lord, that I will make a* B *new couenant with the houſe of Iſraell, and with the houſe of Iudah, not according to the couenant, I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt; the which my couenant they brake, although I was an husband to them, ſaith the Lord. But this ſhall bee the couenant, that I will make with the houſe of Iſrael: after thoſe daies, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.*

The couenant of workes, is Gods couenant, made with condition of perfect obedience, and is expreſſed in the morall law.

The Moral Law, is that part of Gods word, which commaundeth perfect obedience vnto C man, as well in his nature, as in his actions, and forbiddeth the contrarie. Romanes, 10. 5. *Moſes thus deſcribeth the righteouſneſſe which is of the law, that the man, which doth theſe things, ſhall liue thereby.* 1. Timothie 1. 5. *The ende of the commaundement, is loue out of a pure heart, and of a good conſcience, and faith vnfained.* Luk. 16.27. *Thou ſhalt loue the Lord thy God, with all thine heart, with all thy ſoule, and with all thy ſtrength.* Rom.7.14 *We know that the law is ſpirituall.*

The Law hath two parts. The Edict, commaunding obedience, and the condition binding to obedience. The condition is eternall life to ſuch as fulfill the law, but to tranſgreſſours, euerlaſting death.

D The Decalogue, or ten commandements, is an abridgement of the whole law, and the couenant of workes. Exod. 34. 27. *And the Lord ſaid vnto Moſes, Write thou theſe words, for after the tenour of theſe words, I haue made a couenant with thee, and with Iſrael. And hee was there with the Lord fourtie daies and fourtie nights, and did neither eate bread, nor drinke water, and hee wrote in the tables the words of the couenant, euen the tenne commaundements.* 1.King.8.9. *Nothing was in the Arke, ſaue the two tables of ſtone, which Moſes had put there at Horeb, where the Lord made a couenant with the children of Iſrael, when he brought them out of the land of Egypt.* Mat.22.40. *On theſe two commaundements hangeth the whole law and the prophets.*

The true interpretation of the Decalogue, muſt be acording to theſe rules.

I. In the negatiue, the affirmatiue muſt be vnderſtood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, and to all times: and the affirmatiue, bindeth at all times, but not to all times: and therefore negatiues are of more force.

III. Vnder one vice expreſly forbidden, are comprehended all of that kinde; yea the leaſt cauſe, occaſion, or enticement thereto, is forbidden; as 1.Ioh.3.15. *Whoſoeuer hateth his brother, is a man-ſlayer.* Matth.5.21. to the end. Euill thoughts are condemned, as well as euill actions.

IV. The ſmalleſt ſinnes are entituled with the ſame names, that that ſinne is, which is expreſly forbidden in that commaundement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a luſting eye, is adultery.

V. Wee muſt vnderſtand euery commandement of the law ſo, as that wee annexe this condition: *vnleſſe God commaund the contrarie.* For God beeing an abſolute Lord, and ſo aboue the law, may commaund that which his law forbiddeth: ſo he commanded *Iſaac* to be offered, the Egyptians to bee ſpoiled, the braſen Serpent to bee erected, which was a figure of Chriſt, &c.

The Decalogue, is deſcribed in two tables.

The ſumme of the firſt table is, that we loue God with our minde, memory, affections, and all our ſtrength. Matth.22.37. *This is the firſt,* (to wit, in nature and order) *and great commandement* (namely, in excellencie, and dignitie.)

CHAP. XX.

Of the firſt Commaundement.

THE firſt table hath foure commaundements.

The firſt teacheth vs to haue and chooſe the true God for our God. The words are theſe:

I am Iehouah thy God, which brought thee out of the land of Egypt, and out of the houſe of bondage. Thou ſhalt haue none other gods before my face.

The Reſolution.

I am. If any man rather iudge, that theſe words are a preface to all the commaundements, then a part of the firſt, I hinder him not: neuertheleſſe, it is like, that they are a perſwaſion to the keeping of the firſt commaundement: and that they are ſet before it, to make way vnto it; as beeing more hard to be receiued, then the reſt. And this may appeare, in that the three commaundements next following, which are leſſe then this, haue their ſeuerall reaſons.

Iehouah. This word ſignifieth three things: I. Him who of himſelfe, and in himſelfe, was from all eternitie. Reu.1.8. *Who is, who was, and who is to come.* II. Him which giueth beeing to all things, when they were not, partly by creating, partly by preſeruing them. III. Him which mightily cauſeth, that thoſe things which hee hath promiſed, ſhould both bee made, and continued. Exodus 6.1. Romanes 4.17.

Heere beginneth the firſt reaſon of the firſt commaundement, taken from the name of God: it is thus framed:

He that is Iehouah muſt alone be thy God.

But I am Iehouah:

Therefore I alone muſt be thy God.

This propoſition is wanting: the aſſumption is in theſe words (*I am Iehouah*) the concluſion is the commaundement.

Thy God. Theſe are the words of the couenant of grace. *Ierem.* 31.33. wherein the Lord couenanteth with his people concerning remiſſion of ſinnes, and eternall life. Yea theſe words are as a ſecond reaſon of the commaundements, drawne from the equalitie of that relation, which is betweene God and his people.

If I be thy God, thou againe muſt be my people, and take me alone for thy God.

But I am thy God:

Therefore thou muſt bee my people, and take me alone for thy God.

Which brought. The aſſumption or ſecond part of this reaſon, is confirmed by an argument taken from Gods effects, when hee deliuered his people out of Egypt, as it were, from the ſeruitude of a moſt tyranous maſter. This deliuerie was not appropriate onely to the Iſraelites, but in ſome ſort belonges to the Church of God in all ages: in that it was a type of a moſt ſurpaſſing deliuerie, from the fearefull kingdome of darkeneſſe. 1.Cor.10 1,2. *I would not haue you ignorant, brethren, that all our Fathers were vnder the cloud, and all paſſed through the redde ſea, and were all baptized vnto Moſes in the cloud, and in the ſea.* Coloſſ. 1. 13. *Who hath deliuered vs from the power of darkeneſſe, and tranſlated vs into the kingdome of his deare Sonne.*

Other Gods, or ſtrange Gods. They are ſo called, not that they by nature are ſuch, or can bee; but becauſe the corrupt, and more then diueliſh heart of carnall man, eſteemeth ſo of them. Philip. 3. 19. *Whoſe god is their belly.* 2.Corinth.4.4. *Whoſe minds the god of this world hath bewitched.*

Before my face. That is, (figuratiuely) in my ſight or preſence, to whome the ſecret imaginations of the heart are knowne: and this is the third reaſon of the firſt commaundement, as if he ſhould ſay: If thou in my preſence reiect me, it is an heinous offence: ſee therefore thou doe it not. After the ſame manner reaſoneth the Lord. Gen.17.1. *I am God almightie, therefore walke before me, and be thou vpright.*

The affirmatiue part.

Make choice of Iehouah to be thy God.

The duties here commaunded, are theſe: I. To acknowledge God, that is, to know

A and confeſſe him to be ſuch a God, as he hath reuealed himſelfe to bee in his word and creatures. Coloſſ. 1. 10. *Increaſing in the knowledge of God.* Ierem. 24. 7. *And I will giue them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God: for they ſhall returne vnto mee with their whole heart.* In this knowledge of God muſt wee glorie. *Ier.* 9.24. *Let him that glorieth, glorie in this that hee vnderſtandeth and knoweth me: for I am the Lord which ſheweth mercie, iudgement, and righteouſnes in the earth.*

II. An vnion with God, whereby man is knitte in heart with God. *Ioſh.* 23.8. *Sticke faſt vnto the Lord your God, as ye haue done vnto this day.* Act.11.23. *He exhorted all, that with pur-*
B *poſe of heart, they would cleaue to the Lord.* Man cleaueth vnto God three manner of waies: in affiance, in loue, and feare of God.

Affiance, is that, whereby a man acknowledging the power and mercy of God, doth ſtedfaſtly reſt himſelfe in him, againſt all aſſaults whatſoeuer. 2.Chro. 20.20. *Put your truſt in the Lord your God, and ye ſhall be aſſured, beleeue his Prophets, and ye ſhall proſper.* Pſal. 27.1. *God is my light, and my ſaluation, whome ſhall I feare? God is the ſtrength of my life, of whome ſhould I bee afraid?* verſ.3. *Though an hoſt bee pitched againſt me, mine heart ſhall not be afraid: though warre be raiſed againſt me, I will be ſecure.*

Hence ariſeth patience, and alacritie in preſent perils. Pſal. 39.9. *I ſhould haue bin dumbe, and not opened my mouth, becauſe thou didſt it.* 2
C Sam.16. 10. *the king ſaid, What haue I to doe with you, ye ſonnes of Zeruiah? If he curſed, becauſe the Lord ſaid, Curſe Dauid, what is he that dare ſay, why doeſt thou ſo?* Gen. 45.5. *Be not ſad, neither grieued with your ſelues, that ye ſolde mee hither: for God did ſend me before you for your preſeruation.* v.8. *Now then, you ſent me not, but God himſelfe.* 2.King 6.16. *Feare not, for they that be with vs, are moe, then they that be with them.*

This affiance engendreth hope, which is a patient expectation of Gods preſence & aſſiſtance in all things that are to come. Pſ.37.5. *Commit thy way vnto the Lord, & truſt in him, & he ſhall bring it to paſſe.* v.7. *Wait patiently vpon the Lord, & hope in him.* Pro. 16.3. *Commit thy worke vnto the Lord, and thy thoughts ſhall be directed.*

The loue of God, is that, whereby man ac-
D knowledging Gods goodneſſe and fauour towards him, doth againe loue him aboue all things. Deut. 6.5. *Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, and with all thy ſtrength.*

The markes of the true loue of God are theſe: I. To heare willingly his word. II. To ſpeake often of him. III. To thinke often of him. IV. To doe his will without irkſomnes. V. To giue body, and all for his cauſe. VI. To deſire his preſence aboue all, and to bewaile his abſence. VII. To embrace all ſuch things as appertaine to him. VIII To loue & hate that which he loueth and hateth. IX. In all things to ſeeke to pleaſe him. X. To draw o-

A thers vnto the loue of him. XI. To eſteeme highly of ſuch gifts and graces, as hee beſtoweth. XII. To ſtay our ſelues vpon his counſels reuealed in his word. Laſtly, to call vpon his name with affiance.

The feare of God, is that whereby man, acknowledging both Gods mercie and iuſtice, doth, as the greateſt euill, feare to to diſpleaſe God. Pſalm. 130.4 *With thee is mercie, that thou maieſt be feared.* Habak. 3.16. *When I heard it, my belly trembled, my lippes ſhooke at the voice: rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might reſt in the day of trouble, when he commeth vp againſt the people to deſtroy them.* Pſal. 4.4. *Tremble, and ſinne not.*

Hence ariſeth the godly mans deſire, to approoue himſelfe in al things to his God. Gen. 5.22. *And Henoch walked with God, after that, &c.* Gen. 17.1. *God ſaid to him, I am al-ſufficient; walke before me, and be thou perfect.*

Out of theſe three former vertues, proceedeth humilitie, wherby a man acknowledging Gods free bountie, and proſtrating himſelfe before him, doth aſcribe vnto him all praiſe & glorie. 1. Cor. 1.31. *Let him that glorieth, glorie in the Lord.* 1. Pet. 5.5. *Decke your ſelues inwardly with lowlineſſe of minde: for God reſiſteth the proud, and giueth grace to the humble.* verſ. 6. *Humble your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time.* 1. Chr. 29.10, 11. *And Dauid ſaid, Bleſſed be thou O Lord God of Iſrael our father for euer, and thine, O Lord, is greatneſſe and power, and glorie, and victorie, and praiſe: for all that is in heauen, and in earth is thine, &c.* and verſ. 14. *But who am I, and what is my people, that wee ſhould be able to offer willingly on this ſort: for all things come of thee, and of thine owne hand we haue giuen thee, &c.*

The negatiue part.

Account not that as God, which is by nature no God.

In this place are theſe ſinnes forbidden:

I. Ignorance of the true God and his will, which is not onely not to know, but alſo to doubt of ſuch things, as God hath reuealed in his word. *Ierem.* 4.22. *My people is fooliſh, they haue not knowne me: they are fooliſh children, and haue none vnderſtanding: they are wiſe to doe euill, but to doe well they haue no knowledge. Ierem.* 9.3. *They proceede from euill to worſe, and haue not knowne me, ſaith the Lord.*

II. Atheiſme, when the heart denieth either God, or his attributes: as, his Iuſtice, Wiſedome, Prouidence, Preſence. Pſal. 14.1. *The foole hath ſaid in his heart there is no God.* Epheſ. 2.12. *Ye had no hope, and were without God in the world.* Mal. 1.2. *I loue you, ſaith the Lord, yet ye ſay, wherein haue wee ſpoken againſt thee?* and chap. 3.14. *Ye haue ſaid, it is in vaine to ſerue God: and what profit is it, that wee haue kept his commandements, and that we walked humbly before the Lord of hoaſts?*

III. Errours concerning God, the perſons of the Deity, or the attributes. Here is to bee reproued Heleniſme, which is the acknowledging and adoring of a multiplicitie of Gods. Auguſt. in his 6. booke of the City of God chap. 7.

Againe, Iudaiſme is here condemned, which worſhippeth one GOD without Chriſt.

The like may be ſaid of the hereſies of the Manichees, and Marcian, who denied God to be the creatour of the world: of Sabellius, denying the diſtinction of three perſons: and Arrius, who ſaith, that Chriſt the Sonne of God, is not very God.

IV. To withdraw, and remooue the affections of the heart from the Lord, & ſet them vpon other things. Eſay 29.13. *The Lord ſaid, this people draweth neere me with their mouth, and honoureth me with their lippes, but their heart is farre from me. Ierem.* 12.2. *Thou art neere in their mouth, and farre from their reynes.* B The heart is many waies withdrawne from God.

I. By diſtruſt in God. Hebr. 10.38. *The iuſt ſhall liue by faith, but if any withdraw himſelfe, my ſoule ſhall haue no pleaſure in him.* From this diffidence ariſe I. Impatience in ſuffering afflictions. *Iere.* 20.14. *Curſed be the day wherein I was borne, and let not the day wherein my mother bare me, be bleſſed* v. 13. *Curſed be the man that ſhewed my father, ſaying, a man-child is borne vnto thee, and comforted him.* verſ. 18. *How is it that I came forth of the wombe to ſee labour and ſorrow, that my daies ſhould bee conſumed with ſhame?* II. Tempting of God, when ſuch as diſtruſt, or rather contemne him, ſeeke experiment of Gods truth and power. Matth. 4.7. *Thou ſhalt not tempt the Lord thy God.* C 1. Cor. 10.9. *Neither let vs tempt God, as they tempted him, and were deſtroyed by ſerpents.* verſ. 10. *Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.* III. Deſperation. Geneſ. 4.13. *Mine iniquity is greater then can bee pardoned.* 1. Theſſal. 4.13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulneſſe, concerning the truth of God, or of his benefites preſent, or to come. Pſalme 116.11. *I ſaid in my haſte, all men are lyars.*

II. Confidence in creatures, whether it be in their ſtrength, as *Ierem.* 17.5. *Curſed is the man that hath his confidence in man, and maketh fleſh his arme, but his heart ſlideth from the Lord.* Or riches. Matth. 6.24. *Ye cannot ſerue God and riches.* D Eph. 5.5. *No couetous perſon, which is an Idolater, hath inheritance in the kingdome of Chriſt and of God.* Or defenced places. *Ierem.* 49.16. *Thy feare, and the pride of thine heart hath deceiued thee, that thou dwelleſt in the clefts of the Rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neaſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lord.* Or pleaſure, and dainties: to ſuch their belly is their God, Philipp. 3.19. Or in Phyſitians. 2. Chron. 16.12. *And Aſa in the nine and thirtieth yeare of his raigne, was diſeaſed in his feete, and his diſeaſe was extreame, yet hee ſought not the Lord in his diſeaſe, but to Phyſitians.* Briefly; to this place, principally may bee adioyned that diueliſh confidence, which Magitians, and

A all ſuch as take aduiſe at them, doe put in the diuell and his workes. Leuit. 20.6. *If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.*

III. The loue of the creature, aboue the loue of God. Matth. 10.37. *Hee that loueth father or mother more then me, is not worthie of mee, and he that loueth ſonne or daughter more then me, is not worthie of me.* Iohn 12.43. *They loued the praiſe of men, more then the praiſe of God.* To this belongeth ſelf-loue, 2. Tim. 3.2.

IV. Hatred and contempt of God, when man, by reaſon of his declining nature from B God, doth flie from him, and is angrie towards God when he puniſheth ſinne. Rom. 8. 7. *The wiſedome of the fleſh, is enmity with God,* Rom. 1.30. *Haters of GOD, doers of wrong.*

V. Want of the feare of God. Pſalm. 36.1. *Wickedneſſe ſaith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator. Reu. 21.8. *The fearefull and vnbeleeuing ſhall haue their part in the lake which burnes with fire and brimſtone.* Matth. 10.28. *Feare not them which kill the bodie, but feare him that can caſt both bodie and ſoule into hell fire. Ierem.* 10.2. *Be not afraid of the ſignes of heauen, though the heathen be afraid of ſuch.*

C VII. Hardnes of heart, or carnal ſecurity, when a man, neither acknowledging Gods iudgements, nor his owne ſinnes, dreameth he is ſafe from Gods vengeance, and ſuch perils, as ariſe from ſinne. Rom. 2.5. *Thou after thine hardneſſe, and heart that can not repent, heapeſt to thy ſelfe wrath againſt the day of wrath.* Luk. 21. 34. *Take heede to your ſelues, leſt at any time, your hearts be oppreſſed with ſurfetting, and drunkenes, and cares of this life, and leaſt that they come on you at vnawares.*

VIII. Theſe all doe ioyntly ingender pride, whereby man aſcribeth all he hath that is good, not to God, but to his own merit, and induſtrie, referring and diſpoſing them wholly vnto his owne proper credit. 1. Corin. 4.6. D *That ye might learne by vs, that no man preſume aboue that which is written, that one ſwel not againſt another for any mans cauſe.* verſe 7. *For who ſeparateth thee? or what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though thou hadſt not receiued it?* Gen. 3. 5. *God doth know, that when ye ſhall eate thereof, your eyes ſhall bee opened, and ye ſhall bee as Gods, knowing good and euill.* The higheſt ſtayre of prides ladder, is that fearefull preſumption, by which many clime raſhly into Gods ſeate of maieſtie, as if they were gods. Act. 12. 22, 23. *The people gaue a ſhoute, ſaying, The voice of God, and not of man: but immediately the Angell of the Lord ſmote him, becauſe he gaue not glorie vnto God, ſo that hee was eaten vp of wormes, and gaue vp the ghoſt.* 2. Theſſ. 2. 4. *Which is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that he doth ſit as God in the temple of God, ſhewing himſelfe that he is God.*

CHAP. XXI.

Of the ſecond Commaundement.

Hitherto haue wee entreated of the firſt commaundement, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the firſt table, concerne that holy profeſſion, which we muſt make towards the ſame God. For firſt, it is neceſſarie to make choice of the true God. Secondly, to make profeſſion of the ſame God.

In the profeſſion of God, wee are to conſider the parts thereof, and the time appointed for this profeſſion.

The parts are two: The ſolemne worſhippe of God, and the glorifying of him.

The ſecond commaundement then concerneth the manner of performing holy and ſolemne worſhippe vnto God. The words of the commaundement are theſe:

Thou ſhalt make thee no grauen image, neither any ſimilitude of thinges which are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bow downe to them, neither ſerue them, for I am the Lord thy God, a iealous God, viſiting the iniquitie of the fathers, vpon the children, vpon the third generation, and vpon the fourth of them that hate me, and ſhew mercy vnto thouſands vpon them that loue me, and keepe my commaundements.

The Reſolution.

Thou ſhalt not make] This is the firſt part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine repreſentation, and image of ſome fained god, but alſo of the true *Iehouah.* The which may bee prooued againſt the Papiſts by theſe arguments. The firſt is, Deuteronom. 4. 15, 16. *Take therefore good heede vnto your ſelues: for ye ſaw no image in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire, that ye corrupt not your ſelues, and make you a grauen image or repreſentation of any figure: whether it be the likeneſſe of male or female.* Out of the words vttered by Moſes, a reaſon may bee framed thus:

If yee ſaw no image (namely of God, yee ſhall make none.

But ye ſaw no image, onely heard a voice:

Therefore ye ſhall make no image of God.

The ſecond reaſon: That idolatrie which the Iſraelites committed, the very ſame is prohibited in this commaundement.

But the Iſraelites idolatrie, was the worſhip of God in an image. Hoſ. 2. 16. *At that day, ſaith the Lord, thou ſhalt call mee no more Baali, but ſhalt call me Iſhi.*

The golden calfe was an image of God: for when it was finiſhed, Aaron proclaimed that *to morrow ſhould be a feaſt to Iehouah.* Exodus, 32, 5. And the ſame calfe is termed an idol, *Act.7.41.*

Therefore the worſhipping of God in an image, is here prohibited.

Any grauen image] Here the more ſpeciall is put for the more generall, namely, a grauen image, for all counterfeit meanes of Gods worſhippe.

The firſt part of the commaundement is here illuſtrated by a double diſtribution. The firſt is drawne from the cauſes. *Thou ſhalt not make thee an idol, whether it be engrauen in wood, or ſtone: or whether it bee painted in a table.* The ſecond is taken from the place. *Thou ſhalt not make thee an idol of thinges in heauen, as ſtarres, and birds: or in the earth, as of man,, woman, beaſt: or vnder the earth, as fiſhes.*

This place is ſo expounded by Moſes, Deu. 4.14. to the 20. verſe.

Thou ſhalt not bow downe to them] This is the ſecond part of the commaundement, forbidding all men to fall downe before an idol. I. This word *Bow downe*, is againe the ſpeciall put for the generall: for in it is inhibited all fained worſhip of God.

For I] Theſe words are a confirmation of this commaundement, perſwading to obedience, by foure reaſons.

The Lord] (*which is ſtrong*) The firſt reaſon, God is ſtrong, and ſo able to reuenge idolatrie, *Heb.10.31.*

A iealous God] This ſpeech is taken from the eſtate of wedlocke: for God is called the husband of his Church. Eſay 5.4,5. Epheſ. 5.26,27. And our ſpirituall worſhippe, is as it were, a certaine marriage of our ſoules, conſecrated vnto the Lord. *Ierem.2.2. I remember thee with the kindneſſe of thy youth, and the loue of thy marriage, when thou wenteſt after mee in the wilderneſſe, in a land that was not ſowne.* Whence alſo Idols are rightly called Gods corrivals. Heere is another argument drawne from a compariſon of things that be like. Gods people muſt alone worſhip him, becauſe they are linked to him, as a wife to her husband, vnto whome alone ſhee is bound: therefore if his people forſake him, and betroth themſelues vnto idols, hee will vndoubtedly giue them a bill of diuorcement, and they ſhall be no more eſpouſed vnto him.

Viſiting] To viſit, is not onely to puniſh the children for the fathers offences, but to take notice, and apprehend him in the ſame faults, by reaſon they are giuen ouer to commit their fathers tranſgreſſions, that for them they may bee puniſhed. And this is the third reaſon drawne from the effects of Gods anger.

Hate me] It may bee, this is a ſecret anſwer, the obiection whereof is not here in expreſſe words ſet downe, but may bee thus framed: *What if wee vſe Idols to inflame and excite in vs a loue and remembrance of thee?* The anſwer is this by the contrary: *You may thinke that your vſe of idols kindleth in you a loue of me, but it is ſo farre from that, that all ſuch as vſe them cannot chooſe but hate me.*

Shew mercie] The fourth reaſon deriued from the effects of Gods mercie to ſuch as obſerue this commaundement. Here may we firſt obſerue, that God is more readie to ſhew mercie then to puniſh. Pſal. 103. 8. *The Lord is full of compaſſion and mercie, ſlowe to anger, and of great kindneſſe.* verſ. 17. *The louing kindneſſe of the Lord, endureth for euer.* verſ. 9. *He will not alway chide, neither keepe his anger for euer.* Secondly, wee may not ſurmiſe, that this excellent promiſe is made to euery one particularly, who is borne of faithfuil parents. For godly *Iſaak*, had godleſſe *Eſau* to his ſonne; and godleſſe *Saul*, had godly *Ionathan*.

The negatiue part.

Thou ſhalt neither worſhippe falſe gods, nor the true God with falſe worſhippe.

Many things are here forbidden.

1. The repreſentation of God, by an image. For it is a lye. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image, and a teacher of lyes.* Zach. 10.2. *The idols haue ſpoken vanitie.* Ierem. 10. 8. *The ſtocke is a doctrine of vanity.* The Elib. Councel in the 39. canon hath this edict. *Wee thought it not meete to haue images in Churches, leſt that which is worſhipped and adored, ſhould bee painted vpon wals.* Clem. booke 5. ad Iocob. Dom. *That ſerpent by others is woont to ſpeake theſe words: We in honour of the inuiſible God, are accuſtomed to adore viſible images, the which out of all controuerſie is very falſe.* Auguſtine in his treatiſe vpon the 113. Pſalme.

The images alſo of the croſſe, and of Chriſt crucified, and of the Saints ought to be aboliſhed out of Churches, as the braſen ſerpent was. 2 King. 18. 4. Hezekiah is commended for breaking in pieces the braſen ſerpent to which the children of Iſrael did then burne incenſe. This did Hezekiah, albeit at the firſt this ſerpent was made by the Lords appointment. Numb. 21. 8. and was a type of Chriſts paſſion. Iohn. 3. 14. Origen in his 7. booke againſt Celſus. *Wee permit not any to adore Ieſus vpon the altars in images, or vpon Church-wals: becauſe it is written, Thou ſhalt haue none other gods but me.*

Epiphanius, in that epiſtle which he wrote to Iohn Biſhop of Ieruſalem, ſaith, *It is againſt the cuſtome of the Church, to ſee any image hanging in the Church, whether it be of Chriſt, or any other Saint, and therefore euen with his owne hands rent hee aſunder the vaile, wherein ſuch an image was painted.*

Some obiect the figure or ſigne, which appeared to Conſtantine, wherein hee ſhould ouercome: but it was not the ſigne of the croſſe (as the Papiſts doe triflingly imagine) but of Chriſts name: for the thing was made of theſe two Greeke letters χρ conioyned together. Euſeb. in the life of Conſtant. booke 1. chap. 22. 25.

Neither ſerue the Cherubims, which Salomon placed in the temple, for the defence of

A images: for they were onely in the holy of holieſt; where the people could not ſee them. And they were tipes of the glory of the Meſſiah, vnto whom the very Angels were ſubiect: the which we haue now verified in Chriſt.

If any man reply, that they worſhip not the image, but God in the image: let him know, that the creature cannot comprehend the image of the Creator; and if it could, yet God would not be worſhipped in it, becauſe it is a dead thing: yea, the worke of mans hands, *not of God*: and therefore is more baſe then the ſmalleſt liuing creature, of the which we may lawfully ſay, it is the *worke of God*. This euinceth, that no kinde of diuine worſhip belongeth to an image, B either ſimply or by relation, whatſoeuer the ſophiſticall ſchoolemen iangle to the contrarie.

If any man be yet deſirous of images, he may haue at hand the preaching of the Goſpel, a liuely image of Chriſt crucified. Gal. 3. 1. *O fooliſh Galatians, who hath bewitched you, that yee ſhould not obey the truth, to whome Ieſus Chriſt before was deſcribed in your ſight, and among you crucified?* The like may be ſaid of the two Sacraments. And that ſaying of Clements is true, in his fifth booke of Recognit. *If you will truly adore the image of God, do good vnto man, and yee ſhall worſhip his true image: for man is the image of God.*

II. The leaſt approbation of idolatrie: Hoſ. 13.2. *They ſay one to another whileſt they ſacrifice a man,* C *let them kiſſe the calues.* Now a kiſſe, is an externall ſigne of ſome allowance of a thing. Gen. 48.10.

Therefore it is vnlawfull to be preſent at Maſſe or any idolatrous ſeruice, though our mindes be abſent. 1. Cor. 6.20. *Ye are bought with a price, therefore glorifie God in your body, and in your ſpirits, which are Gods.* Rom. 11. 4. *What ſaith the Scripture? I haue reſerued vnto my ſelfe ſeauen thouſand men, which haue not bowed their knee to Baal.* Euſeb. 8. booke. c. 3. *The Martyrs, when they were haled vnto the temple of idols, cryed out, and with a loud voice in the middeſt of their tortures teſtified, that they were not idolatrous ſacrificers, but profeſſed and conſtant Chriſtians, reioycing greatly that they might make ſuch a confeſſion.* D

That which may be obiected of Naaman the Syrian, who worſhipped in the temple of Rimmon, is thus anſwered; that he did it not with purpoſe to commit idolatrie, but to performe that ciuil obeiſance which he was wont to exhibit to the kings Maieſtie. 2. King. 5. 17. 18.

And for this cauſe, are vtterly forbidden al ſuch dauncing proceſſions, playes, and ſuch feaſts, as are conſecrated to the memoriall, & honour of idols. Exod. 32.6. *They roſe vp the next day in the morning, & offered burnt offerings, and brought peace offerings: alſo the people ſate them downe to eate and drinke, and roſe vp to play.* 1. Cor. 10.7. *Neither bee ye idolaters as ſome of them were, as it is written, &c.* And Paul (1. Cor. 8.4. to the end) earneſtly dehorteth the Corinthians from ſitting at table in the idols temple; albeit they *knew that an idol is nothing in the world*. Tripartite hiſtorie, booke 6. chap. 30. *Certaine ſouldiers of Iulian refuſed to adore, as the cuſtome was, the Emperours banner, in which were painted the images of Iupiter, Mercury, and Mars: others bring againe the rewards, which they, after they had burned incenſe on an altar in the Emperours preſence, had receiued: crying, that they were Chriſtians, and would liue and die in that profeſſion: and as for their former fact, it was of ignorance: yea, though they had polluted hands with idolatrie of the Painyms, yet they kept their conſcience cleane.*

III. All reliques and monuments of idols: for theſe, after the idols themſelues are once aboliſhed, muſt be raced out of all memory. Exod. 23.13. *Ye ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.* Eſay. 30.22. *And ye ſhall pollute the couering of the images of ſiluer, and the rich ornament of the images of gold, and caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, Get thee hence.*

IV. Society with infidels, is here vnlawfull, which ſerueth not onely to maintain concord, but alſo to ioyne men in brotherly loue. Of this ſociety there are many branches.

The firſt, is marriage with infidels. Gen. 6.2. *The ſonnes of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Mal. 2.11. *Iudah hath tranſgreſſed, and an abomination is committed in Iſrael, and in Ieruſalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath married the daughters of a ſtrange God.* Ezra. 9.14. *Should we returne to breake thy commaundements, and ioyne in affinitie with the people of ſuch abomination?* 2. King. 8.18. *He walked in the waies of the Kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did euill in the ſight of the Lord.*

The ſecond, is the league in war: namely, a mutuall confederacie to aſſiſt one another in the ſame warre, and to haue one and the ſame enemies, This is ſundrie waies impious: I. If it be vnlawfull to craue aſſiſtance of Gods enemies, it is likewiſe vnlawfull to indent with them, that we will aſſiſt them. II. It obſcureth Gods glorie, as though he himſelfe, either would not, or could not aide his Church. III. It is a thouſand to one leaſt we be infected with their idolatrie, and other impieties. IV. It endaungereth vs to be made partakers of their puniſhments, 2. Chron. 19.2. *And Iehu the ſonne of Hanani the Seer, went out to meete him, and ſaid to king Iehoſaphat, wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is traffique: as when a man wittingly and willingly, doth, in hope to enrich himſelfe, make ſale of ſuch things as he knoweth muſt ſerue to an idolatrous vſe. This condemneth al thoſe marchants, which tranſport wares to idolaters, and ſell them frankincenſe, waxe cloath, or other ſuch things as helpe them in the ſeruice of their idols.

The fourth, is tryall or ſuits in law before Iudges which are infidels, when Chriſtian courts may be frequented: but if they cannot, and we haue to deale with infidels, we may appeale to infidels. 1. Cor. 6. 6. *Brother goeth to law with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Caeſar.*

The fifth, is the worſhipping of the beaſt, and receiuing his marke. Reu. 14. 9 *If any man worſhip the beaſt, and his image, and receiue the marke in his forehead or in his hand.* verſ. 10. *The ſame ſhall drinke of the wine of the wrath of God.* This beaſt is the Church of Rome, I meane not that old, but this new Rome, now no better then an hereticall and apoſtaticall Synagogue.

V I. Will-worſhip, when God is worſhipped with a naked and bare good intention, not warranted by the word of God. Coloſſ. 2. 23. *Which things indeede haue a ſhew of wiſedome in voluntarie religion, and humbleneſſe of minde, and in not ſparing the bodie: neither haue they it in eſtimation to ſatisfie the fleſh.* 1. Sam. 13. 9. 10. *And Saul ſaid, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as ſoone as he had made an end of offering the burnt offering, behold, Samuel came,* and verſ. 13. *ſaid to Saul, Thou haſt done fooliſhly, thou haſt not kept the commandement of the Lord thy God, which he commanded thee.* Hitherto may we adde popiſh ſuperſtitions in ſacrifices, meates, holidaies, apparell, temporarie and bead-ridden prayers, indulgences, auſtere life, whipping, ceremonies, geſtures, gate, conuerſation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To theſe may be added conſort in muſicke in diuine ſeruice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo, I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* Iuſtinus Martyr in his booke of Chriſtian queſtions and Anſ. 107. *It is not the cuſtome of the Churches, to ſing their meeters with any ſuch kinde of inſtruments, &c. but their manner is only to vſe plainſong.*

Laſtly, monaſticall vowes, which, I repugne the law of God: as that vnchaſt vow of ſingle life, and proud promiſe of pouertie doe plainly euince: *for he that laboureth not, muſt not eate,* 2. Theſſ. 3. 10. *And it is better to marry, then to burne in luſt,* 1. Cor. 7. 9. I I. They are greater then mens nature can performe: as in a ſingle life, to liue perpetually chaſt. III. They diſanul Chriſtian liberty, & make ſuch things neceſſary, as are indifferēt. I V. They renue Iudaiſme. V. They are Idolatrous, becauſe they make them parts of Gods worſhip, & eſteeme them as meritorious. V I. Hypocriſie, which giueth to God painted-worſhip, that is, if you regard outward behauiour, great ſincerity: if the inward and hearty affections, none at all. Math. 15 7. *Hipocrites, well hath Eſaias propheſied of you, ſaying, This people commeth neere me with their mouth, & honoureth me with their lippes, but their heart is farre from me.* Pſal. 10. 4. *The wicked man is ſo proude, that he ſeeketh not for God.*

The effects of hypocriſie are theſe: 1. To ſeeke the pompe and glorie of the world, and by all meanes to enrich it ſelfe, notwithſtanding it make a glorious ſhew of the ſeruice of God. 2. It is ſharpe ſighted, and hath eagles eyes to obſerue other mens behauiour, when in the regarding its owne, it is as blind as a beetle. 3. To be more curious in the obſeruation of ancient traditions, then the ſtatutes and commandements of almightie God. 4. To ſtumble at a ſtraw, and skip ouer a blocke, that is, to omit ſerious affaires, and hunt after trifles, Math. 23. 4. 5. To do all things that they may be ſeene of men, Math. 6. 5.

Popiſh faſting, is meere hypocriſie: becauſe it ſtandeth in the diſtinction of meates, and it is vſed with an opinion of merit.

Externall abſtinence from meates, without internall and ſpirituall faſting from ſinne, and vnlawfull deſires. Eſai. 58. 5. 6. *Is this ſuch a faſt as I haue choſen, that a man ſhould afflict his ſoule for a day, and bow downe his head as a bulruſh, and lie downe in ſackecloth and aſhes? wilt thou call this a faſting, or an acceptable day vnto the Lord? Is not this the faſting that I haue choſen, to looſe the bands of wickednes, to take off the heauy burdens, and to let the oppreſſed goe free, and that ye breake euery yoke?*

V I I. Contempt, neglect, and intermiſſion of Gods ſeruice. Reu. 3. 15. 16. *I know thy works, that thou art neither cold, nor hot, I would thou wereſt colde or hot. Therefore becauſe thou art luke warme, and neither cold nor hotte, it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

V I I I. Corrupting of Gods worſhip, and that order of gouernment, which he hath ordained for his Church: the which is done whē any thing is added, detracted, or any way, againſt his preſcript, mangled. Deut. 12. 32. *Euery thing which I command you, that doe: neither adde to it, nor detract from it.* This condemneth that popiſh eleuation of bread in the Lords Supper, and the adminiſtration of it alone to the people without wine, together with that fearefull abomination of the Maſſe.

By this we may learne to reiect all popiſh traditions. Math. 15. 9. *In vaine doe they worſhip me, teaching for doctrines, mens precepts.* Now it is manifeſt, that all popiſh traditions, they either on their owne nature, or others abuſing of them, ſerue as well to ſuperſtition and falſe worſhip, as to enrich that couetous and proud Hierarchie: whereas the Scriptures contained in the old and New Teſtament, are al-ſufficient, not only to confirme doctrines, but alſo to reforme manners. 2. Tim. 3. 16. *The whole Scripture is giuen by inſpiration of God, and*

A *is profitable to teach, to improoue, and to correct, and to inſtruct in righteouſneſſe: that the man of God may be abſolute, being made perfect vnto all good workes.*

The Romiſh Hierarchie is here alſo condemned, from the parratour to the Pope: the gouernment whereof is an expreſſe image of the old Romane Empire, whether we conſider the regiment it ſelfe, or the place of the Empire, or the large circuit of that gouernment. Reu.13.15. *And it was permitted to him, to giue a ſpirit to the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe, that as many as would not worſhip the image of the beaſt, ſhould be killed.*

B IX. A religious reuerence of the creature, when wee attribute more vnto it then wee ought. Reuel.22.8. *When I had heard and ſeene, I fell downe to worſhip before the feet of the Angell, which ſhewed me theſe things: but he ſaid vnto me, See thou doe it not, for I am thy fellow-ſeruant.* Act.10.25. *As Peter came in, Cornelius met him, and fell downe at his feet, and worſhipped him: but Peter tooke him vp, ſaying, Stand vp, for euen I my ſelfe am a man.*

If then it be ſo hainous a thing to reuerence the creature; much more, to pray vnto it, whether it be Saint or Angell. Rom.10.14. *How ſhall they call vpon him in whome they haue not beleeued:* Math.4.10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Neither might we pray vnto Chriſt, vnleſſe C as he is man, ſo he were alſo God: for we direct not our worſhip vnto the humanitie conſidered by it ſelfe, but to the Deitie, to which the humanitie is knit by an hypoſtaticall vnion.

This teacheth vs plainely, that inuocation of any creature is vnlawfull: for we muſt pray to them, that are able to know the ſecrets of the heart, and diſcerne the wiſdome of the ſpirit: now none is able to do that, but ſuch a nature as is omnipotent. Rom.8.27. *He that ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for he maketh requeſt for the Saints, according to the will of God.*

Neuertheleſſe, ſuch as are Saints indeed are to be honoured by an approbation of Gods D gifts in them, and by an honourable mention of them, and alſo by imitation of their manners and liues, being as patternes for vs to walke after.

X. VVorſhip of deuils: I. Magique, which is a miſchieuous Art, accompliſhing wonders by Satans aſſiſtance. For it is appropriate to God to doe miracles; for he alone, both beyond, and againſt the courſe of nature, doth wonderfull things. Now the inſtruments which God vſeth in producing miracles, are onely they, who doe in the true Church of God, make profeſſion of the faith. Mark.16,17. *Theſe ſignes ſhall follow them that beleeue.*

Albeit the deuils cannot worke miracles, yet may they effect maruailes or wonders, and that, not by making a new thing, which before was not at all: but rather by mouing, tranſporting, and applying naturall things diuerſly, by cauſing a thinne body (as the aire) to be thicke and foggie, and alſo by bewitching the ſences of men.

The foundation of Magique is a couenant with Satan.

A couenant with Satan is ſuch a contract, by which Magitians haue mutually to doe with the deuill. In this obſerue:

The originall of this mutuall contract: I. Satan maketh choice of ſuch men to be his ſeruants as are by nature either notorious bad perſons or very ſilly ſoules. II. He offereth vnto them diuers meanes, either by other Magitians, or by ſome bookes written by ſuch: Satanicall meanes I call thoſe, which are vſed in the producing of ſuch an effect, to the which they neither by any expreſſe rule out of Gods word, nor of their owne nature, were euer ordained. Such are obſcure words, words of the Scripture wreſted, and abuſed, to the great contumelie and diſgrace of the Lord God; holy, or rather vnholy water, ſieues, ſcales, glaſſes, images, bowings of the knee, and ſuch like diuers geſtures. III. VVhen the wicked ſee theſe meanes offered vnto them, they preſently are not a little glad, and aſſuredly beleeue, that in thoſe things there is vertue to worke wonders by. IV. They declare this their Satanicall confidence, by their earneſt endeuour, practiſing, and abuſing the meanes. Then the deuill is at their elbowes, being thus affected, that he may both aſſiſt them, and ſhew them diuers trickes of his legerdemaine, becauſe he alone doth by meanes, voide of all ſuch vertue, effect that which his wicked inſtrument intended.

Againe, obſerue *Satans counterfeiting of God.* He is Gods ape, and taketh vpon him as though he were God. I. As God hath his Word, his Sacraments, and Faith due vnto him, ſo the deuill hath certaine words of his owne, and to ſeale them vnto the wicked, hee annexeth certaine ſignes, namely, characters, geſtures, ſacrifices, &c. as it were ſacraments, that both he may ſignifie his diuelliſh pleaſure to his Magitians, and they againe teſtifie their ſatanicall both obedience and confidence to him. II. As God heareth ſuch as call vpon, truſt in, and obey him; ſo the diuell is greatly delighted with magicall ceremonies and inuocations, becauſe by them God is diſhonoured, and he magnified: therefore, if God cutte him not ſhort, he is readie preſt to aſſiſt ſuch, as ſhall vſe ſuch ceremonies or inuocations.

The couenant is either Secret, or Expreſſe.

Secret, or implicite, when one doth not expreſſely compact with Satan, yet in his heart alloweth of his meanes; aſſuredly and vpon knowledge beleeuing, that if ſuch meanes were vſed, there might indeede that great wonder be wrought which he deſired.

Expreſſe, when one doth not onely put his confidence in Satan, but couenanteth with him vpon this condition, that he, giuing himſelfe wholy ouer to the diuell, may againe, by obſeruing certaine ceremonies, accompliſh his deſire.

Magique, is either diuining, or working.

Diuining, wherby things to come are foretold by the helpe of the diuell. Now of Predictions, ſome are done with meanes; others without.

Predictions done with meanes, are theſe:

I. Soothſaying, which is diuination by the flying of birds. Deut. 8. 10.

II. The kind of diuination, which is, by looking into beaſts entrals. Ezec. 21. 21. *The king of Babel, &c. conſulted with idols, and looked in the liuer.*

III. Necromancie, or coniuring: by which the diuell, in the forme of ſome dead man, is ſought vnto for counſell. 1. Sam. 28. 11. *Then ſaid the woman, Whome wilt thou I call vp vnto thee? And he ſaid, Call vp Samuel vnto me.* verſ. 13. *Then ſaid he vnto her, Feare not, but what ſaweſt thou? And the woman ſaid vnto Saul, I ſaw gods aſcending out of the earth.* verſ. 14. *Then ſaid he vnto her, What faſhion is he of? and ſhe anſwered, An old man commeth vp lapped in a mantle. And Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himſelfe. And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me vp? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt me, &c.* This Samuel, was not that true Prophet of God, who annointed Saul king ouer Iſrael: for 1. the ſoules of the Saints departed, are farre from the diuels clawes & dominion. 2. That good Samuel, if it had beene he indeede, would neuer haue permitted Saul to worſhip him. 3. He ſaith to wicked Saul, to morrow ſhalt thou be with me, verſ. 14. Neither could this be a bare illuſion, and, as I may ſay, legerdemaine of the Witch, for he plainly foretold Sauls deſtruction, which an ignorant woman could not know, much leſſe durſt ſhe conſtantly auouch any ſuch matter to the king: it remaineth then, that this Samuel, was a meere illuſion of Satan.

Diuining without meanes, is called Pythoniſme, when ſuch as are poſſeſſed with an vncleane ſpirit, vſe immediatly the helpe of the ſame ſpirit, to reueale ſecrets. Act. 16. 16. *A certaine maid hauing a ſpirit of diuination, met vs, which gat her maſter much vantage with diuining.* Eſa. 29. 4. *Thy voyce ſhall bee out of the ground like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.*

Magique operatiue or working, hath two parts: Iugling, and Inchantment.

Iugling, whereby, through the diuels conueyance, many great and very hard matters, are in ſhew effected. Exod. 7. 10. 11. 12. *Aaron caſt forth his rod before Pharaoh, and before his ſeruants, and it was turned into a ſerpent: then Pharaoh called alſo for the Wiſemen, and Sorcerers, and thoſe charmers alſo of Egypt did in like manner with their enchantments: for they caſt downe euery man his rod, and they were turned into ſerpents: but Aarons rod deuoured their rods.*

Enchantment, or charming, is that, wherby beaſts, but eſpecially young children, and men of riper yeares, are by Gods permiſſion infected, poiſoned, hurt, bewitched, killed, and otherwiſe moleſted, or contrarily, ſometimes cured of Satan, by mumbling vp ſome few words, making certain characters and figures, framing circles, hanging amulets about the necke, or other parts, by hearbes, medicines, and ſuch like trumperie, that thereby the puniſhment of the faithleſſe may be augmented, in repoſing their ſtrength vpon ſuch rotten ſtaues, and the faithfull may be tryed, whether they will commit the like abomination. Pſal. 58. 4. *Their poyſon is euen like the poyſon of a ſerpent: like the deafe adder that ſtoppeth his eare, which heareth not the voyce of the Inchanter, though he bee moſt expert in charming.* Eccl. 10. 11. *If the ſerpent bite when he is charmed, &c.*

Thus haue we heard Magique deſcribed out of Gods word; the which how common it is as yet, in thoſe eſpecially which are without God in the world, and whome Satan by all meanes ſtrongly deludeth, the lamentable experience which many men, and moſt places haue thereof, can ſufficiently proue vnto vs. And ſurely, if a man will but take a view of all poperie, he ſhall eaſily ſee, that a great part of it is meere Magique.

They which ſpread abroad by their writing or otherwiſe, that Witches are nothing elſe, but melancholicke doting women, who through the diuels deluſion, ſuppoſe that they themſelues doe that, which indeed the diuell doth alone: albeit they endeauour cunningly to cloake this ſinne, yet by the ſame meanes they may defend murther, adulterie, and what other ſinne ſoeuer.

II. Thoſe which doe conſult with Magitians, doe alſo worſhip the diuell: for they reuolt from God to the diuel, howſoeuer they plaſter vp their impietie with vntempered morter, that they ſeeke Gods helpe, though by the meanes of Magitians. 1. Sam. 28. 13. *The woman ſaid to Saul, I ſaw Gods aſcending from the earth.* Leuit. 20. 6. *If any turne after ſuch as worke with ſpirits, and after Sooth-ſayers, to go a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.* Eſa. 8. 19. 20. *When they ſhall ſay to you, Enquire at them which haue a ſpirit of diuination, and at the Soothſayers, which whiſper and murmure, Should not a people enquire at their God? from the liuing to the dead? to the law, and to the teſtimonie?*

The affirmatiue part.

Thou ſhalt worſhip God in ſpirit and truth, Ioh. 4. 24. *God is a ſpirit, & they that worſhip him, muſt worſhip him in ſpirit and truth.* For ſo ſoone as any man beginneth to worſhip God after an ouerthwart and vnlawfull manner, he then adoreth an idoll, howſoeuer hee ſeemeth to colour his impietie. Paul therefore, Rom. 1. 23. ſaith, that *ſuch as worſhipped the creature, and turned the glory of the incorruptible God, to the ſimilitude of a corruptible man, did forſake the Creator.* verſ. 25. and 1. Cor. 10. 20. *Thoſe things which the Gentiles ſacrifice, they ſacrifice to diuels, and not vnto God.*

To this part therefore appertaine ſuch things, as reſpect the holy and ſolemne ſeruice of God.

I. The true and ordinarie meanes of Gods worſhip; as calling vpon the name of the Lord by humble ſupplication, and heartie thankſgiuing: and the miniſterie of the Word and Sacraments. Act. 2. 41, 42. *They that gladly receiued his word, were baptized: and the ſame day there were added to the Church about three thouſand ſoules. And they continued in the Apoſtles doctrine, and fellowſhip, and breaking of bread, and of prayers.* 1. Tim. 2. 1. *I exhort you eſpecially, that prayers and ſupplications be made for all men, for Kings, and all in authoritie.* Act. 20. 7. *The firſt day of the weeke, the Diſciples beeing come togither to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertul. Apolog. chap. 39. *Wee come into the aſſembly and congregation, that with our prayers, as with an armie, we might compaſſe God. This kinde of violence offered to God, is acceptable to him. If any man ſo offend, that he muſt be ſuſpended from the publike place of prayer, and holy meetings, all approoued elders ſit in iudgement, beeing aduanced to this honour, and not by bribes, but by their good report, &c.* read the reſt. The like hath *Iuſt. Martyr* in his oration to the Emperour *Anton. Pius.*

II. An holy vſe of the meanes. Firſt, in the miniſters, who ought to adminiſter all things belonging to Gods worſhippe, according to his word. Math. 28. 20. *Teaching them to obſerue all things, which I haue commanded.* 1. Cor. 11. 23. *I haue receiued of the Lord that, which alſo I haue deliuered.* Secondly, in the reſt of the aſſembly: whoſe dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments, to behaue themſelues outwardly; in modeſtie, and without offence. 1. Cor. 14. 40. *Let all things be done honeſtly, and by order*; Inwardly; they muſt take heede, that their hearts be well prepared to ſerue God. Eccles. 4. 17. *Take heede to both thy feete, when thou entreſt into the houſe of God, &c.* & chap. 5. 1. *Bee not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God.* Hauing confidence of his mercy, togither with a contrite and repentant heart for all their ſinnes. Heb. 4. 2. *The word that they heard profited not, becauſe it was not mixed with faith in thoſe that heard it.* Pſam. 26. 6. *I will waſh mine hands in innocencie, O Lord, and ſo compaſſe thine altar.*

III. The helps and furtherances of the

A true worſhip, are two; Vowes, and Faſting: and they are not to be taken, as the worſhippe of God it ſelfe. For we may not obtrude any thing to God, as good ſeruice, and as though it did bind the conſcience, except he haue ordained it for that end and purpoſe.

A vow in the New Teſtament, is a promiſe to God, with a full intent to obſerue ſome corporall and externall duties, which a Chriſtian hath on his owne accord, without iniunction, impoſed vpon himſelfe, that he may thereby the better be excited vnto repentance, meditation, ſobrietie, abſtinence, patience, and thankfulneſſe towards God. Gen. 28. 20. *Then Iaakob vowed a vow, ſaying, If God will be with*
B *mee, and will keepe me in this iourney, which I goe, and will giue me bread to eate, and cloathes to put on, ſo that I come againe to my fathers houſe in ſafetie: then ſhall the Lord bee my God, and this ſtone which I haue ſet vp as a pillar, ſhall bee Gods houſe, and of all that thou ſhalt giue me, I will giue the tenth to thee.*

In vowing, We haue theſe things to obſerue: 1. We muſt not vow that which is vnlawful. 2. We ought not to vow the performance of that, which is contrarie to our vocation. 3. Vowes muſt be of that which we can doe. 4. They muſt be farre from ſo much as a conceit of merit, or worſhip of God. 5. VVee muſt ſo performe our vowes, as that they encroch not vpon the libertie of conſcience which Chriſt hath giuen vs: and therefore looke how the
C probable cauſes thereof doe remaine, or are taken away, ſo accordingly ſtands our libertie in keeping a vow. Deut. 23. 18. *Thou ſhalt neither bring the hire of a whore, nor the price of a dog, into the houſe of the Lord thy God, for any vow.* v. 21. *When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee: but when thou abſtaineſt from vowing, it ſhall be no ſinne vnto thee, &c.* verſ. 23. Pſal. 66. 14. *I will pay my vowes which my lippes haue promiſed.*

Faſting, is when a man perceiuing the want of ſome bleſſing, or ſuſpecting and ſeeing ſome imminent calamity vpon himſelfe, or other, abſtaineth not onely from fleſh for
D a ſeaſon, but alſo from all delights and ſuſtenance, that he thereby may make a more diligent ſearch in his owne ſinnes, and offer moſt humble prayers vnto God, that hee would withhold that, which his anger threatned: or beſtow vpon vs ſome ſuch good thing as we want. Matthew 9. 15. *Can the children of the mariage chamber mourne, ſo long as the bridegroome is with them?* 1. Cor. 7. 5. *Defraud not one another, except for a time, that ye may the better faſt and pray.* Ioel. 2. 12. *Wherefore euen now, ſaith the Lord, be ye turned vnto me, with all your heart, with faſting and prayer.* verſ. 13. *Rent your hearts, and not your garments, & turne vnto the Lord your God: for he is gracious and mercifull, long ſuffering, & of great kindnes, that he might repent him of this euill.* v. 15.

Blow the trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſembly. v.16. *Gather the people, ſanctifie the congregation, gather the Elders, aſſemble the children, and thoſe that ſucke the breaſts. Let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.* verſ. 17. *Let the Prieſts the miniſters of the Lord weepe betweene the porch and the altar, and let them ſay, Spare thy people O God,&c.*

A faſt is ſometime priuate, ſometimes publike, 2.Chron. 20.3. *Iehoſaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a faſt throughout all Iudah.* Heſt.4.16. *Faſt ye for me, and neither eate nor drinke for the ſpace of three daies and nights, I alſo and my maides will faſt.*

A faſt, is either for one day alone, or for many daies together. Each of them, is as occaſion ſerueth, an abſtinence from meat at dinner alone, or ſupper alone, or both dinner and ſupper. Iud.20.23. *The children of Iſrael had gone vp and wept before the Lord vnto the euening,&c.* Dan.10.3. *I Daniel was in heauines for three weekes of daies, I eate no pleaſant bread, neither came fleſh nor wine in my mouth, &c.*

IV. Leagues of amity among ſuch as truly feare God according to his word, are lawfull: as contracts in matrimonie, league in war, eſpecially if the warre be lawfull, and without confidence in the power of man. 2.Chr.19.2. Mal.2.11.

To theſe may be added, that couenant which the magiſtrate & people make among themſelues, and with God; for the preſeruation of Chriſtian religion. 2. Chr. 15.12. *And they made a couenant to ſeeke the Lord God of their fathers with all their heart, and withall their ſoule,&c.* v.14. *And they ſware vnto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.*

CHAP. XXII.

Of the third Commandement.

THe third commandement concerneth the glorifying of GOD in the affaires of our life, out of the ſolemne ſeruice of God.

Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his name in vaine.

The Reſolution.

Name] This word properly ſignifieth Gods title: here figuratiuely it is vſed for any thing, whereby God may be knowne, as men are by their names: ſo it is vſed for his word, workes, iudgements. Act.9.15. *He is an elect veſſell, to conuey my name among the Gentiles.* Pſal. 8.1. *O Lord our GOD, how great is thy name through all the world! which ſetteſt thy glory aboue the heauẽs.*

Take] That is, vſurpe: this word is tranſlated from precious things, which may not be touched without licenſe. And in truth, men, which are no better then wormes creeping on the earth, are vtterly vnworthy to take, or as I may ſay, touch the ſacred name of God with mind, or mouth: neuertheleſſe God of his infinite kindnes permitteth vs ſo to doe.

In vaine] Namely, for no cauſe, no matter, and vpon each light and fond occaſion.

For] The reaſon of this commandement is taken from the penaltie annexed. He that abuſeth Gods name, is guilty of ſinne before Gods iudgement ſeat: and therefore is moſt miſerable. Pſal.32.1.2. *Bleſſed is the man whoſe iniquitie is forgiuen, and whoſe ſinne is couered: bleſſed is the man to whome God imputeth not ſinne.*

Guiltleſſe] That is, he ſhall not be vnpuniſhed.

The negatiue part.

Thou ſhalt not bereaue God of that honour that is due vnto him.

Here is included each ſeuerall abuſe of any thing, that is vſed in the courſe of our liues, out of the ſolemne ſeruice of God.

I. Periury, when a man performeth not that, which as he meant in his heart, he ſware to do, Math.5.33. *Thou ſhalt not forſweare thy ſelfe, but performe thine oath to the Lord.*

Periury containeth in it foure capitall ſins, 1. Lying. 2. Falſe inuocation on Gods name, becauſe a forſwearer calleth on God to confirme a lie. 3. Contempt of Gods threatnings, that he will moſt grieuouſly puniſh periury. 4. A lie in his couenant with God: for the forſwearer bindeth himſelfe to God, and lieth vnto God.

II. To ſweare that which is falſe. This is to make God like to the diuell. Ioh. 8. 44. *Ye are of your father the diuell, and when he ſpeaketh a lie, he ſpeaketh of himſelfe, becauſe he is a liar, and the father of lies.* Zac. 5. 4. *It ſhall enter into the houſe of him, that ſweareth falſely by my name.*

III. To ſweare in common talke. Math. 5. 37. *Let your communication be yea, yea, and nay, nay: for whatſoeuer is more then theſe, commeth of euill.*

IV. To ſweare by that which is no God. Mat.5.34.35. *But I ſay vnto you, ſweare not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footeſtoole, neither by Hieruſalem, for it is the citie of the great king.* 1. King. 19.2. *Ieſabel ſent a meſſenger to Elias, ſaying, Thus doe the Gods, and ſo let them deale with me, if I by to morrow this time, make not thy life, as is the life of euery one of them.* Ierem. 12. 16. *They taught my people to ſweare by Baal.* Ier.5.7. *Thy ſonnes forſake me, and ſweare by them which are no Gods.*

This place condemneth that vſuall ſwearing by the maſſe, faith, and ſuch like. Mat.23.22. *He that ſweareth by heauen, ſweareth by Gods throne, and him that ſitteth thereon.*

But for a man to ſweare by Chriſts death, wounds, blood, and other parts of his, is moſt horrible: and is as much, as to crucifie Chriſt againe with the Iewes, or account Chriſts members, as God himſelfe.

V. Blaſphemie, which is a reproch againſt

God;

A God; and the leaſt ſpeech that ſauoureth of contempt to his maieſtie. Leu.24.15,16. *Whoſoeuer curſeth his God, ſhall beare his ſinnes. And he that blaſphemeth the name of the Lord, ſhall be put to death.* 2.King.19.10. *So ſhall ye ſay to the king of Iudah: let not thy God deceiue thee, in whome thou truſteſt, ſaying, Ieruſalem ſhall not be giuen into the hand of the king of Aſhur.* *Aiax* in the Tragedie, hath this blaſphemous ſpeech, that euery coward may ouercome, if hee haue God on his ſide: as for him, he can get the victorie without Gods aſſiſtance. That ſlie taunt of the Pope is likewiſe blaſphemous, wherein he calleth himſelfe *the ſeruant of all Gods ſeruants:* when as in truth, hee maketh himſelfe Lord of Lords, and God ſubiect to his vaine fantaſie.

B VI. Curſing our enemies: as, goe with a vengeance: or, the diuell goe with thee. Or, our ſelues; as, I would I might neuer ſtirre: or, as God ſhall iudge my ſoule, &c. To this place we may referre the execrations of *Iob* 3. *Ieremie* 15.

VII. To vſe the name of God careleſſely in our common talke: as, when wee ſay, good God how ſlow art thou! good Lord where haſt thou bin! O Ieſus! or, Ieſus God! &c. Philip.2.10. *At the name of Ieſus, ſhall euery knee bow, of things in heauen, things in earth, and things under the earth.* Eſay 45.23. *Euery knee ſhall bow vnto mee, and euery tongue ſhall ſweare by me.*

VIII. Abuſing Gods creatures: as, C when wee either deride the workemanſhip of God, or the manner of working: againe, when wee debaſe the excellencie of the worke, obſcure Gods good gifts in our brother, or diſcommend ſuch meats as God hath ſent vs to eate: finally, when as we in the vſe and contemplation of any of Gods creatures, giue not him the due praiſe and glorie. 1.Cor.10.31. *Whether ye eate or drinke, or whatſoeuer ye doe els, ſee that ye doe all to the glorie of God.* Pſalm.19.1. *The heauens declare the glorie of God, and the firmament ſheweth his handie worke.*

IX. Lots, as when we ſearch what muſt be (as they ſay) our fortune by dice, bones, bookes, or ſuch like. For we are not to vſe lots, but with great reuerence: in that the diſpoſition D of them immediately commeth from the Lord, and their proper vſe is to decide great controuerſies. Prou. 16.33. *The Lot is caſt into the lappe, but the whole diſpoſition thereof is in the Lord.* Prou.18.18. *The Lot cauſeth contentions to ceaſe, and maketh a partition among the mightie.* For this cauſe the land of Canaan was deuided by lots. *Ioſh.* 14. and 15. chapters. By which alſo both the high Prieſts, and the Kings were elected: as *Saul,* 1.*Sam.*10. and *Matthias* into the place of *Iudas Iſcariot, Act.*1.26.

X. Superſtition, which is an opinion conceiued of the workes of Gods prouidence: the reaſon whereof, can neither be drawne out of the word of God, nor the whole courſe of nature. As for example: that it is vnluckie for one in the morning to put on his ſhooe awrie, or to put the left ſhooe on the right foote: to ſneeze in drawing on his ſhooes; to haue ſalt fall toward him; to haue an hare croſſe him; to bleede ſome fewe drops of blood; to burne on the right eare. Again, that it is contrarily good lucke, to finde olde yron, to haue drinke ſpilled on him, for the left eare to burne, to pare our nailes on ſome day of the weeke, to dreame of ſome certaine things. The like ſuperſtition, is to ſurmiſe that beaſts may be tamed by verſes, prayers, or the like; that the repetition of the Creede, or the Lords prayer, can infuſe into hearbs a facultie of healing diſeaſes. *Deut.* 18.11. Here alſo is Palmeſtrie condemned, when by the inſpection of the hand, our fortune is fore-tolde.

B These and ſuch like, albeit they haue true euents, yet are we not to giue credence vnto them: for God permitteth them to haue ſuch ſucceſſe, that they which ſee and heare ſuch things, may be tried, and it may appeare what confidence they haue in God, *Deut.*13.

XI. Aſtrologie, whether it bee in caſting of natiuities, or making Prognoſtications. This counterfeit arte is nothing elſe, but a meere abuſe of the heauens, and of the ſtarres. 1. The twelue houſes, which are the ground of all figures, are made of the fained ſignes of a ſuppoſed *Zodiacke*, in the higheſt ſpheare commonly called the *firſt Mooueable*: and therefore to theſe houſes a man cannot truely aſcribe any influence or vertue. 2. This arte C ariſeth not from experience; becauſe the ſame poſition of all ſtarres neuer happeneth twiſe: and if it did, yet could there not be any obſeruation made from thence, becauſe the efficacie and influence of the ſtarres is confuſedly mixed both in the ayre and in the earth, as if all hearbs were mingled together in one veſſell. 3. This arte withdraweth mens mindes from the contemplation of Gods prouidence, when as they heare, that all things fall out by the motion, and poſition of the ſtarres. 4. Starres were not ordained to fore-tell things to come, but to diſtinguiſh daies, moneths, and yeares. Geneſ. 1.14. *Let there bee lights in the firmament of the heauen, to ſeparate the day from the night: and let them be for ſignes, and for* D *ſeaſons, and for daies, and for yeares.* 5. Eſa.47.13. *Thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the ſtarre-gazers, and Prognoſticators ſtand vp and ſaue thee from theſe things, that ſhall come vpon thee.* verſe 14. *Beholde they ſhall bee as ſtubble: the fire ſhall burne them, &c.* Dan.2.2. *The King commaunded to call the Inchanters, Aſtrologers, Sorcerers, and Chaldeans, to ſhew the King his dreames.* Act.19.19. *Many of them which vſed curious arts, brought their bookes and burned them before all men.* 6. Aſtrologicall predictions are conuerſant about ſuch thinges, which either ſimply depend on the meere will and diſpenſation of God, and not on the heauens: or els ſuch, as depending vpon mans free-will, are altogither contingent:

and therefore can neither bee fore-ſeene, nor fore-tolde. 7. It is impoſſible by the bare knowledge of ſuch a cauſe, as is both common to many, and farre diſtant from ſuch things as it worketh in, preciſely to ſet downe particular effects: but the ſtarres are common cauſes of thoſe which are done vpon earth, and alſo farre remote: and therfore a man can no more ſurely foretell what ſhall enſue by the contemplation of the ſtarres, then hee which ſeeth an henne ſitting, can tell what kinde of chicken ſhall be in euery egge.

Queſt. Haue then the ſtarres no force in inferiour things?

Anſwer. Yes vndoubtedly, the ſtarres haue a very great force, yet ſuch as manifeſteth it ſelfe onely in that operation which it hath in the foure principal qualities of natural things, namely, in heate, colde, moyſture, and drineſſe; and therefore in altering the ſtate, and diſpoſition of the ayre, and in diuerſly affecting compound bodies, the ſtarres haue no ſmall effect. But they are ſo farre from enforcing the will to doe any thing, that they cannot ſo much as giue vnto it the leaſt inclination. Now to define how great force the ſtars haue, it is beyond any mans reach. For albeit, the effects of the Sunne, in the conſtitution of the foure parts of the yeare, are apparent to all, and the operation of the Moone not very obſcure; yet the force and nature both of planets and fixed ſtarres, which are to vs innumerable, are not ſo manifeſt. Therefore ſeeing man knoweth onely ſome ſtarres, and their only operation, and not all with their forces: it cannot bee, that he ſhould certainely fore-tell future things, although they did depend on the ſtarres. For what if the poſition of ſuch and ſuch certaine ſtarres, do demonſtrate ſuch an effect to enſue? may not the aſpects of ſuch as thou yet knoweſt not, hinder that, and produce the contrarie?

Queſtion. Is then the vſe of Aſtrologie vtterly impious?

Anſw. That part of Aſtrologie, which concerneth the alteration of the ayre, is almoſt all both falſe and friuolous; and therefore in a manner all predictions grounded vpon that doctrine are meere toyes, by which the ſilly and ignorant people are notably deluded. As for that other part of Aſtrologie, concerning Natiuities, reuolutions, progreſſions, and directions of natiuities, as alſo that which concerneth election of times, and the finding againe of things loſt, it is very wicked; and it is probable, that it is of the ſame brood with implicite and cloſe Magique. My reaſons are theſe: I. The word of God reckoning Aſtrologers amongſt Magitians, adiudgeth them both to one and the ſame puniſhment. II. But the Aſtrologer ſaith, hee fore-telleth many things, which, as he ſaid, come ſo to paſſe: be it ſo: but how, I demaund? and by what meanes? He ſaith by Art: but that I denie. For the precepts of his Art will appeare to ſuch as reade them not with a preiudicate affection, very ridiculous. Whence then, I pray you, doth this curious diuiner fore-ſhew the truth, but by an inward and ſecret inſtinct from the diuel? This is Auguſtines opinion, in his 5. booke, and 7. chapter of the City of God. *If we waigh al thoſe things*, ſaith hee, *we will not without cauſe beleeue, that Aſtrologers, when they do wonderfully declare many truths, worke by ſome ſecret inſtinct of euill ſpirits, which deſire to fill mens braines with erroneous and dangerous opinions of ſtarrie deſtinies, and not by any Art, deriued from the inſpection and conſideration of the Horoſcope, which indeede is none.*

XII. Popiſh conſecration of water and ſalt, to reſtore the minde vnto health, and to chaſe away diuels. The reformed Miſſal. pag. 96.

XIII. To make ieſts of the Scripture phraſe. Eſay 66.2. *I will looke euen to him that is poore, and of a contrite ſpirit, and which trembleth at my wordes.* Wee haue an example of ſuch ſcoffing in the Tripart. hiſt. chapter 39. booke 6. *The heathen did grieuouſly oppreſſe the Chriſtians: and inflicted ſometimes vpon their bodies corporall puniſhments. The which when the Chriſtians ſignified vnto the Emperour, hee diſdained to aſſiſt them, and ſent them away with this ſcoffe: You are to ſuffer iniuries patiently, for ſo ye are commaunded of your God.*

XIV. Lightly to paſſe ouer Gods iudgements, which are ſeene in the world. Math. 26. 34. *Verily, verily, I ſay vnto thee, this night before the cocke crow, thou ſhalt deny me thriſe.* verſ. 35. *Peter ſaid vnto him, Though I ſhould die with thee, I will not denie thee.* Luk. 13. 1, 2. 3. *There was a certaine man preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilate had mingled with their owne ſacrifices. And Ieſus anſwered, and ſaid vnto them: Suppoſe ye that theſe Galileans were greater ſinners, then all the other Galileans, becauſe they haue ſuffered ſuch things? I tell you nay: but except ye amend your liues, ye ſhall likewiſe periſh.*

XV. A diſſolute conuerſation. Mat. 5. 16. *Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in heauen.* 2. Sam. 12. 14. *Becauſe that by this deede, thou haſt made the enemies of the Lord to blaſpheme, the childe that is borne vnto thee, ſhall ſurely dye.*

The affirmatiue part.

In all things giue God his due glorie. 1. Cor. 10. 31. To this appertaine:

I. Zeale of Gods glorie aboue all things in the world beſides. Numb. 25. 8. *When Phineas the ſonne of Eleazar ſaw it, he followed the man of Iſrael into his tent, and thruſt them both thorough: to wit, both the man of Iſrael, and the woman thorough her belly.* Pſal. 69. 9. *The zeale of thine houſe hath eaten mee vp, and the reproches of the ſcornefull haue fallen vpon me.*

II. To vſe Gods titles onely in ſerious affaires, and that with all reuerence. Deuteron. 28. 58. *If thou wilt not keepe and do all the words of this law (that are written in this booke) and feare* *this glorious and fearefull name,* *THE LORD THY GOD.* Romanes 9. 5. *Of whome are the fathers, and of whome, concerning the fleſh, Chriſt came, who is God ouer all, bleſſed for euer, Amen.*

III. An holy commemoration of the creature, whereby wee, in the contemplation and admiration of the dignitie and excellencie thereof, yield an approbation when wee name it, & celebrate the praiſe of God, brightly ſhining in the ſame. Pſal. 64. 9, 10. *And all men ſhall ſee it, and declare the worke of God, and they ſhall vnderſtand what hee hath wrought: but the righteous ſhall bee glad in the Lord, and truſt in him: and all that are vpright of heart ſhall reioyce.* Luk. 2. 18, 19. *And all they that heard it, wondred at the things that were tolde them of the ſhepheards: but* Marie *kept all theſe things, and pondered them in her heart.* Ierem. 5. 22. *Feare ye not me, ſaith the Lord? or will ye not bee afraid at my preſence, which haue placed the ſands for the bounds of the ſea, by the perpetuall decree, that it cannot paſſe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not paſſe ouer it?*

IV. An oth, in which wee muſt regard: 1. How an oth is to be taken. 2. How it is to be performed. In taking an oth, foure circumſtances muſt be obſerued.

I. The matter or parts of an oth: the parts are in number foure. 1. Confirmation of a truth. 2. Inuocation of God alone as a witneſſe of the truth, and a reuenger of a lie. 3. Confeſſion, that God is a reuenger of periury, when he is brought in as a falſe witneſſe. 4. A binding ouer vnto puniſhment if wee vſe deceit.

II. The forme. We muſt ſweare. 1. truly, leſt we forſweare. 2. Iuſtly, leſt wee ſweare to that which is wicked. 3. In iudgement, leſt wee ſweare raſhly, or for a trifle. *Ier. 4. 2. Thou ſhalt ſweare the Lord liueth, in truth, in iudgement, and righteouſneſſe.* Eſa. 48. 1. *Which ſweare by the name of the Lord, and make mention of the God of Iſrael, but not in truth nor in righteouſneſſe, &c.* Therefore the oth of drunken, furious, and franticke men, alſo othes of children, they doe not impoſe an obſeruation of them, but by law are no othes.

III. The ende, namely, to confirme ſome neceſſarie truth in queſtion. Hebr. 6. 16. *Men ſweare by him that is greater then themſelues: and an oth for confirmation, is among them an end of all ſtrife.* I call that a neceſſarie truth, when ſome doubt, which muſt neceſſarily be decided, can none other way bee determined, then by an oth: as when Gods glorie, our neighbors ſafetie and credit; a mans own neceſſitie and faithfulneſſe is in queſtion. Rom. 1. 9. *God is my witneſſe (whome I ſerue in my ſpirit in the Goſpell of his Sonne) that without ceaſing I make mention of you.* 2. Cor. 2. 23. *I call God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinth.* IV. The diuers kindes or ſorts of othes. An oth is publike or priuate.

A Publike, when the Magiſtrate, without any perill to him that ſweareth, doth vpon iuſt cauſe exact a teſtimonie vnder the reuerence of an oth.

A priuate oth is, which two or more take priuately. This, ſo that it be ſparingly and warily vſed, is lawfull. For if in ſerious affaires, and matters of great importance, it be lawfull in priuate to admitte God as a Iudge, why ſhould hee not as well bee called to witneſſe? Againe, the examples of holy men ſhew the practiſe of priuate othes, as not vnlawfull. *Iacob* and *Laban* confirmed their couenant one with another by oth; the like did *Booz* in his contract with *Ruth*.

B To this place may be added an *aſſeueration*, the which albeit it be like an oth, yet indeede is none: and is nothing elſe, but an earneſt aſſertion of our meaning, the name of a creature beeing ſometime vſed. Such was Chriſts aſſertion, *Verily, verily, I ſay vnto you.* And Pauls, *I call God to record in my ſpirit.* Where is both an oth and aſſeueration. 1. Cor. 15. 31. *By our reioycing which I haue in Ieſus Chriſt, I die daily.* 1. Sam. 20. 3. *Indeed, as the Lord liueth, and as thy ſoule liueth, there is but a ſteppe betweene mee and death.* And ſurely, in ſuch a kinde of aſſeueration there is great equitie: for albeit it bee vnlawfull to ſweare by creatures, leſt Gods honour and power ſhould bee attributed vnto them: yet thus farre may wee vſe them in an C oth, as to make them pledges, and as it were cogniſances of Gods glorie.

The performance of an oth, is on this manner: If the oth made, be of a lawfull thing, it muſt bee performed, bee it of much difficulty, great dammage, or extorted by force of him that made it. Pſal. 15. 4. *He that ſweareth to his hinderance and changeth not, he ſhall dwell in Gods tabernacle.* Yet may the Magiſtrate, as it ſhall ſeeme right and conuenient, either annihilate or moderate ſuch othes.

Contrarily, if a man ſweare to performe things vnlawfull, and that by ignorance, error, or infirmity, or any other way, his oth is to be recalled. For wee may not adde ſinne vnto ſinne. 1. Sam. 25. 21. *And Dauid ſaid, Indeede* D *I haue kept all in vaine, that this fellow had in the wilderneſſe, &c.* verſ. 22. *So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of all that he hath, by the dawning of the day, any that piſſeth againſt the wall.* verſ. 33. *Dauid ſaid, Bleſſed bee thy counſell, and bleſſed bee thou, which haſt kept me this day from comming to ſhedde blood, and that mine hand hath not ſaued me.* 2. Sam. 19. 23. Dauid promiſeth that Shimei ſhould not die: but 1. King. 2. 8 9. Dauid ſaith to Salomon, *Though I ſware ſo, yet thou ſhalt not count him innocent, but cauſe his hoare-head to goe downe to the graue with blood.*

V. Sanctification of Gods creatures and ordinances, the which is a ſeparation of them to an holy vſe. Thus ought we to ſanctifie our meates and drinkes, the workes of our calling, and marriage bedde.

The meanes of this ſanctification are two: Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing muſt bee reiected, if it be receiued with thankſgiuing: for it is ſanctified by the word and prayer.*

By the word wee are inſtructed; firſt, whether God alloweth the vſe of ſuch things, or not: ſecondly, we learne after what holy manner, in what place, at what time, with what affection, and to what ende we muſt vſe them, Hebr. 11. 6. *Without faith it is impoſſible to pleaſe God.* Pſalme 116. 24. *Thy teſtimonies are my delight, they are my counſellers.* Ioſh. 22. 19, 29. 1. Sam. 15. 23.

Prayer, which ſanctifieth, is petition and thankesgiuing.

By petition, wee obtaine of Gods maieſtie, aſſiſtance by his grace, to make an holy vſe of his creatures, and ordinances. Coloſſ. 3. 17. *Whatſoeuer ye ſhall doe in word or deede, doe all in the name of the Lord Ieſus, giuing thankes to God euen the Father by him.* 1. Samuel 17. 45. *Then ſaid Dauid to the Philiſtine, Thou commeſt to mee with a ſword, and with a ſpeare, and with a ſhield: but I come to thee in the name of the Lord of Hoſts, the God of the Hoſt of Iſrael, whome thou haſt railed vpon.* Mich. 4. 5. *Wee muſt walke in the name of the Lord our God, for euer and euer.* Here may we obſerue prayer made vpon particular occaſion. 1. For a proſperous iourney. Act. 21. 5. *When the daies were ended, wee departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the cittie: and we kneeling downe on the ſhore prayed, &c.* 2. For a bleſſing vpon meates at the table. Ioh. 6. 11. *Then Ieſus tooke the bread, and when he had giuen thankes, hee gaue it to his Diſciples, and his Diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.* Act. 27. 35. *Hee tooke bread and gaue thankes to God in preſence of them all, and brake it, and beganne to eate.* 3. For iſſue in childe-birth. This did Anna, 1. Sam. 1. 12. And Zacharie, Luk. 1. 13. 4. For good ſucceſſe in buſineſſe, Gen. 24. 12. Abrahams ſeruant prayed.

Thankſgiuing is the magnifying of Gods name, euen the Father through Chriſt, for his grace, aide, and bleſſing in the lawfull vſe of the creatures. Phil. 4. 6. *In all things let your requeſts bee ſhewed vnto God in prayer, and ſupplication, and giuing of thankes.* 1. Theſſ. 5. 18. *In all things giue thankes: for this is the will of God, in Chriſt towards you.* This we may reade vſed. 1. after meate, Deut. 8. 10. *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good land which he hath giuen thee.* 2. After the loſſe of outward wealth. Ioh. 1. 21. *And Iob ſaid, Naked came I out of my mothers wombe, and naked ſhall I returne againe: the Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lord for euermore.* 3. For deliuerance out of ſeruitude. Exod. 18. 10. *Iethro ſaid, Bleſſed bee the Lord, who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who alſo hath deliuered the* A *people from vnder the hand of the Egyptians.* 4. For children. Gen. 29. 35. *Shee conceiued againe, and bare a ſonne ſaying now will I praiſe the Lord, therefore ſhee called his name Iudah.* 5. For victorie. 2. Sam. 22. 1. *And Dauid ſpake the words of this ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul, and ſaid, The Lord is my rocke, and my fortreſſe, &c.* 6. For good ſucceſſe in domeſticall affaires, Abrahams ſeruant. Gen. 24. 48. *Bleſſed the Lord of his maſter Abraham.*

CHAP. XXIII.

Of the fourth Commaundement.

B THe fourth Commandement concerneth the Sabbath, namely, that holy time conſecrated to the worſhippe and glorifying of God. The words are theſe:

Remember the Sabbath day to keep it holy: ſixe daies ſhalt thou labour, and doe all thy worke: but the ſeauenth day is the Sabbath of the Lord thy God, in it thou ſhalt doe no manner of worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maide, nor thy beaſt, nor thy ſtranger that is within thy gates. For in ſixe daies the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeauenth day: therefore the Lord bleſſed the ſeauenth day, and hallowed it.

The Reſolution.

C *Remember*] This clauſe doth inſinuate, that in times paſt there was great neglect in the obſeruation of the Sabbath: and would that all degrees and condition of men ſhould prepare themſelues to ſanctifie the ſame: eſpecially thoſe that bee gouernours of families, incorporations and cities, to whom this commaundement is directed.

To keepe it holy, or, to ſanctifie it] To ſanctifie, is to ſeuer a thing from common vſe, and to conſecrate the ſame to the ſeruice of God. Here are deſcribed the two parts of this commaundement: the firſt whereof, is reſt from labour: the ſecond, ſanctification of that reſt.

Sixe daies] Theſe words containe a cloſe anſwer to this obiection. It is much to ceaſe from D our callings one whole day. The anſwer (togither with a firſt reaſon to inforce the ſanctification of the Sabbath) is in theſe words, which is taken from the greater to the leſſe. *If I permit thee to follow thy calling, ſixe whole daies, thou maieſt well, and muſt leaue one only to ſerue me.*

But the firſt is true. Therefore the ſecond.

The firſt propoſition is wanting: the ſecond, or aſſumption are theſe words, *Sixe daies, &c.* The concluſion is the commaundement it ſelfe.

Here may wee ſee, that God hath giuen vs free libertie to worke all the ſixe daies. The which freedome no man can annihilate. Neuertheleſſe, vpon extraordinary occaſions, the Church of God is permitted to ſeparate one day or more of the ſixe, as neede is, either to faſting, or for a ſolemne day of reioycing for ſome benefit receiued, *Ioel* 2.15.

The ſeauenth day] The ſecond reaſon of this commaundement is taken from the ende thereof.

If the Sabbath were conſecrated to God and his ſeruice; wee muſt that day abſtaine from our labours.

But it was conſecrated to God and his ſeruice:

The aſſumption is in theſe words, (*the ſeauenth day,&c.*) where we muſt note, that God alone hath this priuiledge, to haue a Sabbath conſecrated vnto him: and therefore all holy daies dedicated to whatſoeuer either Angel or Saint, are vnlawfull: howſoeuer the Church of Rome haue impoſed the obſeruation of them vpon many people.

In it thou ſhalt doe] This is the concluſion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. *Thou, thy ſonne, thy daughter, thy ſeruant, thy cattell, thy ſtranger, ſhall ceaſe that day from your labours.*

Any worke] That is, any ordinarie worke of your callings, and ſuch as may bee done the day before, or left well vndone till the day after. Yet for all this, wee are not forbidden to performe ſuch workes euen on this day, as are both holy, and of preſent neceſſity.

Such are thoſe workes, which doe vpon that day preſerue and maintaine the ſeruice and glorie of God, as I. A Sabbath daies iourney. Actes 1.12. *Which is neere to Hieruſalem, containing a Sabbath daies iourney.* II. The killing and dreſſing of ſacrificed beaſts in the time of the law. Matthew 12.5. *Haue yee not read in the law, how that on the Sabbath daies the Prieſts in the Temple breake the Sabbath, and are blameleſſe?* III. Iourneyes vnto the prophets, and places appointed vnto the worſhip of God. 2.King.4.23. *He ſaid why wilt thou goe vnto him this day? it is neither new moone nor Sabbath day.* Pſalme 84.7. *They goe from ſtrength, to ſtrength, till euery one appeare before God in Zion.*

Such alſo are the workes of mercy, whereby the ſafetie of life or goods is procured: as that which Paul did. Act. 20.9. *As Paul was long preaching, Eutychus ouercome with ſleepe, fell downe from the third loft and was taken vp dead: But Paul went downe and laid himſelfe vpon him, and imbraced him, ſaying, Trouble not your ſelues: for his life is in him.* verſ.12. *And they brought the boy aliue, and they were not a little comforted.* II. To helpe a beaſt out of a pit. Luk.14.5. *Which of you ſhal haue an oxe, or an aſſe fallen into a pit, & will not ſtraightway pull him out on the Sabbath day?* III. Prouiſion of meate and drinke. Matth.12.1. *Ieſus went through the corne on the Sabbath day, and his Diſciples were an hungred, and began to plucke the eares of corne, and to eate.* In prouiſion wee muſt take heede that our cookes, and houſhold ſeruants breake not the Sabbath. The reaſon of this is framed from the leſſer to the greater, out of that place. 2. A Sam.23.15. *Dauid longed, and ſaid, Oh that one would giue mee to drinke of the water of the well of Bethle-hem, which is by the gate.* verſ. 16. *Then the three mightie brake into the hoſt of the Philiſtims, and drew water out of the well of Bethle-hem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but poured it for an offering vnto the Lord.* verſe 17. *And ſaid, O Lord, be it farre from mee that I ſhould do this: is not this the blood of the men that went in ieopardie of their liues? therefore would hee not drinke.* The reaſon ſtaudeth thus: If *Dauid* would not haue his ſeruants aduenture their corporall liues for his prouiſion, nor drinke the water when they had prouided it, much leſſe B ought we for our meats to aduenture the ſoules of our ſeruants. IV. Watering of cattell. Luk. 13.15. *The Lord anſwered and ſaid, thou Hypocrite, will not any of you on the Sabbath daies, looſe his oxe or aſſe out of the ſtable, and bring him to the water?* Vpon the like preſent and holy neceſſitie, Phyſitians, vpon the Sabbath day, may take a iourney to viſit the diſeaſed, Marriners their voyage, Shepheards may tend their flocke, and Midwiues may helpe women with childe. Mark.2.27. *The Sabbath was made for man, and not man for the Sabbath.*

Within thy gates] This word *gate*, ſignifieth by a figure iuriſdiction and authoritie. Math. 16.18. *The gates of hell ſhall not ouercome it.* Let this be a looking-glaſſe, wherein all inholders, C and entertainers of ſtrangers may looke into themſelues, and behold what is their dutie.

For in ſixe daies] The third reaſon of this commaundement from the like example.

That which I did, thou alſo muſt doe.

But I reſted the ſeauenth day, and hallowed it:

Therefore thou muſt doe the like.

God ſanctified the Sabbath, when hee did conſecrate it to his ſeruice; men ſanctifie it, when they doe worſhippe God in it. In this place wee are to conſider the Sabbath, how farre forth it is ceremoniall, and how farre forth Morall.

The Sabbath is ceremoniall, in reſpect of the ſtrict obſeruation thereof, which was a type of the internall ſanctification of the D people of God, and that is, as it were, a continuall reſting from the worke of ſinne. Exod.31.13. *Speake thou alſo vnto the children of Iſrael, and ſay. Notwithſtanding keepe ye my Sabbath: for it is a ſigne betweene mee and you in your generation, that ye may know that I the Lord doe ſanctifie you.* The ſame is recorded, Ezech.20.12.

It ſignified alſo that bleſſed reſt of the faithfull, in the kingdome of heauen. Eſay 66.23. *From moneth to moneth, and from ſabbath to ſabbath, ſhall all fleſh come to worſhippe before mee, ſaith the Lord.* Heb.4.8,9,10. *If Ieſus had giuen them a reſt, &c.*

The Sabbath is likewiſe ceremonial, in that it was obſerued the ſeauenth day after the creation of the world, and was then ſolemnized with ſuch ceremonies. Numb.28.9. *But on the Sabbath day ye ſhall offer two lambs of a yeare old*

The meanes of this ſanctification are two: Gods word, and prayer. 1. Tim. 4.4. *All which God hath created is good, and nothing muſt bee reiected, if it be receiued with thankſgiuing: for it is ſanctified by the word and prayer.*

By the word wee are inſtructed; firſt, whether God alloweth the vſe of ſuch things, or not: ſecondly, we learne after what holy manner, in what place, at what time, with what affection, and to what ende we muſt vſe them, Hebr. 11.6. *Without faith it is impoſſible to pleaſe God.* Pſalme 116. 24. *Thy teſtimonies are my delight, they are my counſellers.* Ioſh. 22. 19, 29. 1. Sam. 15.23.

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Of the fourth Commaundement.

B THe fourth Commandement concerneth the Sabbath, namely, that holy time conſecrated to the worſhippe and glorifying of God. The words are theſe:

Remember the Sabbath day to keep it holy: ſixe daies ſhalt thou labour, and doe all thy worke: but the ſeauenth day is the Sabbath of the Lord thy God, in it thou ſhalt doe no manner of worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maide, nor thy beaſt, nor thy ſtranger that is within thy gates. For in ſixe daies the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeauenth day: therefore the Lord bleſſed the ſeauenth day, and hallowed it.

The Reſolution.

C *Remember*] This clauſe doth inſinuate, that in times paſt there was great neglect in the obſeruation of the Sabbath: and would that all degrees and condition of men ſhould prepare themſelues to ſanctifie the ſame: eſpecially thoſe that bee gouernours of families, incorporations and cities, to whom this commaundement is directed.

To keepe it holy, or, to ſanctifie it] To ſanctifie, is to ſeuer a thing from common vſe, and to conſecrate the ſame to the ſeruice of God. Here are deſcribed the two parts of this commaundement: the firſt whereof, is reſt from labour: the ſecond, ſanctification of that reſt.

Sixe daies] Theſe words containe a cloſe anſwer to this obiection. It is much to ceaſe from D our callings one whole day. The anſwer (togither with a firſt reaſon to inforce the ſanctification of the Sabbath) is in theſe words, which is taken from the greater to the leſſe. *If I permit thee to follow thy calling, ſixe whole daies, thou maieſt well, and muſt leaue one only to ſerue me.*

But the firſt is true. Therefore the ſecond.

The firſt propoſition is wanting: the ſecond, or aſſumption are theſe words, *Sixe daies, &c.* The concluſion is the commaundement it ſelfe.

Here may wee ſee, that God hath giuen vs free libertie to worke all the ſixe daies. The which freedome no man can annihilate. Neuertheleſſe, vpon extraordinary occaſions, the Church of God is permitted to ſeparate one day or more of the ſixe, as neede is, either to faſting, or for a ſolemne day of reioycing for ſome benefit receiued, *Ioel 2.15.*

The ſeauenth day] The ſecond reaſon of this commaundement is taken from the ende thereof.

If the Sabbath were conſecrated to God and his ſeruice; wee muſt that day abſtaine from our labours.

But it was conſecrated to God and his ſeruice:

The aſſumption is in theſe words, (*the ſeauenth day,&c.*) where we muſt note, that God alone hath this priuiledge, to haue a Sabbath conſecrated vnto him: and therefore all holy daies dedicated to whatſoeuer either Angel or Saint, are vnlawfull: howſoeuer the Church of Rome haue impoſed the obſeruation of them vpon many people.

In it thou ſhalt doe] This is the concluſion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. *Thou, thy ſonne, thy daughter, thy ſeruant, thy cattell, thy ſtranger, ſhall ceaſe that day from your labours.*

Any worke] That is, any ordinarie worke of your callings, and ſuch as may bee done the day before, or left well vndone till the day after. Yet for all this, wee are not forbidden to performe ſuch workes euen on this day, as are both holy, and of preſent neceſſity.

Such are thoſe workes, which doe vpon that day preſerue and maintaine the ſeruice and glorie of God, as I. A Sabbath daies iourney. Actes 1.12. *Which is neere to Hieruſalem, containing a Sabbath daies iourney.* II. The killing and dreſſing of ſacrificed beaſts in the time of the law. Matthew 12.5. *Haue yee not read in the law, how that on the Sabbath daies the Prieſts in the Temple breake the Sabbath, and are blameleſſe?* III. Iourneyes vnto the prophets, and places appointed vnto the worſhip of God. 2.King.4.23. *He ſaid why wilt thou goe vnto him this day? it is neither new moone nor Sabbath day.* Pſalme 84.7. *They goe from ſtrength, to ſtrength, till euery one appeare before God in Zion.*

Such alſo are the workes of mercy, whereby the ſafetie of life or goods is procured: as that which Paul did. Act. 20.9. *As Paul was long preaching, Eutychus ouercome with ſleepe fell downe from the third loft and was taken vp dead: But Paul went downe and laid himſelfe vpon him, and imbraced him, ſaying, Trouble not your ſelues: for his life is in him.* verſ.12. *And they brought the boy aliue, and they were not a little comforted.* II. To helpe a beaſt out of a pit. Luk.14.5. *Which of you ſhal haue an oxe, or an aſſe fallen into a pit, & will not ſtraightway pull him out on the Sabbath day?* III. Prouiſion of meate and drinke. Matth.12.1. *Ieſus went through the corne on the Sabbath day, and his Diſciples were an hungred, and began to plucke the eares of corne, and to eate.* In prouiſion wee muſt take heede that our cookes, and houſhold ſeruants breake not the Sabbath. The reaſon of this is framed from the leſſer to the greater, out of that place. 2. A Sam.23.15. *Dauid longed, and ſaid, Oh that one would giue mee to drinke of the water of the well of Bethle-hem, which is by the gate.* verſ. 16. *Then the three mightie brake into the hoſt of the Philiſtims, and drew water out of the well of Bethle-hem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but poured it for an offering vnto the Lord.* verſe 17. *And ſaid, O Lord, be it farre from mee that I ſhould do this: is not this the blood of the men that went in ieopardie of their liues? therefore would hee not drinke.* The reaſon ſtandeth thus: If *Dauid* would not haue his ſeruants aduenture their corporall liues for his prouiſion, nor drinke the water when they had prouided it, much leſſe B ought we for our meats to aduenture the ſoules of our ſeruants. IV. Watering of cattell. Luk. 13.15. *The Lord anſwered and ſaid, thou Hypocrite, will not any of you on the Sabbath daies, looſe his oxe or aſſe out of the ſtable, and bring him to the water?* Vpon the like preſent and holy neceſſitie, Phyſitians, vpon the Sabbath day, may take a iourney to viſit the diſeaſed, Marriners their voyage, Shepheards may tend their flocke, and Midwiues may helpe women with childe. Mark.2.27. *The Sabbath was made for man, and not man for the Sabbath.*

Within thy gates] This word *gate*, ſignifieth by a figure iuriſdiction and authoritie. Math. 16.18. *The gates of hell ſhall not ouercome it.* Let this be a looking-glaſſe, wherein all inholders, C and entertainers of ſtrangers may looke into themſelues, and beholde what is their dutie.

For in ſixe daies] The third reaſon of this commaundement from the like example.

That which I did, thou alſo muſt doe.

But I reſted the ſeauenth day, and hallowed it:

Therefore thou muſt doe the like.

God ſanctified the Sabbath, when hee did conſecrate it to his ſeruice; men ſanctifie it, when they doe worſhippe God in it. In this place wee are to conſider the Sabbath, how farre forth it is ceremoniall, and how farre forth Morall.

The Sabbath is ceremoniall, in reſpect of the ſtrict obſeruation thereof, which was a type of the internall ſanctification of the peo- D ple of God, and that is, as it were, a continuall reſting from the worke of ſinne. Exod.31.13. *Speake thou alſo vnto the children of Iſrael, and ſay. Notwithſtanding keepe ye my Sabbath: for it is a ſigne betweene mee and you in your generation, that ye may know that I the Lord doe ſanctifie you.* The ſame is recorded, Ezech.20.12.

It ſignified alſo that bleſſed reſt of the faithfull, in the kingdome of heauen. Eſay 66.23. *From moneth to moneth, and from ſabbath to ſabbath, ſhall all fleſh come to worſhippe before mee, ſaith the Lord.* Heb.4.8,9,10. *If Ieſus had giuen them a reſt, &c.*

The Sabbath is likewiſe ceremonial, in that it was obſerued the ſeauenth day after the creation of the world, and was then ſolemnized with ſuch ceremonies. Numb.28.9. *But on the Sabbath day ye ſhall offer two lambs of a yeare old* *without ſpot, and two tenth deales of fine floure for a meate offering, mingled with oyle, and the drinke offering thereof.* v. 10. *This is the burnt offering of euery Sabbath, beſide the continuall burnt offering and drinke offering thereof.*

But now in the light of the Goſpell, and the Churches profeſſing the ſame, the ceremonie of the Sabbath is ceaſed. Col. 2. 16. *Let no man condemne you in meate and drinke, or in reſpect of an holy day, or of the new Moone, or of the Sabbath:* ver. 17 *Which are but ſhadowes of things to come, but the body is Chriſt.* The obſeruation of the Sabbath was tranſlated by the Apoſtles from the ſeuenth day, to the day following. Act. 20. 7. *The firſt day of the weeke, the Diſciples being come together to breake bread, Paul preached to them.* 1. Cor. 16. 1. 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, ſo doe ye alſo euery firſt day of the weeke, let euery one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that then there be no gatherings when I come.* This day, by reaſon that our Sauiour did vpon it riſe againe, is called the Lords day. Reu. 1. 10. *I was rauiſhed in the ſpirit on the Lords day.*

The obſeruation of the Sabbath thus conſtituted by the Apoſtles, was neuertheleſſe neglected of thoſe Churches, which ſucceeded them, but after was reuiued & eſtabliſhed by Chriſtian Emperours, as a day moſt apt to celebrate the memorie of the creation of the world, and to the ſerious meditation of the redemption of mankind. *Leo* and *Anton. Edict.* of Holy daies.

The obſeruation of the Sabbath is morall, in as much as it is a certain ſeuenth day, which preſerueth and conſerueth the miniſterie of the word, & the ſolemne worſhip of God, eſpecially in the aſſemblies of the Church. And in this reſpect we are vpon this day, as well enioyned a reſt from our vocations, as the Iewes were. Eſa. 58. 13. *If thou turne away thy foote from the Sabbath from doing thy will on mine holy day: and call my Sabbath a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, &c.*

Finally, it is moral, in that it freeth ſeruants and cattell from their labours, which on other daies doe ſeruice to their owners.

The affirmatiue part.

Keepe holy the Sabbath day. This we doe, if we ceaſe from the workes of ſinne, and of our ordinary calling; performing thoſe ſpirituall workes which we are commaunded in the ſecond and third commaundement.

I. To ariſe earely in the morning, that ſo we may prepare our ſelues to the better ſanctifying of the Sabbath enſuing. This preparation conſiſteth in priuate praiers, and taking account of our ſeuerall ſinnes. Mark. 1. 35. *In the morning very earely before day, Ieſus aroſe and went into a ſolitarie place, and there prayed. The day following was the Sabbath, when hee preached in the Synagogues.* 39. Exod. 32. 5, 6. *Aaron proclaimed, ſaying, To morrow ſhall be the holy day of the Lord: ſo they roſe vp the next day earely in the morning.* Eccleſiaſtes 4. verſe laſt. *Take heede to thy feete when thou entreſt into the houſe of God.*

II. To be preſent at publike aſſemblies, at ordinarie houres, there to heare reuerently and attentiuely the word preached and read, to receiue the Sacraments, and publikely with the congregation, call vpon and celebrate the name of the Lord. 1. Tim. 2. 1, 2, 3. Act. 20. 7. 2. King. 4. 22, 23. Act. 13. 14, 15 *When they departed from Perga, they came to Antiochia, a cittie of Piſidia, and went into the Synagogue on the Sabbath day, and ſate downe. And after the lecture of the law and Prophets, the Rulers of the Synagogue ſent vnto them, ſaying, ye men and brethren, if ye haue any word of exhortation for the people, ſay on.*

III. When publike meetings are diſſolued, to ſpend the reſt of the Sabbath in the meditation of Gods word, and his creatures. Pſalm. 92. from the beginning to the ending. Act. 17. 11. *Theſe were alſo more noble men, then they which were at Theſſalonica, which receiued the word with all readines, and ſearched the Scriptures daily, whether thoſe things were ſo.* We muſt alſo exerciſe then the workes of charitie, as to viſit the ſicke, giue almes to the needie, admoniſh ſuch as fall, reconcile ſuch as are at iarre and diſcord amongſt themſelues, &c. Nehem. 8. 12. *Then all the people went to eate and to drinke, and to ſend away part, and to make great ioy.*

The negatiue part.

Pollute not the Sabbath of the Lord.

This is a grieuous ſinne. Math. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath day.* Lament. 1. 7. *The aduerſaries ſaw her, and did mocke at her Sabbaths.* Leuit. 19. 30. *Ye ſhall keepe my Sabbaths, and reuerence my ſanctuarie, I am the Lord.* In this part are theſe things forbidden.

I. The workes of our calling, wherein if we doe ought, it muſt bee altogether in regard of charitie, and not in regard of our owne priuate commoditie.

II. Vnneceſſarie iourneyes. Exod. 16. 29. *Tarrie euery man in his place, let no man goe out of his place the ſeauenth day.* By this reaſon, the maſter of the family muſt that day remaine at home, to ſanctifie the Sabbath with his houſholde.

III. Faires vpon the Sabbath day. Nehem. 13. 19 *When the gates of Ieruſalem beganne to be darke before the Sabbath, I commaunded to ſhutte the gates, and charged that they ſhould not bee opened till after the Sabbath, and ſome of my ſeruants ſet I at the gate, that there ſhould no burthen be brought in on the Sabbath day,* reade verſ. 15, 16, 17, 18.

IV. All kinde of husbandrie, as plowing, ſowing, reaping, mowing, bringing home

A harueſt, and other the like. Exod. 34.21. *In the ſeuenth day ſhalt thou reſt, both in earing time, and in harneſt ſhalt thou reſt.*

V. To vſe ieſts, ſports, banquetting, or any other thing whatſoeuer, which is a means to hinder or withdraw the mind from that ſerious attention, which ought to be in Gods ſeruice: for if the workes of our calling muſt not be exerciſed, much leſſe theſe, whereby the minde is as well diſtracted from Gods ſeruice, as by the greateſt labour.

VI. An externall obſeruation of the Sabbath, without the inward power of godlineſſe. Eſay.1.14.15. *My ſoule hateth your new Moones, and your appointed feaſts, they are a burthen vnto me, I am wearie to beare them: and when* B *you ſhall ſtretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood.* 2.Tim.3.5. *Which haue a ſhew of godlineſſe, but denie the force thereof: ſuch therefore auoid.*

VII. The manifeſt prophanation of the Sabbath, in pampering the belly, ſurfetting, adulterie, and other like prophaneneſſe; which is nothing elſe, but to celebrate a Sabbath to the diuell, and not to God.

CHAP. XXIV.

Of the fifth Commandement.

C Hitherto we haue ſpoken of the Commandements of the firſt Table: now followeth the 2. Table, which concerneth the loue of our neighbour. Rom. 13.9. *Thou ſhalt not commit adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not couet: and if there be any other Commaundement, it is briefly comprehended in this ſaying, namely, thou ſhalt loue thy neighbour as thy ſelfe.*

Our neighbour is euery one, which is of our owne fleſh. Eſa.58.7. *When thou ſeeſt the naked, couer him, and hide not thy ſelfe from thine owne fleſh.*

The maner of louing, is ſo to loue our neighbour as our ſelues, to wit, truly and ſincerely; when as contrarily, the true manner of louing God, is to loue God without meaſure.

D The ſecond Table containeth ſixe commaundements: whereof the firſt, and in the order of the ten Commandements, the fiſt concerneth the preſeruation of the dignity and excellencie of our neighbour.

The words are theſe:

Honour thy father and thy mother, that they may prolong thy daies in the Land, which thy Lord thy God giueth thee.

The Reſolution.

Honour] This Word, by a figure, ſignifieth all that dutie, whereby our neighbours dignitie is preſerued, but eſpecially our Superiours. This dignitie proceedeth of this, that euery man beareth in him ſome part of the image of God, if we reſpect the outward order and decency, which is obſerued in the Church and common-wealth. In the Magiſtrate there is a certaine image of the power and glory of God. Dan.2.37. *O King, thou art a King of kings, for the God of heauen hath giuen thee a kingdome, power, and ſtrength, and glorie.* Hence it is, that Magiſtrates are called Gods, Pſal.82.1. In an old man is the ſimilitude of the eternity of God: in a father, the likeneſſe of his fatherhood. Math.23.9. *And call no man your father vpon the earth: for there is but one, your Father which is in heauen.* In the man is the image of Gods prouidence and authority. 1.Cor.11.7. *For a man ought not to couer his head, becauſe he is the image of the glorie of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likeneſſe of the knowledge and wiſedome of God. Now therefore that perſon, in whome euen the leaſt title of the image of God appeareth, is to be honoured and reuerenced.

Thy father] By a figure, we muſt here vnderſtand all thoſe that are our ſuperiours: as, Parents, and ſuch like of our kindred or alliance, which are to vs in ſtead of parents: Magiſtrates, Miniſters, our Elders, and thoſe that doe excell vs in any gifts whatſoeuer. The kings of Gerar were called *Abimelech*, my father the king. Gen.20.2. Gen.45.8. *God hath made me a father vnto Pharaoh, and Lord ouer all his houſe.* 1. Cor.4.15. *For though ye haue ten thouſand inſtructers in Chriſt, yet haue ye not many Fathers: for in Chriſt Ieſus I haue begotten you.* 2. King.5.13. *But his ſeruants came, and ſpake vnto him, & ſaid, Father, if the Prophet had commanded thee a greater thing, wouldeſt thou not haue done it?* 2.King.2.12. *And Eliſha ſaw it, and he cryed My father, my father, the chariot of Iſrael, and the horſemen thereof.*

And thy mother] This is added, leſt we ſhould deſpiſe our mothers, becauſe of their infirmities, Prou.23.22. *Obey thy father which hath begottẽ thee, & deſpiſe not thy mother when ſhe is old.*

Here we are put in mind to performe due honour to our ſtepmothers, & fathers in law, as if they were our proper and naturall parents, Ruth.3.1. and 5. *Afterward Naomi her mother in law ſaid vnto her. My daughter, ſhall not I ſeeke reſt for thee, that thou maieſt proſper? And ſhe anſwered her, All that thou biddeſt me, I will doe.* Exod.18.17. *But Moſes father in law ſaid vnto him, The thing which thou doeſt is not well.* verſ.19. *Heare now my voyce, I will giue thee counſell, and God ſhall be with thee.* v.24. *So Moſes obeyed the voyce of his Father in law, and did all that he had ſaid.* Mich.7.6. *For the ſonne reuileth the father, the daughter riſeth vp againſt her mother the daughter in law, againſt her mother in law.*

That they may prolong] Parents are ſaid to prolong the liues of their children, becauſe they are Gods inſtruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the inſtrument, wherewith the action is wrought, Luk. 16. 9. *Make you friends with the riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations.* 1. Tim. 4. 16. *For in doing ſo, thou ſhalt both ſaue thy ſelfe and them that heare thee.*

But parents doe prolong the liues of their children in commaunding them to walke in the waies of the Lord, by exerciſing iuſtice and iudgement. Gen. 18. 19. For beeing become Godly, they haue the promiſe both of this life, and the life to come. 1. Tim. 4. 8.

Further, they effect the ſame thing by their prayers made in the behalfe of their children. Hereby it plainely appeareth, that the vſuall cuſtome of children ſaluting their parents, to aske them their bleſſings, is no light or vaine thing.

Moreouer, in theſe wordes, the reaſon to mooue vs to the obedience of this commaundement, is drawne from the end, which reaſon is alſo a promiſe, yet a ſpeciall promiſe, Eph. 6. 2. *Honour thy father and thy mother, which is the firſt commandement with promiſe,* (I ſay, *ſpecially*) becauſe the promiſe of the ſecond commandement is generall, and belongeth to all the reſt of the commandements.

And God promiſeth long life not abſolutely, but ſo farre as it is a bleſſing. Eph. 6. 3. *That it may be well with thee, and that thou maieſt liue long on earth.* For we muſt thinke that long life is not alway a bleſſing, but that ſometime it is better to die then to liue. Eſay, 57. 1. *The righteous periſheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a ſhort life to obedient children, he rewardeth them againe with eternall life in heauen, and ſo the promiſe faileth not, but changeth for the better.

The affirmatiue part.

Preſerue the dignitie of thy neighbour.

Vnder this part is commanded:

Firſt, reuerence towards all our ſuperiours: the actions whereof are; Reuerently to riſe vp before them when they paſſe by vs. Leuit. 19. 32. *Riſe vp before the hoarehead, and honour the perſon of the old man, and dread thy God: I am the Lord.* To meete them when they come towards vs. Gen. 18. 2. *And he lifted vp his eies, and looked: and loe, three men ſtood by him, and when he ſaw them, he ranne to meete them from the tent doore.* 1. King. 2. 19. *When Bethſheba came to ſpeake to king Salomon, the king roſe to meete her, and bowed himſelfe vnto her.* To bow the knee, Mark. 10. 17. *And when hee was gone out of the way, there came one running and kneeled to him.* Gen. 18. 2. *He ranne to meete them, and bowed himſelfe to the ground.* To ſtand by them when they ſit downe. Gen. 18. 8. *And hee tooke butter, and milke, and the calfe that he had prepared, and ſet before them, and ſtood himſelfe by them vnder the tree, and they did eate.* Exod.
A 18. 13. *Now on the morrow, when Moſes ſate to iudge the people, the people ſtood about Moſes from morning vnto euen.* To giue them the chiefe ſeate, 1. King. 2. 19. *And hee ſate downe on his throne, and he cauſed a ſeate to be ſet for the Kings mother, and ſhee ſate downe at his right hand.* Luk. 14. 7, 8, 9. *Hee ſpake alſo a parable vnto the gueſts, when hee marked howe they choſe out the chiefe roomes, and ſaid vnto them, When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou bee bidden of him, and he that bad both him and thee, come and ſay to thee, Giue this man roome, and thou then beginne with ſhame to take the loweſt roome.* Gen. 43. 33. *So they ſate before him, the eldeſt according to his age, and the*
B *yongeſt according to his youth, and the men maruailed among them-ſelues.* To let our ſuperiours ſpeake before vs, Iob. 32. 6. 7. 17. To keepe ſilence in courts and iudgement places, vntill we be bidden to ſpeake, Act. 24. 10. *Then Paul after that the Gouernour had beckened vnto him that hee ſhould ſpeake, anſwered.* To giue them ſuch their right and iuſt titles, as declare our reuerence when we ſpeake vnto them, 1. Pet. 3. 6. *As Sarah obeyed Abraham, and called him Lord: whoſe daughters ye are, whiles ye doe well.* Mark. 10. 17. *Good maſter, what ſhall I doe, that I may poſſeſſe eternall life?* 20. *Then he anſwered, and ſaid vnto him, Maſter, all theſe things haue I obſerued from my youth.* 1. Sam. 1. 14. 15. *And Eli ſaid vnto her, How long wilt thou bee drunke? Put*
C *away thy drunkenneſſe from thee: then Hannah anſwered and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke.*

Secondly, towards thoſe that be our ſuperiours in authoritie: and firſt, obedience to their commandements. Rom. 13. 1. *Let euery ſoule be ſubiect to the higher power.*

We are to be admoniſhed to obedience: becauſe euery higher power is the ordinance of God, and the obedience which we performe thereto, God accepteth it as though it were done to himſelfe and to Chriſt, Rom. 13. 2. *Whoſoeuer therefore, reſiſteth the power, reſiſteth the ordinance of god, and they that reſiſt, ſhall receiue to themſelues iudgement.* Col. 3. 23. *And whatſoeuer yee doe, doe it hartily, as vnto the Lord, and not vnto men.*
D 24. *Knowing that of the Lord yee ſhall receiue the reward of the inheritance: for ye ſerue the Lord Chriſt.* Obedience is to be performed to our ſuperiours with diligence and faithfulneſſe. Gen. 24. 2. *Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that he had: put now thy hand vnder my thigh, and I will make thee ſweare by the Lord God of heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of the Canaanites, amongſt whome I dwell.* 10. *So the ſeruant tooke ten Camels of his maſter, and departed.* 12. *And he ſaid, O Lord God of my maſter Abraham, I beſeech thee ſend me good ſpeed this day,*

and ſhew mercy vnto my maſter Abraham. 33. *Afterward the meate was ſet before him, but he ſaide, I will not eate, vntill I haue ſaide my meſſage: And Laban ſaide, Speake on.* 56. *But he ſaide, Hinder me not, ſeeing the Lord hath proſpered my iourney: ſend me away that I may goe to my maſter.* Gen. 31. 38. *This twentie yeares haue I beene with thee, thine ewes and thy goates haue not caſt their young, and the rammes of thy flocke haue I not eaten.* 39. *Whatſoeuer was torne of beaſts, I brought it not vnto thee, but made it good my ſelfe: of mine hand didſt thou require it, were it ſtolen by day, or ſtolen by night.* 40 *I was in the day conſumed with heate, and with froſt in the night, and my ſleepe departed from mine eyes.*

Furthermore, we muſt yeeld obedience to our ſuperiours: yea, although they be cruell and wicked, but not in wickedneſſe, 1. Pet. 2. 18. *Seruants bee ſubiect to your maſters with all feare, not onely to the good and curteous, but alſo to the froward.* Act 4. 19. *Whether it be right in the ſight of God, to obey you rather then God, iudge ye.*

Subiection in ſuffering the puniſhments inflicted by our Superiours, Gen. 16.6. *Then Abraham ſaid to Sarai, Behold thy maide is in thine hand, doe with her as pleaſeth thee: then Sarai dealt roughly with her: wherefore ſhe fled from her.* 9. *Then the angell of the Lord ſaid vnto her, Returne vnto thy dame, and humble thy ſelfe vnder her hands.*

And although the puniſhment ſhould bee vniuſt, yet muſt wee ſuffer it, vntill we can get ſome lawful remedie for the ſame. 1.Pet.2.19. *For it is thank-worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully.* 20. *For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? but and if, when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.*

III. Thankefulneſſe: I. in our praiers. 1. Timothie 2, 1, 2. *I exhort you therefore, that firſt of all, ſupplications, prayers, interceſſions, and giuing of thankes bee made for all men, for Kings, and for all that bee in authoritie, that wee may leade a quiet and peaceable life, in all godlines and honeſtie.* II. In outward maintenance. 1.Tim. 5.17. *Elders that rule well, are worthie of double honour.* Geneſ.45.9. *Haſt you and goe to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made mee Lord ouer all Egypt, come downe to mee, tarrie not.* 10. *And thou ſhalt dwell in the land of Goſhen.* 11. *Alſo I will nouriſh thee there, for yet remaine fiue yeares of famine, leſt thou periſh through pouertie, thou and thy houſhold, and all that thou haſt.*

Thirdly, towards thoſe that excell vs in gifts: our dutie is to acknowledge the ſame gifts, and ſpeake of them to their praiſe. 2. Cor.8.22,23.

Fourthly, toward all our equals: to thinke reuerently of them. Philip.2.3. *Let nothing be done through contention or vaine-glorie, but in meekeneſſe of minde, let euery man eſteeme other better then himſelfe.*

In giuing honour, to goe one before another, and not in receiuing it. Rom.12.10. *Submit your ſelues one to another in the feare of God.* To ſalute one another with holy ſignes, wherby may appeare the loue which wee haue one to another in Chriſt. 1.Pet.5.14. *Greete one another with the kiſſe of loue.* Rom.16.16. *Salute one another with an holy kiſſe.* Exod. 18. 7. *And Moſes went out to meete his father in law, and did obeyſance, and kiſſed him.* Ruth 2.4. *And beholde, Boaz came from Bethlehem, and ſaid vnto the Reapers, the Land be with you. And they anſwered, the Lord bleſſe thee.*

Fiftly, the duties of all Superiours towards their inferiours: I. Sauing their place and dignitie, to carrie themſelues as brethren. Deuteronom. 17. 20. *That his heart bee not lifted vp aboue his brethren, and that hee turne not from the commanndement, to the right hand or to the left.* Iob. 31.13. *If I did contemne the iudgement of my ſeruant, and of my maide.* 2.King.5. 13. *And his ſeruant came and ſpake vnto him, and ſaid.* 14. *Then he went downe, and waſhed himſelfe ſeauen times in Iordan, &c.* II. To ſhine before their inferiours by an enſample of a blameleſſe life.. Titus 2. 2. *That the elder men be ſober, honeſt, diſcreete: ſound in faith, in loue, and in patience.* 3. *The elder women likewiſe, that they be in ſuch behauiour as becommeth holneſſe, not falſe accuſers, not giuen to much wine, but teachers of honeſt things.* 1.Pet.5, 3. *Not as though yee were Lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Phil.4.9. III. To ſhew forth grauity ioyned with dignity, by their countenance, geſture, deedes and words: for hereby they muſt grace the image of God which they beare before their inferiours. Tit. 2. 3, 4, 5, 6, 7. Iob. 29. 8. *The young men ſaw me, and hidde themſelues, the aged aroſe and ſtood vp.*

Sixtly, towards inferiours in obedience, that is towards their ſubiects. 1. To rule them in the Lord, that they doe not offend. 1. Pet. 2.13. *Submit your ſelues vnto all manner ordinance of man, for the Lords ſake, whether it bee vnto Kings as vnto Superiours,* 14. *or vnto gouernours, as vnto them that are ſent of the King, for the puniſhment of euill doers, and for the praiſe of them that doe well.* Deut.17.19. *And it ſhall be with him (namely the booke of the law) and hee ſhall reade therein all the daies of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this law, and theſe ordinances to doe them.* Col.4.1. *Ye maſters doe vnto your ſeruants, that which is iuſt and equall: knowing that ye alſo haue a maſter in heauen.* 2. To prouide ſuch things as ſhal be to the good of their ſubiects, whether they belong to the bodie or to the ſoule, Rom.13.4. *For hee is the miniſter of God for thy wealth.* Eſai.49.23. *And Kings ſhall bee thy nurſing Fathers, and Queenes ſhall bee thy nurſes.* Pſal. 132. 1. *Lord remember Dauid with all his troubles.* 2. *Who ſware vnto the Lord, and vowed vnto the mightie God of Iacob,* A *ſaying, 3. I will not enter into the Tabernacle of mine houſe, nor come vpon my pallet or bedde, 4. nor ſuffer mine eies to ſleepe, nor mine eie-lids to ſlumber, 5. vntill I find out a place for the Lord, an habitation for the mightie God of Iacob.* 3. To puniſh their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily puniſhment.

There is an holy manner of puniſhing the guilty, whereunto is required: I. After diligent & wiſe examination is had, to be aſſured of the crime committed. II. To ſhew forth of Gods word, the offence of the ſinne: that the conſcience of the offendour may be touched. III. It is conuenient to deferre or omit the puniſhment, if thereby any hope of B amendment may appeare. Eccleſ.7.23. *Giue not thy heart alſo to all the wordes that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee, 24. For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* 1. Sam. 10. 27. *But the wicked men ſaid, How ſhall he ſaue vs? ſo they deſpiſed him, and brought him no preſents; but he held his tongue.* IV. To inflict deſerued puniſhment, not in his owne name, but in Gods name, adding the ſame holily and reuerently. Ioſh. 7. 19. *Then Ioſhua ſaid vnto Achan, My ſonne, I beſeech thee, giue glorie to the Lord God of Iſrael, and make confeſſion vnto him, and ſhew me now what thou haſt done, hide it not from me. 20. And Achan anſwered vnto Ioſhua, and ſaid, Indeed I haue ſinned againſt the Lord God of Iſrael, and thus haue I done. 25. And Ioſhua ſaid, In as* C *much as thou haſt troubled vs, the Lord ſhal trouble thee this day: and all Iſrael threw ſtones at him and burned them with fire, and ſtoned them with ſtones.* V. and laſtly, When thou puniſheſt, aime at this one onely thing, that the euill may be purged and amended, and that the offendour by ſorrowing for his ſinne, may vnfainedly repent for the ſame. Prou. 20. 30. *The blewneſſe of the wound ſerueth to purge euill, and the ſtripes within the bowels of the belly.*

Seuenthly and laſtly, there is a certaine dutie of a man to be performed toward himſelfe, which is, that a man ſhould preſerue & maintaine with modeſty, the dignity, and worthineſſe, which is inherent in his owne perſon, Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure,* D *whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things.*

The negatiue part.

Diminiſh not the excellencie, or dignitie which is in the perſon of thy neighbour.

Hither are referred theſe ſinnes:

Firſt, againſt our Superiours: I. Vnreuerent behauiour and contempt of them. The ſinnes hereof, are; deriding our ſuperiours. Gen. 9:22. *And when Ham the Father of Canaan ſaw the nakedneſſe of his father, he told his two brethren without.* Prou. 30. 17. *The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, let the rauen of the valley picke it out, & the young Eagles eate it.* To ſpeake euill of, or reuile our ſuperiours. Exod. 21. 17. *And he that curſeth his father or his mother, ſhall die the death.*

II. Diſobedience, whereby wee contemne their iuſt commandements, Rom. 1. 30. *Diſobedient to Parents.* 2. Tim. 3. 2. The ſinnes hereof, are; To make contracts of marriage, without the counſell and conſent of the parents. Gen. 6. 2. *Then the ſonnes of GOD ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gen. 28. 8. 9. *And Eſau ſeeing that the daughters of Canaan diſpleaſed Iſaac his father, then went Eſau to Iſhmael, and tooke vnto the wiues which he had, Mahalath the daughter of Iſhmael, Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.* The eie-ſeruice of ſeruants. Coloſſ. 3. 22. *Seruants be obedient to them that are your maſters according to the fleſh, in all things, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God.* Eph. 6. 6. *Not with ſeruice to the eye, as men pleaſers.* Anſwering againe, when they are reprehended. Tit. 2. 6. *Let ſeruants be ſubiect to their maſters; and pleaſe them in all things, not anſwering againe.* Deceitfulneſſe and waſting their Maſters goods. Tit. 2. 10. *Neither pickers, but that they ſhew all good faithfulnes.* To flie frō the power of their ſuperior. Gen. 16. 6. *Then Sarai dealt roughly with her wherefore ſhe fled from her.* To reſiſt the lawfull authority of their ſuperiours. 1. Pet. 2. 20. To obey them in things vnlawfull. Act. 4. 19. To extoll themſelues aboue their betters: this is the ſinne of Antichriſt. 2. Theſſ. 2. 3, 4. *Which (man of ſinne) exalteth himſelfe againſt all that is called God.* Laſtly, the freedome of the Papiſts whereby they free children from the gouernment of their parents: and ſubiects from the authoritie of their princes: ſo as they make it lawfull for them to plotte and procure their death. 1. Sam. 26. 8, 9. *Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hand this day: now therefore I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him againe: and Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hand on the Lords annointed and be guiltleſſe?*

III. Ingratitude, and want of a louing affection towards parents, Math. 15. 5. 6. *But ye ſay, whoſoeuer ſhall ſay to Father or mother, By the gift that is offered by me, thou mayeſt haue profit, though he honour not his father or mother, ſhall be free.* 1. Tim. 5. 4.

Secondly, we offend againſt our equals in perferring our ſelues before them, in talking or in ſitting downe, Math. 20. 20. *Then came vnto him the mother of Zebedeus children, with her ſonnes, worſhipping him, and deſiring a certain thing of him. 21. And he ſaid What wouldeſt thou? And ſhe ſaid to him, Graunt, that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand, in thy kingdome. 24. and when the other ten heard this, they diſdained at the two brethren.*

A Thirdly, toward our inferiors. I. Through negligence in gouerning them, and prouiding for their good eſtate. Hag. 1. 4. *Is it time for your ſelues to dwell in your ſieled houſes, and this houſe to lye waſte?* Dan. 3. 28. This condemneth thoſe mothers, which put forth their children to be nurſed, hauing both ſufficient ſtrength, and ſtore of milke themſelues to nurſe them. 1. Tim. 5. 10. *If ſhe haue nouriſhed her children.* II. By too much gentleneſſe and lenitie in correcting them. 1. King. 1. 5. *Then Adoniah the ſonne of Haggith exalted himſelfe, ſaying, I will be King. 6. And his father would not diſpleaſe him from his childhood, to ſay, why haſt thou done ſo?* 1. Sam. 2. 22. *So Eli was very old, and heard all that his* B *ſonnes did vnto all Iſrael, and how they lay with the women that aſſembled at the doore of the tabernacle of the congregation. 23. And he ſaid vnto them: Why doe ye ſuch things? for of all this people I heare euill reports of you. 24. Doe no more, my ſonnes for it is no good report that I heare, namely, that ye make the Lords people to treſpaſſe. 25. Notwithſtanding they obeyed not the voyce of their father, becauſe the Lord would ſlay them.* III. By ouermuch cruelty and threatnings. Eph. 6. 4. *And ye fathers prouoke not your children to wrath. 9. And yee maſters doe the ſame things vnto them, putting away threatnings.*

Fourthly and laſtly, a man offendeth againſt himſelfe, when through his naughtie behauiour, he doth obſcure and almoſt extinguiſh thoſe gifts which God hath giuen C him. Math. 25. 2. 26. Or contrarily, when he is proud and too wiſe in his owne conceit, Rom. 12. 3. *For I ſay, through the grace that is giuen vnto mee, to euery one that is among you, that no man preſume to vnderſtand, aboue that which is meete to vnderſtand.*

CHAP. XXV.

Concerning the ſixt Commandement.

THe ſixt Commaundement concerneth the preſeruation of our neighbours life. The words are theſe:

Thou ſhalt not kill.

The Reſolution.

Kill] The part is here ſet for the whole, by a Synecdoche: for *killing* ſignifieth any kind of endamaging the perſon of our neighbour.

The equitie of this Commaundement appeareth by this, that man created after the likenes of God, Gen. 9. 6. *He that ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God hath he made man.* Againe, all men are the ſame fleſh. Eſa. 58. 7. *When thou ſeeſt the naked couer him, and hide not thy face from thine owne fleſh.*

Neither ought we to be ignorant of this alſo, that it is vnlawſull for any priuate perſon, not called to that duty, to kill another: but a publike Officer may, that is, if he be warranted by a calling; ſo did Moſes. Exod. 2. 12. *And he looked round about, and when he ſaw no man, he ſlue the Egyptian, and hid him in the ſand.* Act. 7. 25. *For he ſuppoſed his brethrē would haue vnderſtood, that God by his hand ſhould giue them deliuerance.* And Phinehas, Numb. 25. 8. *And he followed the man of Iſrael into the tent, and thruſt them both through (to wit, the man of Iſrael & the woman) through her belly: ſo that the plague ceaſed from the children of Iſrael. 11. Phinehas the ſonne of Eleazer, hath turned mine anger away from the children of Iſrael, while he was zealous for my ſake among them: therefore I haue not conſumed the childrē of Iſrael in my iealouſie.* And Eliiah, 1. Kin. 18. 40. *And Eliiah ſaid vnto them, take the Prophets of Baal, let not a man of them eſcape: and they tooke them, and Eliiah brought them to the brooke Kiſhon, and ſlew them there.* And ſouldiers in battels waged vpon iuſt cauſes, 2. Chro. 20. 15. *Feare ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

The negatiue part.

Thou ſhalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

The ſinnes then that are referred to this part are ſuch, as are committed againſt our neighbour, or our ſelues.

Againſt our neighbour, are theſe following: I. In heart; as, 1. Hatred againſt him, 1. Ioh. 3. 15. *Who ſo hateth his brother, is a manſlayer.* 2. Vnaduiſed anger, Mat. 5. 22. *I ſay vnto you, whoſoeuer is angry with his brother vnaduiſedly, is in danger of iudgement.* 3. Enuie, Rom. 1. 29. *Full of enuie, murther, contention.* 4. Grudges, Iam. 3. 14. *If ye haue bitter enuying and ſtrife in your hearts, reioyce not.* 5. Want of compaſſion and ſorrow at our neighbours calamities: Amos. 6. 5. 6. *They ſing to the ſound of the viole, &c. but no man is ſorrie for the affliction of Ioſeph.* 6. Frowardneſſe, when we will not be reconciled to our neighbour. Rom. 1. 30. *Such as can neuer be appeaſed, vnmercifull.* 7. Deſire of reuenge, Pſal. 5. 6. *The Lord will abhorre the bloodie men and deceitfull.*

D II. In wordes: 1. Bitterneſſe in ſpeaking, Prou. 12. 18. *There is that ſpeaketh words like the pricking of a ſword: but the tongue of wiſe men is health.* 2. Reproches and rayling, which is a caſting of a mans ſinnes in his teeth which hee hath committed, or an obiecting vnto him ſome inherent infirmities, Matth. 5. 22. *Whoſoeuer ſaith vnto his brother, Raca ſhall be worthy to be puniſhed by the Counſell. And whoſoeuer ſhall ſay, Foole, ſhall be worthie to be puniſhed with hell fire.* 2 Sam. 6. 16. *As the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a windowe, and ſawe King Dauid leape and dance before the Lord, and ſhee deſpiſed him in heart. 20. And Michal the daughter of Saul came out to meete Dauid, and ſaid, O how glorious was the king of Iſrael this day, which was vncouered to day in the* *cies of the maidens of his ſeruants, as a foole vncouereth himſelfe.* 3. Contentions, when two or more ſtriue in ſpeech one with another, for any kind of Superiority. 4. Brawlings in any conference. 5. Crying, which is an vnſeemely eleuation of the voice againſt ones aduerſarie. Gal.5.19. *The workes of the fleſh are manifeſt, which are,* 20. *emulatiõs, contentions, ſeditions.* Eph. 4.31. *Let all bitterneſſe, and anger, and wrath, crying, and euill ſpeaking be put away from you, with all malitiouſneſſe.* 32. *Be curteous one to another.* Gen. 16.12. *He* (viz. Iſmael) *ſhall be a wilde man, his hand ſhall be againſt euery man, and euery mans hand againſt him.* 6. Complaints to euery one of ſuch as offer vs iniuries. Iam. 5. 9. *Grudge not againſt one another, brethren, leaſt ye be condemned.*

III. In countenance and geſture, all ſuch ſignes, as euidently decipher the malitious affections lurking in the heart, Gen. 4.5.6. *His countenance fell downe: and the Lord ſaid vnto Cain, Why art thou ſo wroth?* Math.27.39. *They that paſſed by railed on him, nodding their heads.*

Hence is it, that deriſion is tearmed perſecution. Gen.21.9. *Sarah ſaw the ſonne of Hagar the Egiptian mocking, &c.* Gal 4.29. *He that was borne after the fleſh, perſecuted him that was borne after the ſpirit.*

IV. In deedes: 1. To fight with, or to beat our neighbour, and to maime his body. Leuit. 24.19.20. *If any man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him, breach for breach, eye for eye, tooth for tooth:* 2. To procure any way the death of our neighbour, whether it be by the ſword, famine, or poyſon, Gen.4.8. *Caine roſe vp againſt his brother, & ſlue him.* 3. To exerciſe tyrannous cruelty in inflicting puniſhmẽts. Deut.25.3. *Fourty ſtripes ſhall hee cauſe him to haue, and not paſt, leaſt if he ſhould exceede, and beate him aboue that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.* 2.Cor.11.24. *Of the Iewes I receiued fiue times fourtie ſtripes ſaue one.* 4. To vſe any of Gods creatures hardly. Prou.12.10. *A righteous man regardeth the life of his beaſt, but the mercies of the wicked are cruell.* Deut.22.6. *If thou finde a birds neaſt in the way, in any tree, or on the ground, whether they be young, or egges, and the damme ſitting vpon the young, or vpon the egges, thou ſhalt not take the damme with the young, but ſhalt in any wiſe let the damme goe, and take the young to thee, that thou maieſt proſper and prolong thy daies.* 5. To take occaſion by our neighbours infirmities, to vſe him diſcurteouſly, and to make him our laughing ſtocke, or taunting recreation, Leuit.19.14. *Thou ſhalt not curſe the deafe, nor put a ſtumbling blocke before the blind.* 2. King. 2.23. *Little children came out of the Citie, and mocked him, and ſaid vnto him, Come vp thou baldhead, come vp thou baldhead.* 6. To iniurie the impotent, feeble, poore, ſtrangers, fatherleſſe or widdowes. Exod.22.21.22. *Thou ſhalt not doe iniurie to a ſtranger, neither oppreſſe him: for ye were ſtrangers in the land of E-*

A *gypt. Ye ſhall not trouble any widow, or fatherleſſe child.* 25. *Thou ſhalt not be an vſurer vnto the poore.* We then iniury theſe: 1. If wee pay not the labourer his hire. Deu.24.14. *Thou ſhalt not oppreſſe an hired ſeruant that is needie and poore, neither of thy brethren, nor of the ſtranger that is within thy gates.* 15. *Thou ſhalt giue him his hire for his day: neither ſhall the ſunne goe downe vpon it: for he is poore, and therewith ſuſtaineth his life: leaſt he crie againſt thee to the Lord, and it be ſinne vnto thee.* 2. If thou reſtore not the pledge of the poore. Exod. 22.26, 27. *If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe: for that is his garment onely, and his couering for his ſkinne.* B 3. If we withdraw corne from the poore. Prou. 11.26. *He that withdraweth the corne, the people will curſe him: but bleſſing ſhall be vpon the head of him that ſelleth corne.*

Againe, this law is as well tranſgreſſed by not killing, when the law chargeth to kill, and by pardoning the puniſhment due vnto murther; as by killing when we ſhould not. Numb.35.16. *If one ſmite another with an inſtrument of yron, that he die, he is a murtherer, and the murderer ſhall die the death.* 33. *The land cannot be clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it.*

By this place alſo are combates of two men hand to hand, for deciding of controuerſies, vtterly vnlawfull. 1. becauſe they are not equall meanes ordained of God to determine C controuerſies. 2. In that it falleth out in ſuch combates that hee is conquerour before man, who indeede is guilty before God.

This alſo condemneth popiſh Sanctuaries, and places of priuiledge: as Churches, and the like, wherein murderers ſhelter and ſhroud themſelues from the danger of the law. For God expreſſely commaundeth, Exod.21.14. *that ſuch an one ſhall be taken from his altar, that he may die.* And Ioab, 1.King.2.34. touching the hornes of the altar, was ſlaine in the temple.

Hitherto in like ſort belong ſuch things as concerne the ſoule of our neighbour. 1. To be a ſcandall or offence to the ſoule of our neighbour, either in life or doctrine, Mat.18.7. *Woe* D *be to the world becauſe of offences: it is neceſſarie that offences ſhould come: but woe be to them by whome they doe come.*

2. To miniſter occaſions of ſtrife and diſcord: The which we then do: 1. When we cannot be brought to remit ſomewhat of our owne right. 2. When we returne ſnappiſh and crooked anſwers. 3. When we interpret euery thing amiſſe, and take them in the worſt part. 1.Sam.25.25. *Nabal is his name, and folly is with him.* 2.Sam.10.3. *And the Princes of the children of Ammon ſaid to Hanun their Lord: Thinkeſt thou that David doth honour thy father, that hee hath ſent comforters to thee? hath not David rather ſent his ſeruants vnto thee, to ſearch the citie, to ſpie it out, and to ouerthrow it? wherefore Hanun tooke Dauids ſeruants, and ſha-*

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ued off the half of their beards, and cut off their garments in the middle, euen to their buttocks, and ſent them away.

3. The Miniſters ſin againſt their neighbors is this, not to preach the word of God to their charge, that they therby might be inſtructed in the waies of life. Pro. 29. 18. *Where there is no viſion the people decay, but he that keepes the law is bleſſed.* Eſa. 56. 10. *Their watchmen are all blinde, they haue no knowledge, they are all dumb dogs, they cannot bark: they lie & ſleep, & delight in ſleeping. 11. And theſe greedy dogs can neuer haue enough, & theſe ſhepheards they cannot vnderſtand: for they al looke to their owne way, euery one for his aduantage, & for his own purpoſe.* Ezec. 3. 18. *When I ſhall ſay to the wicked, Thou ſhalt ſurely die, and thou giueſt him not warning, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thy hands.*

And not onely not to preach to all, but to preach negligently, is vtterly condemned. Ier. 48. 10. *Curſed be he that doth the work of the Lord negligẽtly.* Reu. 3. 16. *Becauſe thou art luke warm, and neither hot nor colde: it will come to paſſe, that I ſpew thee out of my mouth.* This reprooueth non-reſidency of miniſters, which is an ordinarie abſence of the miniſter frō his charge: namely, from that particular congregation committed vnto him. Eſa. 62. 6. *I haue ſet watchmen vpon thy wals, O Ieruſalem, which all the day and all the night continually ſhall not ceaſe: ye that are mindful of the Lord keepe not ſilence, and giue him no reſt, till he repaire, & till hee ſet vp Ieruſalem the praiſe of the world.* Act. 20. 28, &c. *Take heed therfore vnto your ſelues, & to all the flocke wherof the holy Ghoſt hath made you ouerſeers, to feed the church of God, which he hath purchaſed with his owne blood. For I know this, that after my departing, ſhall grieuous wolues enter in among you, not ſparing the flocke. Moreouer, of your ſelues ſhal mẽ ariſe, ſpeaking peruerſe things to draw diſciples after them. Therefore watch and remember, that by the ſpace of 3. yeares, I ceaſed not to warne euery one night and day with teares.* 1. Pet. 5. 2, 3. *Feede the flocke of God, which depends vpon you, caring for it, not by conſtraint, but willingly: not for filthy lucre, but of a ready mind, not as though ye were Lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Ezec. 34. 4. & 33. The Councel of Antioch. the 17. Can. *If any Biſhop by impoſitiō of hands inducted into a charge, & appointed to gouerne a people, doe neglect to take vpon him that office, & delaieth to go to the congregation, alloted vnto him: ſuch a one ſhall be prohibited from the Lords table, till he be enforced to attend vpon that charge, or at the leaſt ſomewhat be determined by a cōplete aſſembly of the Miniſters of that prouince.* The Councel of Sardice, the 14. Can. *We remember that our brethren in a former aſſembly decreed, that if any lay-man remaining 3. Sabbaths or Lords daies, that is, 3. weekes in a citie, did not in the ſame city frequent the Church aſſemblies, he ſhould be excommunicated: If then ſuch things are not allowable in lai-men, much leſſe in miniſters, for whom it is neither lawfull, nor cōuenient, without vrgent neceſſity, to be abſent from his pariſh Church longer then the time aboue mentioned. To this decree there was not one* non placet, *but euery one ſaid, It likes vs well.* The 8. Coũcell held at Conſtantin. in the 24. Can. decreed that *miniſters ought not to haue their ſubſtitutes, or vicars, but in their owne perſons, with feare & chearfulnes, performe all ſuch duties, as are required of them in the ſeruice of God.* The Canon law doth cōclude the ſame things, Can. Si quis vult. Diſtinct. 36. Debent indeſinenter, &c. *The Biſhop* (ſaith the Canon) *ought to be continually reſident in Gods Tabernacle, that they may learne ſomwhat of God, & the people of them, whilſt they read often, & meditate vpon Gods word.* Againe, in the Canons intituled, Pontifices, & Si quis in clero. Epiſcopos, qui dominici gregis ſuſcipiunt curam, &c. *The Biſhops which take vpon them to feed Gods flock, ought not to depart frō their duty, leſt they loſe that excellent talent which God hath beſtowed vpon them, but rather ſtriue with that one talent to get 3. more talents.* And in the 80. Can. of thoſe which are termed the Canons of the Apoſtles, there is expreſſe mandate, *that ſuch, whether Biſhop or Senior, who attẽdeth not vpon their office in the Church, ſhall forthwith be remoued from that place.* The Chalcedon Coũcel, Can. 10. *Let no man be ordained miniſter of two churches, in two ſeuerall cities, but let him remaine in that vnto which he was firſt called. And if for vain-glory he ſhal afterward goe to a greater cōgregation, let him immediatly be recalled to his firſt charge, and in that only exerciſe his miniſtery. But if one be called to another charge, let him ſimply giue ouer the former, and haue no intereſt in the ſame, &c.* (*)

(*) For this thing, look the decrees of Damaſus, and the Councel of Trent. ſect. 9. Can. 8.

There are notwithſtanding the former teſtimonies, ſome caſes, wherin it is permitted to the Miniſter, that he may be abſent: if by his abſence the congregation bee not endammaged: I. Scknes: the Councel of Mentz. 25. Can. *If a Biſhop be not at home, or be ſicke, or vpon ſome exigent cannot be preſent at his pariſh, let him procure one who vpon Sabbaths and feſtiuall daies, will preach vnto his charge.* And Aug. teſtifies epiſt. 138. that he was abſent on the like occaſion.

II. Allowance of the Church, to bee abſent for a time vpon ſome neceſſary and publike commodity for the ſame. Col. 1. 9. *Epaphras is their miniſter*, but cap. 4. 12. he being abſent *ſaluteth them.* And Ambroſe though hee were Biſhop of Millain, yet went he twiſe Ambaſſadour into France to make agreement betwixt Maximus and Valentinian. (*)

(*) Ambr. l. 5. & 27. Epiſt. to Valentinian the Emperour.

III. If by reaſon of perſecution he be enforced to flie, & ſee no hope to procure the ſafety of his people. This made Cyprian to be abſent from Carthage, as he teſtifieth in his Epiſtles.

Thus much cōcerning ſins againſt our neighbour. Now followeth ſuch ſins as a man committeth againſt his own perſon, as when a man doth hurt, kill, and endanger himſelfe. Matth. 16. 24. *If any man will follow me, let him denie himſelfe, take vp his Croſſe, and follow me.* Matth. 4. 6. *He ſaid vnto him, If thou be the Sonne of God, caſt thy ſelfe downe headlong: for it is written, He ſhall giue his angels charge ouer thee, and with their hands they ſhall lift thee vp, leſt at, &c. 7. Ieſus* *ſaid vnto him: It is written again,Thou ſhalt not tēpt the Lord thy God.* Therefore for a man to be his owne executioner,though to eſcape a moſt ſhamefull euill,is vtterly vnlawful & vngodly.

The affirmatiue part.

Thou ſhalt preſerue the life of thy neighbour. Hitherto may we referre theſe duties:

I. Such as appertaine to the perſon of our neighbour,& concerne, firſt his wel-fare both of body & mind;as to reioyce with thē that reioice. Rom.12.15.Mar.10.21.*Then he anſwered and ſaid vnto him, all theſe things I haue obſerued from my youth. And Ieſus beheld him,& loued him.*

II. His miſeries,to be grieued with him for thē.Rom.12.15.*Mourne with thoſe that mourne.* Eſa.24 16.*And I ſaid,My leanneſſe,my leanenes, woe is me, the tranſgreſſours haue offended, yea the tranſgreſſors haue grieuouſly offended.*Pſ.119.136. *Mine eies guſh out with water,becauſe men obſerue not thy law.*Againe,we muſt help him as much as in vs lyeth. Iob.29.15.*I was as an eye to the blinde, and a foote to the lame.*2.Cor.8.3.*To their power,yea,beyōd their power,they were willing.*And that we do,we muſt do ſpeedily.Pro.3,28.*Say not to thy neighbor, Go & come againe to morrow, and I will giue thee, if thou now haue it.*Leuit.19. 17. *Thou ſhalt plainely rebuke thy neighbour,&c.*

III. Concerning ſuch iniuries,as he offereth vnto thee: I. Thou ſhalt not be angry againſt him,vpon a ſmall occaſion. Num.12.3.*Moſes was a meek man aboue all that liued vpō the earth.* Pro.19.11.*The diſcretion of a man defers his anger,and his glory is to paſſe by an offence.* 2. Thou muſt be ſlow to wrath,& neuer bee angry, but for a moſt iuſt cauſe.Mar.3.5.*Thē he lookt roūd about on them angerly, mourning alſo for the hardnes of their hearts,*Prou.14.29.*Hee that is ſlow to wrath,is of great wiſdome:but he that is of an haſty mind exalteth folly.* 3. Thine anger muſt be but for a while.Eph.4.26.*Be angry and ſin not,let not the Sun go down vpon thy wrath.*4.Forgiue freely an iniury,& reuēge it not.Eph.4.32.*Be yee curteous one to another,& tender hearted,forgiuing one another,euen as God for Chriſts ſake forgaue you.*

IV. His wants & infirmities: 1. Auoid occaſions whereby they may be ſtirred and laid open.Gen.13.8.*Then ſaid Abraham to Lot,Let there be no ſtrife I pray thee betweene thee and me, neither betweene thy heardmen and mine: for wee are brethrē.9.Is not the whole land before thee? depart,I pray thee,from mee: If thou wilt take the left hand,I will take the right:or if thou goe to the right hand, I will take the left.* Gen.27.44. *And tarrie with him a while vntil thy brothers fiercenes be aſſwaged.45.And till thy brothers wrath turne away from thee, and he forget the things which thou haſt done to him.* 2. Depart ſometimes from thine owne right.Math.17.25,26.*What thinkeſt thou Simon?of whome do the Kings of the earth take tribute,or poll money?of their children,or of ſtrangers? Peter ſaid vnto him,Of ſtrangers.Then ſaid Ieſus vnto him,Then are the childrē free.27.Neuertheles,leſt we ſhould offend them,go to the ſea, & caſt in an angle,& take the firſt fiſh that coms vp,and when thou haſt opened his mouth, thou ſhalt finde a* A *piece of 20.pence:that take & giue it vnto them for me & thee.* 3. To appeaſe anger kindled:which is done, I. by ouercomming euill with goodnes. Rom.12.21,*Bee not ouercome of euill,but ouercome euill with goodnes.*II.By following after peace.1.Pet.3.11.*Decline from euill,and do good, ſeeke peace,and follow after it.* III. By curteous anſwers. Prou.15.1.*A ſoft anſwer putteth away wrath:but grieuous words ſtirre vp anger.* 1.Sam. 1.14.*Eli ſaid vnto her,How long wilt thou be drunken?put away thy drunkennes from thee.* 15.*Then Hannah anſwered,& ſaid,Nay my Lord,but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drink,but haue poured out my ſoule before the Lord.* Philem.v.15.*It may be that hee* B *therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.* IV. By ouerpaſſing ſome wants and infirmities in mens words & deeds. Prou.19.11.*It is a mans honour to paſſe by infirmities.*V.By couering them with ſilence.1.Pet. 4 8.*Aboue all things haue feruent loue amongſt you,for loue couereth a multitude of ſins.*Prou.17. 9.*He that couereth tranſgreſſion,ſeeketh loue: but he that repeates a matter,ſeparates the prince.*VI. By taking euery thing(if it be poſſible) in the beſt part.1.Cor.13.5.*Loue thinketh none euill.*

This ſhewes the lawfulneſſe of truces,couenants, & other agreements concerning peace, beeing made to auoid iniuries, maintaine auncient bounds,procure ſecurity in traffick,poſſeſſions,& iournies,ſet penſions,commons for C cattell,liberties of hunting, fiſhing, or fouling, and getting fewel,or other neceſſaries for publike comodities,if there bee no vnlawfull conditions annexed vnto the ſame.And wee may make this couenant not only with Chriſtians, but for the maintenance of peace,with infidels alſo.For that which is godly to be performed, is no les godly to be promiſed: But it is a note of true godlines, to bee as much as may bee,at peace with all men: Therefore to promiſe peace by couenant,is very godly.We may ſee the experiēce of this in the liues of holy men. Gen.21.22. *At that ſame time Abimelech and Pichol his chiefe captaine, ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt.* 23. *Now therefore ſweare vnto me heere by God,that* D *thou wilt not hurt me,nor my children, nor my childrens children,&c.24.Then Abraham ſaid,I will ſweare.27.Then Abraham tooke ſheep and beeues, and gaue them vnto Abimelech:and they two made a couenant.* Gen.31.44.*Now therefore come and let vs make a couenant,I and thou,which may bee a witnes betweene me and thee.45.Then Laban ſaid to Iacob,Beholde this heape,and beholde the pillar, which I haue ſet vp betweene me and thee.53.The God of Abraham, and the God of Nahor,and the God of their father be iudge betweene vs:But Iacob ſware by the feare of his father Izhak.*

II. Concerning his body,we are to regard it aliue & dead.Beeing aliue,we ought if neede be: I. To miniſter vnto it food and rayment. Mat.25 41,42.*Depart from me ye curſed into euerlaſting fire,which is prepar'd for the diuel & his angels.For I was an hungred, and yee gaue mee no* *meate, I thirſted; and ye gaue me no drinke, &c. 45. In as much ye did it not to one of the leaſt of theſe, ye did it not to mee.* II. To lend our helping hand, when our neighbours body is in any danger. 1. Ioh. 3. 16. *Hereby wee perceiued loue, that he laid downe his life for vs, therfore alſo ought we to lay downe our liues for the brethren.*

When a man is dead, wee ought to commit the dead corps to the graue, as may appeare by theſe argument: I. The inſtinct of Nature it ſelfe. II. The examples of the Patriarkes, and other holy perſonages. *Abraham buried Sarah.* Gen. 23. 19. *Iaakob is buried by his ſonnes.* Gen. 50. 12. *Steuen by religious, and deuout men,* Act. 8. 2. III. The Lords owne approbation of buriall, in that hee numbreth it amongſt his benefits. For the want thereof is a curſe. Ierem. 22. 19. *He* (viz. Iehoiakim) *ſhall bee buried as an aſſe is buried, euen drawne and caſt forth without the gates of Ieruſalem.* Therefore rather then Moſes ſhould bee vnburied, The Lord himſelfe did burie him. Deut. 34. 5. 6. *Moſes the ſeruant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto this day.* IV. There is no dead carkaſe ſo lothſome as mans, the which both argueth the neceſſitie of buriall, and how vgly we are in the ſight of God, by reaſon of ſin. V. The body muſt riſe againe out of the earth, that it may bee made a perpetuall manſion houſe for the ſoule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghoſt, and therefore muſt riſe againe to glory. VII Buriall is a teſtimonie of the loue and reuerence wee beare to the deceaſed.

A funerall ought to be ſolemnized after an honeſt and ciuill manner: namely, agreeable to the nature, and credit as well of thoſe which remaine aliue, as them which are dead. Concerning the liuing, they muſt ſee that I. their mourning be moderate, and ſuch, as may well expreſſe their affection and loue to the partie departed. Ioh. 11. 34. *Hee ſaid, Where haue yee laid him? they anſwered, Lord come and ſee. 35. Then Ieſus wept. And* (verſ. 36.) *the Iewes ſaid, Behold how he loued him. II.* They muſt auoid ſuperſtition, and not ſurmiſe that funerall ceremonies are auaileable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, eſpecially vnder the altar, & in a fryars coule. *III.* They ought to take heede of ſuperfluous pompe and ſolemnities. For of all oſtentations of pride, that is moſt fooliſh, to bee boaſting of a loathſome and a deformed corps. Eſa. 22. 15, 16. *Thus ſaith the Lord God of hoſts, Goe get thee to that treaſurer, to Shebnah the Steward of the houſe, and ſay, What haſt thou to doe here? and whome haſt thou here? that thou ſhouldeſt here hew thee out a ſepulchre; as he that heweth out his ſepulchre in an high place, or that graueth an habitation for himſelfe in a rocke.*

To this commaundement belongeth theſe duties: *I.* Before the vintage or haurueſt, wee A ought to permit any man, for the repreſſing of hunger, to gather grapes, or pluck off the eares of corne in the field. Deut. 23. 24, 25. *When thou commeſt into thy neighbours vine-yard, then thou maieſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy veſſell. When thou commeſt into thy neighbors corne, thou maieſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.* Matth. 12. 1. *Ieſus went on the Sabbath day through the corne, and his Diſciples were an hungred, and began to plucke the eares of the corne, and to eate, &c. II.* In the vintage, and time of haurueſt, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but to leaue the B after-gatherings for the poore. Leuit. 23. 22. *When you reape the harueſt of your land, thou ſhalt not rid cleane the corners of thy field when thou reapeſt: neither ſhalt thou make after-gatherings of thy harueſt; but ſhalt leaue them vnto the poore, and to the ſtranger: I am the Lord your God.* Ruth 2. 8. *Goe to none other field to gather, neither goe from hence, but abide here by my maidens. 9. So ſhe gleaned in the field vntill euening.*

III. Concerning the ſoule of our neighbour: *I.* We muſt ſeeke al meanes to win him to the profeſſion of chriſtian Religion. 1. *Cor.* 10. 33. *I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they might be ſaued.* Heb. 10. 24. *Let vs conſider one another, to prouoke vnto loue, & to good works. II.* We muſt C liue amongſt men without offence. 1. *Cor.* 10. 32. *Giue no offence, neither to the Iewes, nor to the Grecians, nor to the Church of God.* 1 *Cor.* 8. 13. *If meat offend my brother, I wil eate no fleſh while the world ſtandeth, that I may not offend my brother. III.* The light of our good life, muſt bee as a lanterne to direct the waies of our neighbors. Act. 24. 14. *Thus I confeſſe vnto thee, that after the way (which they call hereſie) ſo worſhip I the God of my fathers, beleeuing all things which are written in the Law & the Prophets. 15. And haue hope towards God, that the reſurrection of the dead, which they themſelues looke for alſo, ſhall bee both of iuſt and vniuſt. 16. And herein I endeauour my ſelfe to haue alway a cleare conſcience toward God, and towards men. IV.* If our neighbour offend, we are D to admoniſh him. 1. Theſſ. 5. 14. *Wee deſire you brethren, admoniſh them that are vnruly: comfort the feeble minded: beare with the weake, be patient towards all men. V.* If our neighbour runne the waies of Gods cōmaundement (as *Dauid* ſpeaketh) we ought to encourage him in the ſame.

IV. We may referre ſuch things vnto this commaundement, as appertaine to the peculiar preſeruation of euery ſeuerall mans life. 1. Recreation, which is an exerciſe ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the minde in holineſſe. Eccl. 2. 2. *I ſaid of laughter, thou art madde; and of ioy, what is this that thou doeſt?* Eſa. 5. 12. *The harpe, violl, timbrell, and pipe, and wine, are in their feaſts; but they regard not the worke of the Lord, neither conſider the works of his hands.* 1. *Cor.* 10. 7.

Neither be ye idolaters, as were ſome of them, as it is written: The people ſate downe to eate and drink, and roſe up to play. Luk. 6. 25. *Woe bee to you that laugh: for ye ſhall waile and weepe,* Deuteron. 12. 7. *There ye ſhall eate before the Lord your God, and ye ſhall reioyce in all that you put your hands vnto, both yee and your houſholdes, becauſe the Lord thy God hath bleſſed thee.* To this ende hath the word of God permitted ſhooting. 2. Sam. 1. 18. *Hee bad them teach the children of Iudah to ſhoote, as it is written in the booke of Iaſhur.* And muſicall conſort. Nehem. 7. 67. *Beſides their ſeruants and maides which were ſeauen thouſand, three hundred, and ſeauen and thirtie: they had two hundred and fiue and fortie ſinging men, and ſinging women.* And putting forth of riddles. Iud. 14. 12. *Sampſon ſaid vnto them, I will now put forth a riddle vnto you, & if you can declare it me within ſeauen daies of the feaſt, and find it out, I will giue you thirtie ſheetes, and thirtie change of garments.* 13. *And they anſwered him, Put forth thy riddle, that we may heare it.* 14. *And hee ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweetneſſe: and they could not in three daies expound the riddle.* And hunting of wilde beaſts. Cant. 2. 15. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.* Laſtly, the ſearching out, or the contemplation of the workes of God. 1. King. 4. 33. *And he ſpake of trees, from the Cedar tree that is in Libanon, euen vnto the hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.* 2. Phyſicke, the vſe whereof is holy, if before the receipt of it, a man craue remiſſion of his ſinnes, and repoſe his confidence onely vpon God, not vpon the meanes. Matthew 9. 2. *And loe, they brought vnto him a man ſicke of the palſie, lying on a bedde. And Ieſus ſeeing their faith, ſaid vnto the ſicke of the palſie, Sonne, bee of good comfort, thy ſinnes are forgiuen thee.* 6. *Then hee ſaid to the ſicke of the palſie, Ariſe, take vp thy bed and walke to thine houſe.* Ioh. 5. 5. *A certaine man was there which had beene diſeaſed eight and thirtie yeares.* 8. *Ieſus ſaide vnto him, Take vp thy bedde and walke.* 14. *After that Ieſus found him in the temple, and ſaid vnto him, Beholde, thou art made whole: ſinne no more, leſt a worſe thing come vnto thee.* 2. Chron. 16. 12. *And Aſa in the nine and thirtie yeare of his raigne, was diſeaſed in his feete, and his diſeaſe was extreame: yet he ſought not to the Lord in his diſeaſe, but to the Phyſitians.* 3. Auoiding of an iniurie, offered by ſome priuate perſon: this, if it bee againſt an vnruly and vnſtayed aduerſary, and the defence be faultleſſe, is very lawfull, and is ſo farre from priuate reuenge, that it is to bee accounted a iuſt defence. The defence is then faultleſſe, when a man doth ſo aſſault his aduerſarie, as that he neither purpoſeth his own reuenge, or his enemies hurt, but onely his alone ſafetie from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Anſw.* Such as be hindered by their calling may not, as Magiſtrates, and

A ſtors, hauing charge of ſoules: yet free men, not bound by calling, may. Reaſon. I. A man may prouide for his owne ſafetie, if it bee not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other ſuch dangers: therefore the plague. III. There is leſſe danger of ſickneſſe, the more the multitude of people is diminiſhed. *Obiect.* I. To flie, is a token of diſtruſt. *Anſ.* This diffidence is no fault of the fact, but of the perſon. II. It is offenſiue. *Anſ.* The offence is taken, not giuen. III. To flie, is to forſake our neighbour againſt the rule of charitie. *Anſw.* It is not, if kinsfolke and Magiſtrates bee preſent. IV. Men are to viſit the ſicke by Gods appointment. *Anſ.* Lepers were excepted among the Iewes: and ſo likewiſe they in theſe daies B which are infected with a diſeaſe, anſwerable to the leproſie, namely, if it bee dangerouſly contagious.

CHAP. XXVI.

Of the ſeauenth Commaundement.

THe ſeauenth Commaundement ſheweth how that we ſhould preſerue the chaſtitie of our ſelues, and of our neighbour.

The words are theſe:

Thou ſhalt not commit adulterie.

The Reſolution.

Adultery] To commit adultery, ſignifieth as much, as to doe any thing, what way ſoeuer, C whereby the chaſtitie of our ſelues, or our neighbours may be ſtained, Mat. 5. 28.

The negatiue part.

Thou ſhalt no way either hurt, or hinder thy neighbours chaſtitie.

In this place are prohibited:

I. The luſt of the heart, or the euill concupiſcence of the fleſh. Mat. 5. 28. *I ſay vnto you, whoſoeuer looketh on a woman to luſt after her, hee hath alreadie committed adulterie with her in his heart.* Coloſſ. 3. 5. *Mortifie your members which are on earth: fornication, vncleanneſſe, the inordinate affection, euill concupiſcence.*

II. Burning in the fleſh, which is an inward feruencie of luſt, whereby the godly motions of the heart are hindered, ouerwhelmed, and, D as it were, with contrarie fire, burnt vp. 1. Cor. 7. 9. *If they cannot abſtaine, let them marrie, for it is better to marrie then to burne.*

III. Strange pleaſures about generation, prohibited in the word of God: the which are many.

I. With beaſts. Leuit. 18. 23. *Thou ſhalt not lie with any beaſt to bee defiled therewith; neither ſhall any woman ſtand before a beaſt to lie downe thereto: for it is an abomination.*

II. With the diuell, as witches doe by their owne confeſſion. For why ſhould not a ſpirit as well haue ſocietie with a witch, as to eate meate?

III. With one of the ſame ſexe. Leuit. 18. 22. *Thou ſhalt not lie with the male, as one lieth* *with a woman: for it is abomination.* This is a ſinne which they commit, whome God hath giuen ouer into a reprobate ſenſe. Rom. 1. 26. *For this cauſe God gaue them vp to vile affections: for euen their women did change their naturall vſe, into that which is againſt nature. 27. And the men left the naturall vſe of the woman, and burned in their luſts one toward another, & man with man wrought filthineſſe.* It was the ſinne of Sodome, Gen. 19. where it was ſo common, that to this day it is tearmed Sodomie.

IV. With ſuch as bee within the degrees of conſanguinity, or affinity, prohibited in the word of God. Leuit. 18. 6. *None ſhall come neere to any of the kindred of his fleſh, to vncouer her ſhame, I am the Lord.*

V. With vnmarried perſons. This ſinne is tearmed fornication. Deuter. 22. 28. *If any man find a maide that is not betrothed, and take her and lie with her, and they bee found, 29. Then the man that lay with her, ſhall giue vnto the maids father fiftie ſhekels of ſiluer, and ſhee ſhall be his wife, becauſe he hath humbled her: he cannot put her away all his life.* 1. Cor. 10. 8. *Neither let vs commit fornication, as ſome of them committed fornication, and fell in one day three and twentie thouſand.*

VI. With thoſe, whereof one is married, or at the leaſt betrothed. This ſinne is called adulterie: and God hath inflicted by his word the ſame puniſhment vpon them, which commit this ſinne, after they bee betrothed, as hee doth vpon ſuch as are alreadie married. Deut. 22. 22. *If a man be found lying with a woman married to a man, then ſhall they die euen both twaine: to wit, the man that lay with the wife, and the wife: ſo thou ſhalt put away euill from Iſrael. 23. If a maide be betrothed to a husband, and a man finde her in the towne and lie with her. 24. Then ſhall yee bring them both out vnto the gates of the ſame citie, and ſhall ſtone them to death with ſtones.* This is a marueilous great ſinne, as may appeare in that it is the puniſhment of Idolatrie Rom. 1. 23. *They turned the glorie of the vncorruptibly God, to the ſimilitude of the image of a corruptible man, &c.* verſe 24. *Wherefore God gaue them vp vnto their hearts luſts, vnto vncleanneſſe.* Yea this ſinne is more hainous then theft. Prou. 6. 30. *Men doe not deſpiſe a thiefe, when hee ſtealeth to ſatisfie his ſoule, when hee is hungrie. 32. But hee that committeth adulterie with a woman, is deſtitute of vnderſtanding, hee that doth it, deſtroyeth his owne ſoule.* Againe, the adulterer breaketh the couenant of marriage, which is Gods couenant. Prouerbs 2. 17. *Which forſaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers diſhoneſt their owne bodies. 1. Corinthians 6. 18. *Flee fornication, euery ſinne that a man doth, is without the bodie: but hee that committeth fornication, ſinneth againſt his owne body.* And bereaue their neighbours of a great and vnrecouerable benefit: namely of chaſtitie. As for the children which are begotten in this ſort, they are ſhutte out from that preheminence, which they otherwiſe might obtaine in the congregation. Deuteronom. 23. 2. *A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall hee not enter into the Congregation of the Lord.* He maketh his familie a ſtewes, as appeareth in Dauid, whoſe adulterie was puniſhed by Abſoloms lying with his fathers concubines. 2. Samuel 16. 21. *Achitophel ſaid to Abſolom, Goe to thy fathers concubines, which hee hath left to keepe the houſe.* Iob. 31. 9. *If mine heart haue beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour: let my wife grinde vnto another man: and let other men bowe downe vpon her.* Mans poſteritie feeleth the ſmart of this ſinne. Iob. 31. 12. *This* (adulterie) *is a fire that ſhall deuoure to deſtruction, and which ſhall roote out all mine increaſe.* To conclude, though this ſinne bee committed neuer ſo cloſely, yet God will reueale it. Numbers 5. from the 12. verſe to the 23. And it vſually hath one of theſe two, as companions: namely, dulneſſe of heart; or a marueilous horrour of conſcience. Hoſ. 4. 11. *Whoredome, and wine, take away their heart.*

As for the Patriarkes Polygamie, or marrying of many wiues, albeit it cannot bee defended, yet it may bee excuſed: either becauſe it ſerued to the enlarging of the number of mankinde, when there were but few, or at the leaſt, to the propagatiō of the church of God.

VII. With man and wife. They abuſe their libertie; if they know each other ſo long as the woman is in her flowers. Ezechiel, 22. 10. *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her flowers.* Leuiticus 18. 19. *Thou ſhalt not goe vnto a woman to vncouer her ſhame, as long as ſhee is put apart for her diſeaſe.* Ezechiel 18. 6. *If a man hath not lien with a menſtruous woman.* Or vſing marriage bedde intemperately. Ambroſ. lib. de Philoſ. which Auguſtine citeth, lib. 2. contra Iulian. ſaith, That he committeth adulterie with his wife, who in the vſe of wedlocke hath neither regard of ſeemlineſſe nor honeſtie. Hierome in his firſt booke, againſt Iouinian ſaith: A wiſe man ought to loue his wife in iudgement, not in affection. He will not giue the bridle vnto headſtrong pleaſure, nor headily companie with his wife. Nothing (ſaith hee) is more ſhameleſſe, then to loue a wife as though ſhee were a ſtrumpet.

VIII. Nocturnall pollutions, which ariſe of immoderate diet, or vnchaſte cogitations, going before in the day. Deut. 23. 10. Onans ſinne (*Gen.* 38. 8) was not much vnlike theſe.

IX. Effeminate wantonnes, whereby occaſions are ſought to ſtir vp luſt. *Gal.* 5. 19. *The workes of the fleſh are manifeſt, which are adulterie, fornication, vncleanneſſe, wantonneſſe.* Occaſions of luſt are, 1. eies full of adultery. 2. Pet. 2. 14. *Hauing eyes full of adultery, and that cannot ceaſe to ſinne.* 2. Idleneſſe. 2. Sam. 11. 2. *When it was euening tide, Dauid aroſe out of his bedde, and walked vpon the roofe of the Kings Pallace: and from the roofe hee ſaw a woman waſhing her ſelfe:*

and the woman was very beautifull to looke vpon. 3. *And Dauid ſent, and inquired what woman it was: and one ſaid, Is not this Bethſheba the daughter of Eliham, wife to Vriah, the Hittite? Then Dauid ſent meſſengers, and tooke her away: and ſhee came vnto him, and he lay with her.* 3. Riotous and laſcious attire. 1.Tim.2.9. *The women ſhall array themſelues in comely apparell, with ſhamefaſteneſſe and modeſtie, not with broidered haire, or golde, or pearles, or coſtly apparell, but (as becommeth women that profeſſe the feare of God) with good workes.* Eſa.3.16. *Becauſe the daughters of Zion are hauty, and walke with ſtretched out neckes, and with wandring eyes, walking and minſing as they goe, and making a tinckling with their feete.* 17. *Therefore ſhall the Lord make the heads of the daughters of Zion bald, and the Lord ſhall diſcouer their ſecret parts.* 18. *In that day ſhall the Lord take away the ornament of the ſlippers, and the caules, & the round tiers.* 19 *The ſweete bals, and the bracelets, & the bonets.* 20. *The tyers of the head, and the ſloppes, and head-bandes, and the tablets, and the earings.* 21. *The rings and the mufflers.* 22. *The coſtly apparell and the vailes, and the wimples, and the criſping pinnes.* 23. *And the glaſſes, and the fine linnen, and the hoodes, and the launes.* And no maruaile if the Prophet bee ſo ſharpe againſt exceſſiue and wanton apparell: for this is, I. a lauiſh and prodigal waſting of the benefits of God, which might well be imployed vpon better vſes. II. It is a teſtimonie, and as it were, the cognizance or enſigne of pride, wherby a man would haue himſelſe in greater reputation then an other. III. It is a note of great idleneſſe and ſlouthfulneſſe. For commonly ſuch as beſtow much time in tricking & trimming themſelues vp, doe quite neglect other buſineſſe, & of all things, cannot away with paines. IV. It argueth leuity, in deuiſing euery day ſome new faſhion, or imitating that which others deuiſe. V. It maketh a confuſion of ſuch degrees and callings, as God hath ordained, when as men af inferiour degree and calling, cannot bee by their attire, diſcerned from men of higher eſtate. 4. Fulneſſe of bread and meate, which prouoke luſt. Ezech.16.49. *This was the iniquity of thy ſiſter Sodome, pride, fulneſſe of bread, and idleneſſe was in her, and in her daughters.* Luk. 16. 19. *There was a certaine rich man, which was cloathed in purple and fine linnen, and fared well and delicately euery day.* Rom. 13. 13. *Walke honeſtly, as in the day time, not in gluttonie & drunkenneſſe, neither in chambering and wantonnes.* 5. Corrupt, diſhoneſt, and vnſeemely talke. 1. Cor.15.33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue-ſongs, ballads, interludes, and amorous bookes. This is the thing we are carefully to ſhunne in the reading of Poets, yet ſo, as marriners doe in nauigation, who forſake not the ſea, but decline and flie from the rockes. 6. Laſciuious repreſentations of loue matters, in Plaies and Comedies. Eph.5.3,4. *Fornication and all vncleanneſſe, let it not once be named among you, as it becommeth Saints, neither filthineſſe, nor fooliſh talking, neither ieſting, which are things not comely.* 7. Vndecent and vnſeemly pictures. 1.Theſſ.5.22. *Abſtaine from all appearance of euill.* 8. Laſciuious dauncing of man and woman together. Mark. 6. 22. *The daughter of the ſame Herodias came in and daunced, and pleaſed Herod, &c.* 9. Company with effeminate perſons. Prou. 7. 25. *Let not thine heart decline to her waies: wander thou not in her pathes.*

V. To appoint ſome light or ſheete-puniſhment for adulterie, ſuch as that Romiſh Synagogue doth. For it is nothing elſe, but to open a gappe for other lewd perſons to runne headlong into the like impietie.

The affirmatiue part.

Thou ſhalt preſerue the chaſtitie of thy neighbour.

Chaſtitie is the purity of ſoule and bodie, as much as belongeth to generation. The minde is chaſte, when it is free, or at the leaſt, freede from fleſhly concupiſcence. The body is chaſte, when it putteth not in execution the concupiſcences of the fleſh. 1.Theſſ.4.3. *This is the will of God, euen your ſanctification, and that ye ſhould abſtaine from fornication.* 4. *That euery one of you ſhould know how to poſſeſſe his veſſel in holineſſe and honour.* 5. *And not in the luſt of concupiſcence, euen as the Gentiles, which know not God.* 1. Cor.7. 34. *The vnmarried woman careth for the things of the Lord, that ſhee may be holy both in body and ſpirit.*

There are two eſpeciall vertues which preſerue chaſtitie, Modeſtie, and Sobrietie. Modeſtie is a vertue, which keepeth in each worke an holy *decorum*, or comelines: and it is ſeene, I. in the countenance and eyes, namely, when they neither expreſſe, nor excite the concupiſcence of the heart. Iob. 31. 1. *I made a couenant with mine eye, why then ſhould I thinke on a maide?* Gen.24.64. *Rebekah liſt vp her eies, & when ſhee ſaw Izhak, ſhee lighted downe from the camell.* 65. *So ſhee tooke a vaile, and couered her face.* Prou.7.13. *Shee caught him, and kiſſed him, and with an impudent face ſaid vnto him, &c.* II. In wordes. When a mans talke is decent, in ſpeaking of ſuch things, as by reaſon of our ſinne are become ſhamefull. Gen 4.1. *Then Adam knew Heuah his wife: who, &c.* Pſalm.51.1. *A Pſalme of Dauid, when the Prophet Nathan came vnto him, after hee had gone into Bethſheba.* Eſa.7.20. *In that day ſhall the Lord ſhaue with a raſer that is hired, euen by them beyond the riuer, by the King of Aſhur, the head, and the haire of the feete, and it ſhall conſume the beard.* Iudg. 3:24. *When hee was gone out, his ſeruants came: who ſeeing that the doores of the parler were ſhutte, they ſaid, Surely he couereth his feete,* (that is, he doth his eaſement) *in his ſummer chamber.* Againe, a mans talke muſt be little and ſubmiſſe. Mat. 12. 19. *Beholde my ſeruant whome I haue choſen, hee ſhall not ſtriue, nor crie, neither ſhall any man heare his voice in the ſtreetes.* Prou. 10 19. *In many words there cannot want iniquitie: but hee that* *refraineth his lippes, is wiſe.* And it is a note of a A ſtrumpet to be a giglot, and loud tongued Prou. 7. 11. *She is babbling and loud.* III. In apparell, wee muſt obſerue an holy comelineſſe. Tit. 2. 3. *The elder women muſt be of ſuch behauiour, as becommeth holineſſe.* Holy comelineſſe, is that which expreſſeth to the eie the ſinceritie, that is, the godlineſſe, temperance, and grauitie either of man or woman. This decencie will more plainely appeare, if we conſider the ends of apparell, which are in number fiue. 1. Neceſſitie, to the end that our bodies may be defended againſt the extremitie of parching heate, and pinching cold. 2. Honeſtie, that that deformitie of our naked bodies might be couered, which immediately followed the tranſgreſſion of our parents. 3. Commodity, whereby B men, as their calling, worke, and trade of life is different, ſo doe they apparell themſelues: and hence it is, that ſome apparell is more decent for certaine eſtates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his abilitie and calling. 5. Diſtinction of perſons; as of ſexe, ages, offices, times, and actions. For a man hath his ſet attire, a woman hers; a young man is apparelled on this faſhion, an old man on that. And therfore it is vnſeemely for a man to put on a womans apparell, or a woman the mans. Deut. 22. 5. *The woman ſhall not weare that which pertaineth to the man, neither ſhall a man put on womans rayment: for all that doe ſo, are an abomination to the Lord thy God.* C

To ſet downe preciſely out of Gods word, what apparell is decent, is very hard: wherefore in this caſe, the iudgement and practiſe of modeſt, graue, and ſincere men, in euery particular eſtate, is moſt to be followed, and men muſt rather keepe too much within the bounds of meaſure, then to ſteppe one foote without the precincts. IV. In purging the excrements of nature, care muſt be had, that they muſt be caſt foorth into ſome ſeparate & cloſe place, and there alſo couered. Deu. 23. 12. *Thou ſhalt haue a place without the hoſt, whither thou ſhalt reſort, 13. And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt digge therewith, and returning thou ſhalt couer thine excrements. 14. For the Lord thy God walketh in the middeſt of the campe to deliuer thee: therefore thine hoſt ſhall be* D *holy, that he ſee no filthy thing in thee, and turne away from thee.* 1. Sam. 24. 4. *And he came to the ſheepe coats by the way, where there was a caue, and Saul went in to couer his feete.*

Sobriety is a vertue, which concerneth the vſage of our diet in holineſſe. For the better obſeruation thereof, theſe rules may ſerue: I. The chiefeſt at the banket, let him conſecrate the meates to God, by ſaying grace. 1. Sam. 9. 13. *The people will not eate, till he* (that is, Samuel) *come, becauſe he will bleſſe the ſacrifice: and then eate they, that be bidden to the feaſt.* Mark. 6. 39. *Hee commaunded them to make them all ſit downe by companies vpon the graſſe, &c,* 41. *And hee tooke the fiue loaues and two fiſhes, and looked vp to heauen, and gaue thankes.* Act. 27. 35. *When he had thus ſaid, he* (that is, Paul) *gaue thankes in the preſence of them all, and when he had broken bread, hee began to eate.* II. It is lawfull to furniſh a table with ſtore of diſhes, not onely for neceſſity, but alſo for the good entertainment of a friend, and for delight. Luk. 5. 29. *Leui made him* (that is, Ieſus) *a great feaſt in his owne houſe, where there was a great company of publicans, and of other that ſate at table with him.* Pſal. 104. 15. *Hee giueth wine that maketh glad the heart of man, and oyle to make the face ſhine, and bread that ſtrengtheneth mans heart.* Ioh. 12. 2. *There they made him a ſupper, and Martha ſerued, but Lazarus was one of them that ſate at table with him. 3. Then tooke Marie a pound of oyntment of Spikenard very coſtly, and annointed Ieſus feete.* III. Chooſe the lower roome at a banquet, and rather then bee troubleſome, ſit as the maſter of the feaſt aſſigneth thee. Luk. 14. 7. *Hee ſpake a parable to the gueſts, when he marked how they choſe out the chiefe roomes, and ſaid, 8. When thou ſhalt be bidden of any man to a wedding ſet not thy ſelfe down in the chiefeſt place, leaſt a more honourable man then thou bee bidden of him. 9. And he that badde both him and thee, come and ſay, Giue this man roome. 10. But goe and ſit downe in the loweſt roome, that when hee that bad thee, commeth, he may ſay vnto thee, Friend, ſit vp higher.* Prou. 25. 6. *Stand not in the place of great men, &c.* IV. Man muſt eate at due times, not at vnſeaſonable houres. Eccleſ. 10. 16. *Woe be to thee, O land, when thy Princes eate in the morning. 17. Bleſſed art thou, O land, when thy Princes eate in time,* V. Man muſt eate and drinke moderately, ſo that the bodie may receiue ſtrength thereby, and the ſoule be more freſh and liuely, to performe the actions of Godlineſſe. Luk. 21. 34. *Take heede to your ſelues, leaſt at any time your hearts bee oppreſſed with ſurfetting and drunkenneſſe.* Prou. 23. 29. *To whome is woe? &c. Euen to them that tarrie long at wine, to them that goe and ſeeke mixt wine. 30. Looke not thou vpon the wine when it is redde, and when it ſheweth his colour in the cuppe, and goeth downe pleaſantly, &c.* Prou. 25. 16. *If thou haſt found honie, eate that is ſufficient for thee, leaſt thou be ouer full and vomit.* Prou. 31. 4. *It is not for Kings to drinke wine, nor for Princes ſtrong drinke. 5. Leaſt he drinke and forget the decree, and change the iudgement of all the children of affliction.* VI. We muſt then eſpecially regard theſe things, when we eate at great mens tables. Prou. 23. 1. *When thou ſitteſt to eate with a ruler, conſider diligently what is before thee. 2. Put the knife to thy throat, if thou be a man giuen to thine appetite.* 3. *Bee not deſirous of his daintie meates: for it is a deceiueable meate.* VII. Godly mirth at meate is tolerable. Act. 2. 46. *They did eate their meate together with gladnes and ſinglenes of heart.* VIII. Table talke (according as occaſion of talke is offered) muſt be ſuch as may edifie. Such was Chriſts talke at the Phariſes table, Luk. 14 from the 1. verſe, to the 16. verſe. IX. See that after the banquet ended, the broken meate be not loſt, but reſerued, Ioh.6.12. *When they were ſatisfied, he ſaid vnto his Diſciples, Gather vp the broken meat which remaineth, that nothing be loſt.* X. At a feaſt leaue ſomewhat. Ruth. 2. 14 *She did eate, and was ſufficed, and left thereof.*

Chaſtitie is double: one of ſingle life, another in wedlocke. They that are ſingle, muſt I. with great care keepe their affections and bodies in holineſſe. Pſal.119.9. *How ſhall a young man purge his waies? by directing the ſame after thy word.* 1.Ioh.2.13. *I write vnto you fathers, becauſe ye haue knowne him, that is from the beginning. I write vnto you young men, becauſe ye haue ouercome that wicked one.* 14. *I write vnto you babes, becauſe ye haue knowne the father.* Eccles. 12.1. *Remember thy Creatour in the daies of thy youth, whiles the euill daies come not, nor the yeares approch, wherein thou ſhalt ſay, I haue no pleaſure in them.* II. They muſt faſt often. 1. Cor. 9. 27. *I beate downe my bodie, and bring it into ſubiection, leaſt by any meanes, after I haue preached to others, I my ſelfe ſhould be reprooued.* III. They muſt take heede they burne not in luſt: for, 1. Cor.7.9. *It is better to marrie, then to burne.*

Chaſtitie in wedlocke, is when the holy and pure vſe of wedlocke is obſerued. Heb. 13.4. *Marriage is honourable among all, and the bedde vndefiled, but whoremongers and adulterers God will iudge.* To preſerue purity in wedlocke, theſe cautiõs are profitable: I. contracts muſt be in the Lord, and with the faithfull onely. Malach. 2. 11. *Iudah hath tranſgreſſed, and an abomination is committed in Iſrael, and in Hieruſalem: for Iudah hath defiled the holineſſe of the Lord, which he loued, and hath married the daughter of a ſtrange god.* 1.Cor.7.39. *If her husband be dead, ſhee is at libertie to marrie with whome ſhee will, onely in the Lord.* II. Both parties muſt ſeparate themſelues in the time of a womans diſeaſe, and at appointed faſts. Ezech. 18. 6. 1. Cor. 7. 5. *Defraud not one another, except it bee with conſent for a time, that ye may giue your ſelues to faſting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke muſt be vſed rather to ſuppreſſe, then to ſatisfie that corrupt concupiſcence of the fleſh, and eſpecially to enlarge the Church of God, which is done by an holy ſeede. Rom. 13.14. *Put on the Lord Ieſus Chriſt, and take not care of the fleſh to ſatisfie the luſts thereof.* IV. It muſt be vſed with prayer and thankſgiuing. 1.Tim.4.3.4.

CHAP. XXVII.

Of the eight commandement.

THis commandement concerneth the preſeruation of our neighbours goods. The words are theſe:

Thou ſhalt not ſteale.

The Reſolution.

Steale] To ſteale, is properly to conuey any thing cloſely from another. Gen.31.20. *Iaakob ſtole away the heart of Laban the Aramite.* In this place it ſignifieth generally, to wiſh that which is an other mans, to get it by fraud, and any way to impaire his wealth.

The negatiue part.

Thou ſhalt neither be wanting to preſerue, nor a meanes to hinder or hurt thy neighbours goods.

In this place theſe ſinnes are forbidden: I. Inordinate liuing, whether it be in no ſet calling: or idlely, wherein by neglecting their duties, ſuch perſons miſpend their time, goods, and reuenewes. 2. Theſſ.3.11. *We heare that there are ſome among you which walke inordinately, and worke not at all, but are buſie bodies.* Gen. 3. 19. *In the ſweat of thy browes ſhalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5.8. *If there be any that prouideth not for his owne, eſpecially for them of his houſhold, he denieth the faith, and is worſe then an infidel.*

II. Vniuſt dealing, which is either in heart, or deede. Vniuſt dealing in heart, is named couetouſneſſe. Math. 15. 19. *Out of the heart come euill thoughts, murthers, adulteries, fornications, thefts, &c.* Couetouſnes is idolatry. Eph. 5.5. *We know that no couetous perſon, which is an idolatour, ſhall enter into the kingdome of Chriſt and of God.* Yea, it is the very roote of all euill, not begetting, but nouriſhing al kind of ſinne. 1. Tim. 6. 10. *The loue of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and pierced themſelues through with many ſorrowes.*

Vniuſt dealing in deede, is in bargaining, or out of bargaining. Vniuſt dealing in bargaining, hath many branches. 1. Theſſ.4.6. *Let no man oppreſſe, or deceiue his neighbour in a bargain: for God is the auenger of ſuch things.*

I. To ſell, or bargaine for that which is not ſaleable. Of this kind, I. is the gift of the holy Ghoſt, which cannot be bought with money. Act.8.18. *When Simon ſaw, that through laying on of the Apoſtles hands, the holy Ghoſt was giuen, he offered them money,* 16. *Saying, giue me alſo this power, that on whom ſoeuer I lay the hands, he may receiue the holy Ghoſt.* 20. *Then Peter ſaid vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gifts of God may be obtained with money.* II. Church goods are not ſaleable. Therefore it is not to be allowed, for men to ſell or alienate them from the Church. Prou. 20. 25. *It is deſtruction for a man to deuoure that which is ſanctified, and after the vowes to enquire.* Mal.3.8. Church goods are the poſſeſſion of the Lord. III. Whatſoeuer is vnprofitable either to the Church or Common-weale, muſt not be ſold.

II. All coloured forgery and deceit in bargaining: as, I. vſing forged cauillation: Luk. 19.8. *Zaccheus ſtood forth, & ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I reſtore it foure-fold.* II. When men ſell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making ſhew onely of the good.

Amos. 8.4.5.6. *Heare this ye that ſwallow vp the poore, ſaying, when will the new moneth be gone, &c. that we may ſell the refuſe of the wheat.* III. When men falſifie their meaſures & weights. Deut. 25.13. *Thou ſhalt not haue in thy bagge two manner of weights, a great and a ſmall.* 14. *But thou ſhalt haue a right and a iuſt weight: a perfect and a iuſt meaſure ſhalt thou haue.* Leuit. 19.35. *Ye ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure.* 36. *Ye ſhall haue iuſt balances, true weights, a true Epha, and a true Hin.* Amos. 8.4. *Heare this, ye that ſay, When will the Sabbath be gone, that we may ſell corne, and make the Epha ſmall, and the ſhekel great, and falſifie the weights by deceit?*

III. When the buyer concealeth the goodneſſe of the thing, or the ſeller the faults of it, and blind-foldeth the truth with counterfeit ſpeeches. Math. 7.12. *Whatſoeuer ye would that men ſhould doe vnto you, euen ſo doe to them: for this is the law and the Prophets.* Prou. 20.14. *It is naught, it is naught, ſaith the buyer, but when he is gone apart, he boaſteth.*

IV. When in buying and ſelling the people are oppreſſed. And this is done, 1. when the iuſt price of things is raiſed. For in bargaining, it is not lawfull to purſe one penny, without the giuing of a pennyworth. 2. Sale vpon a ſet day, which is, when day is giuen, that the price may be inhanced. For what is this, I pray you, but to ſell time, and to take more of our neighbour, then right? 3. To ingroſſe, which is to buy vp all of one commoditie into thine owne hands, that when no other hath any of the ſame, thou maiſt ſell it at thine owne price. 4. To become bankerupt, that thou maieſt be enriched by the dammages, and goods of other men. 5. Not to reſtore that, which was lent to one, pledged to one, or found by him. Ezech. 18.7. *Neither hath oppreſſed any, but hath reſtored the pledge to his debter: he that hath ſpoyled none by violence, &c.* 6. To delay any kind of reſtitution from one day to another. Prou. 3.28. *Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou maieſt doe it then.* Pſal. 37.21. *The wicked man borroweth, and payeth not againe, but the righteous is mercifull and lendeth.* 7. To practiſe vſurie. Pſal. 15.5. *Which hath not put his money to vſurie.* Exod. 22.25. *If thou lendeſt money to my people, to the poore man which dwelleth with thee, be not to him as an vſurer, lay not vſurie vpon him.*

Vſurie, is a gaine exacted by couenant, aboue the principall onely in lieu, and recompence of the lending of it. Vſurie being conſidered as it is thus deſcribed, is quite contrarie to Gods word, and may very fitly be tearmed biting lucre. Exod. 22.14. *If any man hath borrowed any thing of another, whatſoeuer is hurt or dieth, if the owner of the thing be not preſent, let him be recompenced.* 15. *If he be preſent, recompence him not; if he bee hired for a price, it is ſold for the ſame price.* Ezec. 18.8. *He hath not giuen to vſury, neither hath taken increaſe.* 2. Cor. 8.13. *Neither is it that other men ſhould be eaſed and you grieued.* 14. *But vpon like condition at this time, your abundance ſupplyeth their lacke, that alſo their abundance may be for your lacke: that there may be equalitie.*

And this vſurie, poſitiue lawes do not only reſtraine, but not allow.

Queſt. Is it not lawfull to take at ſome time aboue the principall?

Anſ. Yes ſurely, with theſe conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meanes. II. He may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinks vp the liuing of him that vſeth the mony. III. He muſt ſometimes be ſo farre from taking gaine, that he muſt not require the principall, if his debter be by ineuitable & iuſt caſualties brought behind, and it be alſo plaine that he could not make, no not by great diligence, any commoditie of the money borrowed.

The reaſons why a man may take ſometimes aboue the principall, are, 1. That which the debter may giue, hauing himſelfe an honeſt gaine beſides, & no man any waies endammaged, that the creditour may ſafely receiue.

2. It is conuenient, that he which hath money lent him, and gaineth by it, ſhould ſhew all poſſible gratitude to him, by whoſe goods he is enriched.

3. It is often for the benefit of the creditour, to haue the goods in his owne hands which he lent.

Obiect. Money is not fruitfull, therefore it is vnlawfull to receiue more then we lent out.

Anſw. Albeit money in it ſelfe bee not fruitfull, yet it is made very fruitfull by the borrowers good vſe, as ground is which is not fruitfull except it be tilled.

Laſt of all, when a man detaineth the labourers wages. Iam. 5.4. *Behold, the hire of the labourers (which haue reaped your fieldes, which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoſts.*

Vniuſt dealing out of bargaining, is likewiſe manifold: I. To pronounce falſe ſentence or iudgement for a reward, either profered, or promiſed. Eſa. 1.23. *The Princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doth the widowes cauſe come before them.* This is the Lawyers and Iudges ſinne. II. To feede, or clothe ſtoute and luſty rogues or beggers. 2. Theſſ. 3.10. *When we were with you, we inioyned you this, that if any would not labour, the ſame ſhould not eate.* What then thinke you, muſt thoſe licenſed rogues and beggers by authority, I meane, all idle Monks and Abby-lubbers haue? Socrates in the Tripartite hiſtory, ſaith plainely, that *that Monke which laboureth not with his hands, is no better then a theefe.* III. Gaming for money and gaine. For thou maieſt not inrich thy ſelfe by impoueriſhing thy brother. This gaming is worſe farre then vſury, and in a ſhort while wil more inrich a man. IV. To get money by vnlawfull artes: ſuch are Magique, Iudiciall Aſtrologie, Stage-playes, and ſuch like. Eph.4.28. *Let him that hath ſtollen, ſteale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede.* Deut.18.11. Eph.5.3. 1.Theſſ.5.22. *Abſtaine from all appearance of euill.* V. To filch or pilfer the leaſt pin or point from an other, though it were for the greateſt good. Mark. 10. 19 *Thou ſhalt not ſteale, thou ſhalt not hurt any man.* Rom.3.8. *And (as we are blamed, and as ſome affirme that we ſay) why doe we not euill that good may come thereof? whoſe damnation is iuſt.* VI. To remooue ancient bounds. Prou. 22. 28. *Thou ſhalt not remooue the auncient bounds which thy fathers haue made.* Hoſ.5.10. *The Princes of Iudah are like them which remooue the bounds.* VII. To ſteale other mens ſeruants, or children, to commit ſacriledge, or robbery. 1.Tim. 1. 10. *To whoremongers, buggerers, and menſtealers,* Ioſh.7.19. *Achans theft.* 1. Cor.6. 10. *Neither theeues, nor couetous perſons, nor robbers, &c. ſhall inherit the kingdome of God.* For robberies, theſe ſorts of men eſpecially are famous: Theeues by the high waies, Pyrats vpon the ſeas, Souldiours not content with their pay, and whoſoeuer they be, that by maine force take that which is none of their owne. Luk. 3. 14. *The ſouldiers asked him ſaying, What ſhall we doe? he ſaid, Doe violence to no man, neither accuſe any man falſely, and be content with your wages.* VIII. To conſpire with a thiefe whether by giuing aduice how he may compaſſe his enterpriſe, or by concealing his fact, that he be not puniſhed. Prou.29.24. *He that is partaker with a thiefe, hateth himſelfe, and hee that heareth curſing, and diſcouereth it not.*

The puniſhment of theft may at the diſcretion of the Iudge be ſometimes aggrauated, as he ſeeth the quality of the offence to be. Therfore theeues ſometimes are puniſhed with death.

Now if any man obiect, that the Iudiciall law of God, doth onely require the reſtitution thereof foure-fold for ſuch an offence: I anſwer, that the ciuill Magiſtrate, when he ſeeth ſome one, or many offences to increaſe, he may by his authoritie encreaſe the ciuill puniſhment due to that ſinne. Now it is manifeſt, that the ſinne of theft is farre more grieuous in our Common-weale, then it was among the Iewes. For firſt, the inhabitants of this common-weale, are generally by many degrees, poorer then the Iewes were: therefore to ſteale a thing, but of ſome ſmall value, from one in this countrey, doth more endammage him, then a thing of great value would haue done the Iewes.

Againe, the people of this countrey are of a more ſtirring and fierce diſpoſition; the which maketh theeues to be more outragious, with their robberies ioyning violence, and the diſturbance of the publike tranquilitie of the A countrey, whereof more regard ought to bee had, then of one priuate mans life.

The affirmatiue part.

Thou ſhalt preſerue and increaſe thy neighbours goods.

To this are required theſe that follow:

I. A certaine calling: wherein euery man, according to that gift which GOD hath giuen him muſt beſtow himſelfe honeſtly, to his owne and neighbours good. 1. Cor.7.24. *Let euery man wherein he was called, therein abide with God.* Eph.4.28. 1.Pet 4. 10. *According as euery man hath receiued a gift, ſo let him adminiſter to another, that ye may bee good diſpenſers of the manifold graces of God,* Gal.5.13. *In loue ſerue one an other.*

B II. The true vſe of riches, and al the goods a man hath: to which belong two vertues; Contentation and Thriſtines.

Contentation is a vertue, whereby a man is well pleaſed with that eſtate, wherein he is placed. 1.Tim. 6. 6. *Godlineſſe is great gaine with a contented minde. 7. For wee brought nothing into the world, neither ſhall we carry any thing out of the world. But, hauing foode and rayment let vs be content.* Phil.4.11. *I haue learned in whatſoeuer ſtate I am, therewith to be content. 12. I can be abaſed, and I can abound, euery where in all things I am inſtructed, both to be full, and to be hungrie, and to abound, and to haue want.* Math.6.11. *Giue vs this day our dayly bread;* Heb.13.5. *Let your conuerſation be without couetouſneſſe, and be content with* C *the things which you haue: for he ſaith, I will not forſake thee, nor leaue thee.*

Thriſtines or frugalitie, is a vertue, wherby a man carefully keepeth his goods which he hath gotten, & imployeth them to ſuch vſes, as are both neceſſarie and profitable. Prou. 5. 15. *Drinke the water of thy ceſterne, and of the riuers out of the middes of thine owne well.* 16. *Let thy fountaines flow forth, and the riuers of waters in the ſtreetes.* 17. *Let them be thine owne, yea, thine only, and not the ſtrangers with thee.* Prou. 21. 5. *The thoughts of the diligent do ſurely bring abundance. 17. He that loueth paſtime, ſhall be a poore man, & he that loueth wine and oyle ſhall not be rich.* Prou. 12. 27. *The deceitfull man roſteth not that which he hath taken in hunting: but the riches of the diligent are pretious.* Ioh.6.12.

III. To ſpeake the truth from the heart, D and to vſe an harmeleſſe ſimplicitie in all affaires. Pſal.15.2. *He that walketh vprightly, and worketh righteouſnes, he that ſpeaketh the truth in his heart.* Gen.23.15. *Ephron ſaid to Abraham, The land is worth foure hundred ſhekels of ſiluer, what is that betweene mee and thee? bury therfore thy dead. 18. So Abraham harkened to Ephron, and Abraham weighed to Ephron the ſiluer, which he had named in the audience of the Hittites, euen foure hundreth ſhekels of currant money among marchants, &c.*

IV. Iuſt dealing. 1.Theſſ. 4. 6. Of this there are many kinds.

I. In buying and ſelling, in letting and hiring of Farmes, tenements, lands: in marchan-

dize,

A dize,& all manner of commodities, men muſt racke nothing, but keepe a iuſt price. A iuſt price is then obſerued, when as the things prized,and the price giuen for them, are made equall,as neere as may be.For the obſeruation of this equalitie, theſe foure rules are to be conſidered: for by them all bargaines muſt be ordered. I. There muſt be a proportion and equality in all contracts: the which will then be,when as the ſeller doth not value the thing, onely according to his owne paines, and coſt beſtowed vpon it: but alſo ſeeth what profit it may be to the buyer, and in what neede he ſtandeth of it. Leuit.25.14. *When thou ſelleſt ought to thy neighbour,or buieſt ought at his hands, ye ſhall not oppreſſe one an other.* 15. *But according* B *to the number of the yeares after the Iubile, thou ſhalt buy of thy neighbour. Alſo according to the number of yeeres of thy reuenewes, he ſhall ſell vnto thee.* 16. *According to the number of yeares thou ſhalt increaſe the price thereof:and according to the fewneſſe of yeares, thou ſhalt abate the price of it? for the number of fruits doth he ſell vnto thee.* II. They muſt be ſquared according to the law of nature, the ſumme whereof Chriſt propoundeth in theſe words:Math.7.12.*Whatſoeuer ye would that men ſhould doe to you,doe the ſame vnto them.* III. The bond of nature muſt bee kept, which bindeth him that receiueth a benefit,& maketh a lawfull gaine of an other mans goods,that he being once enriched,ſhal make a proportionable and naturall recompence, C euen aboue the principall. IV. Men muſt communicate and make vſe of their goods, with that caueat which Paul giueth.2.Cor.8.13.not ſo to beſtow them, *as that others may be eaſed,and they grieued:* or contrariwiſe.

II. Men muſt make ſale of ſuch things, as are in theit kind ſubſtantiall,and fit for vſe.

III. They muſt vſe iuſt waights and meaſures. Deut.25.13. *Thou ſhalt not haue in thy bagge two manner of waights, a great and a ſmall: but thou ſhalt haue a right & iuſt waight, a perfect and iuſt meaſure ſhalt thou haue.* Ezech.45.10. *Ye ſhall haue iuſt balances, a true Ephah, & a true Bath.* Micha.6.11. *Shall I iuſtifie the wicked balances,and the bagge of deceitfull waights?*

IV. Hee that hireth any thing, muſt not only pay the appointed hire, but make that which he hired good, if ought but good come D vnto it,by his default.Exod.22.14.15.*If a man borrow any thing of his neighbour, and it be hurt,he ſhall ſurely make it good,&c.*

V. The pledge or pawne ought to be redeemed,and if it be of important neceſſity, as that which preſerueth the life of our neighbour, it muſt be reſtored to him incontinently. Exod.22.26. *If thou take thy neighbours rayment to pledge,thou ſhalt reſtore it againe before the ſunne goe downe:for that is his couering onely.* Deut.24.6. *No man ſhall take the neather or vpper Milſtone to pledge, for this gage is his liuing.* Neither may a man in a pledge be his owne caruer,but he muſt take ſuch an one as is offered. Deut.24.10. *When thou ſhalt aske againe of thy neighbour any thing lent, thou ſhalt not goe into his houſe to fetch his pledge.* 11.*But thou ſhalt ſtand without, and the man that borrowed it of thee,ſhall bring the pledge out of the doores vnto thee.* 12. *Furthermore,if it be a poore body, thou ſhalt not ſleepe with his pledge,*13.*But ſhalt reſtore him the pledge,&c.*

VI. To become ſurety onely for men that are honeſt,and very well knowne:and that warily,with much deliberation. Prou.11.15. *He ſhall be ſore vexed that is ſurety for a ſtranger. And he that hateth ſuretiſhip is ſure.* Prou.17.18. *A man deſtitute of vnderſtanding toucheth the hand, and becommeth ſurety for his neighbour.* Prou.22.26. But if it be ſo that a man hath intangled himſelfe by ſuretiſhip, the beſt way is to craue his creditours fauour, by his owne humble ſuit,& the inſtant requeſt of his friends. Prou.6.1. *My ſonne if thou be ſurety for thy neighbour, and haſt ſtriken hands with the ſtranger:* 2. *Thou art ſnared with the words of thine owne mouth.* 3. *Doe this now, my ſonne, and deliuer thy ſelfe, ſeeing thou art come into the hand of thy neighbour, goe, and humble thy ſelfe, and ſollicite thy friends.* 4. *Giue no ſleepe to thine eies, nor ſlumber to thine eye lids.* 5. *Deliuer thy ſelfe, as a Dee from the hand of the hunter,& as a bird from the hand of the fouler.*

VII. All iuſt couenants and promiſes, though they be to our hinderance, muſt be performed.For a promiſe doth binde, if it be lawfull,ſo farre forth as he will,vnto whom we make the promiſe.Pſal.15.4.*Which ſweareth to his hurt and changeth not.* Prou.25.14. *A man that boaſteth and keepeth not promiſe, is like clouds and wind without raine.* Iudg.1.24. *The ſpies ſaw a man come out of the citie, and they ſaid vnto him, Shew vs wee pray thee, the way into the citie, and wee will ſhew thee mercie.* 25. *And when he had ſhewed them the way into the city,they ſmote the citie with the edge of the ſword, but they let the man and all his houſhold depart.* Therefore, if after promiſe made, hee either ſee that he ſhall be endamaged thereby, or hindred in the performance of his promiſe, he may craue releaſe,and if it bee granted,accept of it.

VIII. To lend that we doe, freely, Luk.6.35. *Lend,looking for nothing againe,and your reward ſhall be great.* And when we borrow, we muſt be carefull to make reſtitution, euen if need be, with the ſale of our owne goods. 2.King.4.2,3,4,5,6,7.*Here the wife of the ſonnes of the Prophets ſelleth her oyle which God ſent by the hand of Eliſha,to pay her creditour.*

IX. To reſtore that which is committed to our cuſtodie without delay. Matth.21.41. *He will deſtroy the euill husbandmen, and let out his vineyard to others, which ſhall deliuer him the fruits in their ſeaſon.* Prou.3.28. But if ſuch a thing be loſt,not by our default,we are not vrged to repay it. Exod.22.7. *If a man deliuer his neighbour money, or ſtuffe to keepe, and it be ſtollen out of his houſe,if the theefe be found,he ſhall pay the double.*8.*If the theefe be not found, then the maſter of the houſe ſhall bee brought before the iudges to ſweare, whether he haue put his hand to his neighbours goods or no.*

A X. That which a man findeth, is to be kept in his owne hand, if the true owner cannot be heard of; but if he be, he muſt reſtore it Deut. 22.1. *Thou ſhalt not ſee thy brothers oxe, nor his ſheepe goe aſtray, and withdraw thy ſelfe from them but ſhalt bring them againe vnto thy brother. 2. If he be not neere vnto thee, or thou know him not, thou ſhalt bring it vnto thine houſe, and it ſhall remaine with thee vntill thy brother ſeeke after it, then ſhalt thou deliuer it to him againe. 3. So ſhalt thou doe with all loſt things.*

XI. To get our owne, wee may, if wee cannot doe otherwiſe, ſue our neighbour in law. But we muſt follow our ſuites in all holy manner, and with theſe caueats. I. In all ſuites, we B muſt not doe any thing, that may preiudice the profeſſion of Chriſtian religion. Therefore all ſuiters in law offend, when they truſt more in man, then in God, and make their religion a ieſt to worldlings; partly by ſtriuing about things of ſmall importance, and partly by not admitting any conditions of reconciliation. 1.Cor.6.1. *Dare any of you, hauing buſines againſt another, be adiudged vnder the vniuſt, and not vnder the Saints?* II. Law muſt be the laſt remedie, as a deſperate medicine is the laſt remedie the Phyſition vſeth: We muſt aſſay all meanes poſſible, before we vſe this, eſpecially to a brother. 1.Cor.6.7. *There is vtterly a fault among you, becauſe ye goe to law one with another: why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme?* III. In all ſuites of Lawe, we C muſt be mindfull of the law of charity, & not ſo much indeauour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commaundement.

THe ninth commaundement concerneth the preſeruation of our neighbours good name.

The words are theſe:

Thou ſhalt not beare falſe witneſſe against thy neighbour.

The Reſolution.

D *Thou ſhalt not beare*] That is, anſwere when thou art asked before a iudge. Deut. 19. 17. *Then both the men which ſtriue together, ſhal ſtand before the Lord, euen before the prieſts and Iudges which ſhall bee in thoſe daies. 18. And the Iudges ſhall make diligent inquiſition, and if the witneſſe be found falſe, and hath giuen falſe witneſſe againſt his brother.*

Witneſſe] By a figure, ſignifieth euery word, whereby the credit and eſtimation of our neighbour is either impaired or diminiſhed.

The negatiue part.

Thou ſhalt not diminiſh or hurt the good name and eſtimation of thy neighbour.

Here is forbidden:

I. Enuie, diſdaine of others, deſire of a mans owne glorie, 1.Tim.6.4. *Hee is puft vp, & knoweth nothing, but doteth about queſtions, and ſtrife of words, whereof commeth enuie, ſtrife, railings.* 1.Pet.2.1. *Wherefore, laying aſide all maliciouſneſſe, and enuie, and all guile, and euill ſpeaking.* Math. 12. 15. *But when the chiefe Prieſts and Scribes ſaw the maruailes that hee did, and the children crying in the Temple, and ſaying, Hoſanna the ſonne of Dauid, they diſdained.*

II. Euill ſuſpitions, 1.Tim.6.4. 1.Sam. 17. 28. *And Eliab his eldeſt brother heard when hee ſpake vnto the men, and Eliab was angrie with Dauid, and ſaid, Why cammeſt thou downe hither? and with whome haſt thou left thoſe few ſheepe in the wilderneſſe? I know thy pride and the malice of thine heart.* Act.28.4. *Now when the Barbarians ſaw the worme hang on his hand, they ſaid among themſelues, This man ſurely is a murderer, whome though he hath eſcaped the ſea, yet vengeance hath not ſuffered him to liue.* Here are condemned, hard cenſures and ſiniſter iudgements againſt our neighbour. Math.7.1. *Iudge not, that yee be not iudged. 2. For with what iudgement ye iudge: ye ſhall be iudged: and with what meaſure ye mete, it ſhall be meaſured to you againe.* Theſe iudgements which Chriſt forbiddeth, are priuate & reprochfull or ſlanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worſe part: or when a light offence is made hainous through euill will, without all deſire either to amend or to couer the ſame, Act.2.13. *And others mocked & ſaid, they are full of new Wine. 14. But Peter ſtanding with the eleuen, lift vp his voice, and ſaid vnto them, Ye men of Iudea, and all yee that inhabite Ieruſalem, be this knowne vnto you, and hearken vnto my words: 15. For theſe are not drunken, as yee ſuppoſe, ſince it is but the third houre of the day.* 1. Sam. 1. 13. *For Hannah ſpake in her heart, her lips did mooue onely, but her voyce was not heard, therefore Eli thought ſhee had beene drunken.* But wee muſt know, that there are three kinds of iudgments, which are not forbidden by this commandement of Chriſt. The firſt, is the miniſterie of the Goſpel, which iudgeth and reprooueth ſinne. The ſecond, is the iudgement of the Magiſtrate. The third, is the iudgement of a friend admoniſhing vs: as when hee ſaith, Abſtaine from the company of ſuch a man, for I know him to be a drunkard, &c.

III. A relation of the bare words onely, and not of the ſenſe and meaning of our neighbour. Matth. 26.59. *Now the chiefe of the Prieſts, and the elders, and all the whole Councell, ſought falſe witneſſes againſt Ieſus, to put him to death. 60. But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes. 61. And ſaid, This man ſaid, I can deſtroy the Temple of God, & build it in three daies.* Indeede, Chriſt ſaid ſome ſuch thing in words, as appeareth, Ioh. 2. 19. *Ieſus anſwered and ſaid vnto them, Deſtroy this temple, and in three daies I will raiſe it vp againe.*

IV. A lie, whereby euery falſhood with purpoſe to deceiue, is ſignified, whether in words, or in deedes, or concealing the truth, or any other way whatſoeuer; bee it for neuer ſo great a good to our neighbour.

V. To pronounce vniuſt ſentence in iudgement; to reſt in one witneſſe; to accuſe another wrongfully; to betray a mans cauſe by colluſion. 1.King.21.12. *They proclaimed a faſt, and ſet Naboth among the chiefe of the people.* 13. *And there came two wicked men, and ſate before him, and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did blaſpheme God and the king: then they carried him away out of the citie, and ſtoned him with ſtones, that he died.* Deut.17.6. *At the mouth of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witneſſe he ſhall not die.*

VI. Openly to raiſe forged and hurtfull tales and reports of our neighbour, or priuily to deuiſe the ſame. Rom.1.29. *Whiſperers.* 30. *Backbiters, haters of God, proud, boaſters, inuenters of euill things.* Leuit.19.16. *Thou ſhalt not walke about with tales among thy people, thou ſhalt not ſtand againſt the blood of thy neighbour: I am the Lord.* 1.Tim 5.13. *And likewiſe alſo beeing idle, they learne to goe about from houſe to houſe: yea, they are not onely idle, but alſo pratlers, and buſie bodies, ſpeaking things which are not comely.* To ſpread abroad flying tales, or to faine & adde any thing vnto them. Prouerbs 26.20. *Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.* 21. *As a coale maketh burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife.* 22. *The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the bellie.* 2.Cor.12.20. *For I feare leſt when I come, I ſhall not finde you ſuch as I would, and leſt there bee ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, and diſcord among you.* To receiue or beleeue thoſe tales which wee heare of others. Exodus, 23.1. *Thou ſhalt not receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a falſe witneſſe.* 1.Sam.24 10. *And Dauid ſaid to Saul, Wherefore giueſt thou an eare to mens words, that ſay, beholde, Dauid ſeeketh euill againſt thee?*

VII. To accuſe our neighbour for that which is certaine and true, through hatred and with intent to hurt him. 1.Sam.22.9. *Then anſwered Doeg the Edomite (who was appointed ouer the ſeruants of Saul) and ſaid, I ſaw the ſonne of Iſhai when he came to Nob, to Abimelech the ſonne of Ahitub.* 10. *Who asked counſell of the Lord for him, and gaue him victuals, and hee gaue him alſo the ſword of Goliah the Philiſtim.* Of this deede Dauid thus ſpeaketh. Pſalm.52.1. *Why boaſteſt thou thy ſelfe in thy wickedneſſe, O man of power? the louing kindneſſe of the Lord endureth for euer.* 2. *Thy tongue imagineth miſchiefe, and is like a ſharpe raſor, that cutteth deceitfully.* 3. *Thou doeſt loue euill more then good: and lies, more then to ſpeak the truth.* 4. *Thou loueſt all words that may deſtroy, O deceitfull tongue.*

VIII. To open or declare our neighbours ſecrets to any man, eſpecially, if hee did it of infirmitie. Math.18.15. *Moreouer, if thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee & him alone: if he heare thee, thou haſt wonne thy brother.* Prou.11.13. *Hee that goeth about as a ſlaunderer, diſcouereth a ſecret: but hee that is of a faithfull heart, concealeth a matter.*

IX. All babling talke and bitter words. Eph.5.3. *But fornication and all vncleanneſſe, let it not be once named among you.* 4. *Neither filthines, neither fooliſh talking, neither ieſting, which are not comely, but rather giuing of thankes.* Ioh.9.34. *They anſwered and ſaid vnto him, Thou art altogither borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.* This ieſting, or, as it is now tearmed, wit, which Ariſtotle the Philoſopher maketh a vertue, is by Paul the Apoſtle accounted a vice: and that not without cauſe; I. Such quips as ſting others, though they bee a great pleaſure for ſome to heare, yet are they very offenſiue to ſuch as are ſo gyrded. II. It is very hard to make Chriſtian both godlineſſe and grauity to agree with ſuch behauiour.

Obiect. But ſalt and tart ſpeeches are vſuall in the Scriptures, 1.Kin.18.27. Eliah mocked the prieſts of Baal, Eſa.14 9.

Anſwer. Such ſpeeches are not ſpoken to pleaſe others, but are ſharpely denounced againſt Gods enemies to his glorie.

X. Flatterie, whereby we praiſe our neighbour aboue that we know in him. Prou.27.6. *The wounds of a louer are faithfull, but the kiſſes of an enemie are to bee ſhunned.* 14. *Hee that praiſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted to him as a curſe.* Act.12.22. *And the people gaue a ſhoute, ſaying, The voice of God, & not of man.* This is a grieuous ſin in the miniſters of the word. 1.Theſ.2.5. *Neither did we euer vſe flattring words, as ye know, nor coloured couetouſneſſe, God is record.* Ier.6.13. *For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the Prophet, euen vnto the prieſt, they all deale falſely.* 14. *They haue healed alſo the hurt of the daughter of my people with ſweet words, ſaying, Peace, peace, when there is no peace.* Rom.16.18. *For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies, and with faire ſpeech and flattering, deceiue the hearts of the ſimple.*

XI Fooliſh and ouer confident boaſting. Prou.27.1. *Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth.* 2. *Let another praiſe thee, and not thine owne mouth, a ſtranger, and not thine owne lips.*

XII. To accuſe, or witnes againſt one falſly. 1.King.21.13. *Naboth blaſphemed God and the king.*

The affirmatiue part.

Preſerue the good name of thy neighbour. Eccl.7.3. *A good name is better then a good oyntment.*

Here is commaunded:

I. A reioycing for the credit and good eſtimation of thy neighbour. Gal.5.22. *But the fruit of the ſpirit, is loue, ioy, peace, gentleneſſe.* Rom.1.8. *Firſt I thanke my God through Ieſus Chriſt, for you all, becauſe your faith is publiſhed throughout the whole world.*

II. Willingly to acknowledge that good-

A neſſe we ſee in any man whatſoeuer, and onely to ſpeake of the ſame. Tit.3.2. *That they ſpeake euill of no man, that they bee no fighters, but ſoft, ſhewing all meekeneſſe to all men.* Moreouer, wee muſt withall deſire, receiue, and beleeue reports of our neighbours good. Act.16.1. *Then came he to Derbe and Lyſtra, and beholde, a certaine diſciple was there, named Timotheus, a womans ſonne which was a Iewеſſe, and beleeued, but his father was a Grecian.* 2. *Of whome the brethren which were at Lyſtra and Iconium, reported well.* 3. *Therefore Paul would that hee ſhould goe forth with him, and tooke and circumciſed him.* Notwithſtanding this muſt ſo be performed of vs, that in no wiſe we prooue and allow of the vices and faults of men. Chron.25.2. *And hee did vprightly in the eies of the Lord, but not with a per-*
B *felt heart.* And 27.2. *And hee did vprightly in the ſight of the Lord, according to al that his father Vzziah did, ſaue that he entred into the temple of the Lord, and the people did yet corrupt their waies.*

III. To interpret a doubtfull euill to the better part. 1.Cor.13.5. *Loue thinketh not euill.* 7. *It beleeueth all things, it hopeth all things.* Gen.37.31. *And they tooke Ioſephs coate & killed a kid of the goates, & dipped the coat in the blood.* 32. *So they ſent that parti-coloured coat, & they brought it to their father, & ſaid, This haue we found, ſee now, whether it be thy ſonnes coat or no.* 33. *Then he knew it, and ſaid, It is my ſonnes coat, a wicked beaſt hath deuoured him, Ioſeph is ſurely torne in pieces.*

And heere obſerue the religion of that Ioſeph, which was betrothed to Mary, who when
C he ſaw that Marie was with childe, was readier to cōclude, that before her betrothing ſhe was with childe by committing fornication, then after by committing adulterie. Matth.1.19. But for all this, men muſt not be too too credulous or light of beliefe. Ioh.2.24. *But Ieſus did not commit himſelfe vnto them, becauſe hee knew them all.*

IV. Not to beleeue an euill report, running abroad amongſt the common people, by the whiſpering of tale-bearers, as it were by conduit pipes. Pſal.15.3. *He that ſlaundereth not with his tongue, nor doth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.* Ier.40.14. *And they ſaid vnto him, Knoweſt thou not, that Baalis the King of the Ammonites, hath ſent*
D *Iſhmaell, the ſonne of Nethaniah, to ſlay thee? but Gedaliah the ſonne of Abikam, beleeued him not.* 16. *But Gedaliah the ſonne of Abikam, ſaid vnto Iohanan the ſonne of Kareah, thou ſhalt not doe this thing, for thou ſpeakeſt falſely of Iſhmael.* But we ought alſo to be angrie at ſuch whiſperings. Prou.25.23. *As the North winde driueth away the raine, ſo doth an angrie countenance the ſlaundering tongue.*

V. To keep ſecret the offence of our neighbour, except it muſt of neceſſity bee reuealed. Prou.10.12. *Hatred ſtirreth vp contention: but loue couereth all treſpaſſes.* Matth.1.19. *Then Ioſeph her husband beeing a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

A man would ſuppoſe, that by this meanes, we ſhould bee partakers of other mens ſinnes. But we muſt know, that wee ought to conceale our neighbours imperfections, leſt he ſhould be prouoked to offence: yet in the meane ſeaſon, hee muſt bee admoniſhed, that hee may amend. Gal.6.1. Iam.5.19. *Brethren, if any of you haue erred from the truth, and ſome man hath conuerted him,* 20. *Let him know, that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.*

But if the ſinne which is concealed, cannot thereby bee taken away, then muſt we in loue and charitie, declare the ſame to thoſe, which may remooue and amend the ſame. Gen.37.2. *When Ioſeph was ſeauenteene yeares old, he kept ſheepe with his brethren, and the child was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues: and Ioſeph tolde vnto their father, their euill ſayings.* 1.Cor.1.11. *For it hath bin declared vnto me, my brethren, of you, by them that are of the houſe of Cloe, that there are contentions among you.* Math.18.16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes euery word may be confirmed.*

VI. To get a good name and eſtimation among men, and to keepe the ſame when wee haue gotten it. Phil.4.8. *Furthermore brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things are of good report, if there bee any vertue, if there be any praiſe, thinke on theſe things.* A good name is gotten, 1. If wee, ſeeking the kingdome of God before all things, doe repent vs of all our ſinnes, and with an earneſt deſire, embrace and follow after righteouſneſſe. Prou.10.7. *The memoriall of the iuſt ſhall be bleſſed; but the name of the wicked ſhall rot.* Mark.14.9. *Verily I ſay vnto you, whereſoeuer this Goſpell ſhall be preached throughout the whole world, this alſo, that ſhee hath done, ſhall bee ſpoken of in remembrance of her.* 2. We muſt haue a care both to iudge, and ſpeake well of others. Mat.7.2. *With what iudgement ye iudge, ye ſhall be iudged.* Eccl.7.23. *Giue not thine heart alſo to all the words that men ſpeake, leſt thou doe heare thy ſeruant curſing thee.* 24. *For oftētimes alſo thine heart knoweth, that thou likewiſe haſt curſed other.* 3. Wee muſt abſtaine from all kinde of wickedneſſe: for one only vice or ſinne doth obſcure and darken a mans good name. Eccleſ.10.1. *Dead flies cauſe to ſtinke, and putrifie the oyntment of the Apothecarie: ſo doth a little folly him that is in eſtimation for wiſedome, and for glory.* 4. Wee muſt in all things earneſtly ſeeke for the glory of God onely, and not our owne. Mat.6.5. *And when thou praieſt, bee not as the hypocrites, for they loue to ſtand and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men: verily, I ſay vnto you, they haue their reward.* 6. *But when thou prayeſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray vnto thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.*

A But if when we ſeeke the glorie of God, honeſt and godly men doe praiſe and teſtifie well of vs, we muſt not deſpiſe this their teſtimony and commendation: and although they neuer praiſe vs, nor teſtifie of vs at all, yet muſt we take it in good part. 2.Cor.1.12. *For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, we haue had our conuerſation in the world, & moſt of al to you-wards.* And cap. 10.13. *But we will not reioyce of things which are not within our meaſure, but according to the meaſure of the line, whereof God hath diſtributed to vs a meaſure, to attaine euen vnto you.* Pſalm. 16.5. *The Lord is the portion of mine inheritance,* B *and of my cup: thou ſhalt maintaine my lotte. 6. The lines are fallen vnto me in pleaſant places: yea I haue a faire heritage.* 1.Cor.1.31. *Hee that reioyceth, let him reioyce in the Lord.*

CHAP. XXIX.

Of the tenth Commaundement.

THe tenth Commaundement concerneth concupiſcences againſt our neighbour.

The words are theſe:

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing that thy neighbour hath.

C *The Reſolution.*

Couet] The cogitation or motion of the heart, is of three ſorts: the firſt, is ſome glancing or ſudden thought, ſuggeſted to the mind by Satan, which ſuddenly vaniſheth away, and is not receiued of the minde: This is no ſinne. For it was in Chriſt when hee was tempted by the diuell, Math.4 1.3. The ſecond, is a more permanent thought or motion, the which as it were, tickleth and inueigleth the minde with ſome inward ioy. The third, is a cogitation drawing from the will and affection, full aſſent to ſinne. We are to vnderſtand this commandement of the ſecond ſort of motions only; for the third kinde which haue conſent of will, belong to the fiue former Commaundements.

D Now then to couet, is to thinke inwardly, & alſo to deſire any thing, wherby our neighbor may be hindred, albeit there enſue no aſſent of the wil, to commit that euil. For the very Philoſophers cōdemne couetouſnes of the heart; and Ciuilians diſallow a purpoſe only to do euill, if it bee conioyned with a manifeſt deliberation. And as for the concupiſcence in this place forbidden, we may well thinke it is more cloſe and ſecret; becauſe S. Paul, a Doctour of the Law, was altogether ignorant of it. Rom. 7.7. *I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* Againe, if that concupiſcence immediately going before the conſent, were not prohibited in this place, there muſt bee a great confuſion in the Decalogue. For the ſeauenth commandement forbiddeth ſome kind of coueting of our neighbours wife.

Houſe] The commaundement is illuſtrated by an argument drawne from the diſtribution of the obiects of concupiſcence; whence it is apparent, that only euill concupiſcence is condemned in this place. Col. 3.5. For there is a good concupiſcence or deſire: as of meate and drinke, and that of the ſpirit. Gal.5.17. *The ſpirit luſteth againſt the fleſh.*

The negatiue part.

Thou ſhalt not couet that which is thy neighbours.

Here are prohibited,

I. Concupiſcence it ſelfe, namely, originall corruption, in as much as it is hurtfull to our neighbour, Iam.1,14.

II. Each corrupt and ſudden cogitation & paſſion of the heart, ſpringing out of the bitter roote of concupiſcence. Galat.5.17. *The fleſh luſteth againſt the ſpirit.* Luk.10.27. *Thou ſha't loue the Lord, with all thy ſoule.* To this place appertaineth Satans ſuggeſtion, if after the firſt offer it bee entertained and receiued in the cloſet of the heart.

III. The leaſt cogitation and motion, the which, though it procure not conſent, delights & tickles the heart. ibid. Of this kind are theſe fooliſh wiſhes: I would ſuch an houſe were mine, ſuch a liuing, ſuch a thing, &c. And hitherto may we referre all vnchaſte dreames, ariſing from the force of concupiſcence.

The affirmatiue part.

Couet that onely which is auaileable to thy neighbours good.

Here are commaunded:

I. A pure heart towards our neighbour. 1.Tim.1.5. *The end of the commandement is loue out of a pure heart, a good conſcience, & faith vnfained.*

II. Holy cogitations, and motions of the ſpirit. Paul prayeth, 1.Theſſal.5.23. *That the Theſſalonians may bee holy, not onely in body and ſoule, but alſo in ſpirit,* Eph.4.23.

III. A conflict againſt the euill affections and luſts of the fleſh. Rom.7.22. *I reioyce in the law of God, in regard of the inward man.* 23. *But I ſee another law of my members, rebelling againſt the law of my minde, and making me captiue to the law of ſinne, which is in my members.* 24. *Miſerable man that I am, who ſhall deliuer me from this body of death?* 2.Cor.12.7,8,9.

CHAP. XXX.

Of the vſe of the Law.

THe vſe of the Law in vnregenerate perſons, is three-folde.

The firſt, is to lay open ſinne, and make it knowne. Rom.3.20. *By the workes of the law ſhall no fleſh be iuſtified in his ſight: for by the law comes the knowledge of ſinne.*

The ſecond vſe, is accidentarily to effect and augment ſinne, by reaſon of the fleſh, the which cauſeth man to decline from that which is commaunded, and euer to incline to that which is prohibited. Rom.7.8. *Sinne tooke occaſion by the commaundement, and wrought* *in mee all manner of concupiſcence : for without the Law ſinne is dead.* 9. *For I once was aliue without the Law, but when the commandement came, ſinne reuiued.* 10. *But I died, and that commaundement which was ordained vnto life, was found to bee vnto me vnto death.*

The third vſe, is to denounce eternal damnation for the leaſt diſobedience, without offering any hope of pardon. This ſentence the law pronounceth againſt offendours, and by it, partly by threatning, partly by terrifying, it raigneth and ruleth ouer man. Rom. 3. 19. *We know that whatſoeuer the law ſaith, it ſaith to them which are vnder the law, that euery mouth may be ſtopt, and all the world be culpable before God.* Gal. 3. 10. *As many as are of the workes of the law, are vnder the curſe: for it is written, Curſed is euery one that continueth not in all that is written in the booke of the law to do them.* 2. Cor. 3. 7. *If the miniſtration of death written with letters, and engrauen in ſtones, was glorious:* 8. *How ſhall not the miniſtration of the ſpirit be more glorious? For if the miniſtration of condemnation were glorious, &c.*

The ende why ſinne raigned in man, is to vrge ſinners to flie vnto Chriſt. Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.* 24. *Wherefore the law was our ſchoole-maſter to Chriſt,* Heb. 12. 18, 19, 20.

The continuance of this power of the law is perpetuall, vnleſſe a ſinner repent: and the very firſt act of repentance ſo freeth him, that he ſhall no more bee vnder the law, but vnder grace. 1. Sam. 12. 13. *Then ſaid Dauid to Nathan, I haue ſinned againſt the Lord: wherfore Nathan ſaid to Dauid, the Lord alſo hath forgiuen thy ſinne, and thou ſhalt not die.* Rom. 6. 14. *Sinne ſhall not haue dominion ouer you: for ye are not vnder the law, but vnder grace.*

If therefore, thou deſireſt ſeriouſly eternall life: firſt, take a narrow examination of thy ſelfe, and the courſe of thy life, by the ſquare of Gods law: then ſet before thine eyes the curſe that is due vnto ſinne, that thus bewailing thy miſerie, and deſpairing vtterly of thine owne power, to attaine euerlaſting happineſſe, thou maieſt renounce thy ſelfe, and be prouoked to ſeeke and ſue vnto Chriſt Ieſus.

The vſe of the Law in ſuch as are regenerate, is farre otherwiſe: for it guideth them to *new obedience* in the whole courſe of their life, which obedience is acceptable to God by Chriſt. Ro. 3. 31. *Do we therefore through faith make the law of none effect? God forbid: nay we rather eſtabliſh the law.* Pſ. 119. 24. *Thy teſtimonies are my delight, they are my counſellers.* v. 105. *Thy word is a lanthorne vnto my feete, and a light vnto my pathes.*

CHAP. XXXI.

Of the couenant of Grace.

Hitherto concerning the couenant of workes, and of the Law, now followeth the couenant of grace.

The couenant of grace, is that whereby God freely promiſing Chriſt, and his benefits, exacts againe of man, that hee would by faith receiue Chriſt, and repent of his ſinnes. Hoſ. 2. 18. *In that day wil I make a couenant for them, &c.* 19. *And I will marrie thee vnto me for euer : yea, I wil marry thee vnto me in righteouſnes, & in iudgement, and in mercie, & in compaſſion.* 20. *I wil marrie thee vnto me in faithfulnes, and thou ſhalt know the Lord.* Ezech. 36. 25. *I will poure cleane water vpon you, and ye ſhall be cleane: yea from all your filthines, and from all your Idols will I cleanſe you.* 26. *And I wil giue you a new heart, and a new ſpirit wil I put within you.* 27. *And cauſe you to walke in my ſtatutes.* Mal. 3. 1. *The Lord, whome ye ſeeke, ſhall ſpeedily come to his temple : euen the meſſenger of the couenant whome ye deſire: behold, he ſhall come, ſaith the Lord of Hoſts.*

This couenant is alſo named a Teſtament: for it hath partly the nature and properties of a teſtament or will. For it is confirmed by the death of the teſtatour. Hebr. 9. 16. *Where a teſtament is, there muſt bee the death of him that made the teſtament.* 17. *For the teſtament is confirmed when men are dead: for it is yet of no force, ſo long as he that made it, is aliue.* Secondly, in this couenant we do not ſo much offer, or promiſe any great matter to God, as in a manner only receiue: euen as the laſt will and teſtament of a man, is not for the teſtators, but for the heires commoditie.

The Couenant, albeit it be one in ſubſtance, yet is it diſtinguiſhed into the olde and new teſtament.

The old teſtament or couenant is that, which in types and ſhadowes prefigured Chriſt to come, and to be exhibited.

The new teſtament declareth Chriſt already come in the fleſh, and is apparently ſhewed in the Goſpell.

The Goſpel is that part of Gods word which containes a moſt worthy & welcome meſſage: namely, that mankind is fully redeemd by the blood of Ieſus Chriſt, the onely begotten Son of God, manifeſt in the fleſh, ſo that now for al ſuch as repent & beleeue in Chriſt Ieſus, there is prepared a full remiſſion of all their ſinnes, togither with ſaluation & life euerlaſting. Ioh. 3. 14. *As Moſes lifted vp the ſerpent in the wilderneſſe: ſo muſt the ſonne of man be lift vp.* v. 15. *That who ſo beleeueth in him, ſhould not periſh, but haue euerlaſting life.* Act. 10. 43. *To him alſo giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

The ende and vſe of the Goſpell is, firſt to manifeſt that righteouſneſſe in Chriſt, whereby the whole law is fully ſatisfied, and ſaluation attained. Secondly, it is the inſtrument, and, as it were, the conduit pipe of the holy Ghoſt, to faſhion and deriue faith into the ſoule: by which faith, they which beleeue, doe, as with an hand, apprehend Chriſts righteouſnes. Rom. 1. 16. *I am not aſhamed of the Goſpell of Chriſt, for it is the power of God to ſaluation to as many as beleeue, to the Iewe firſt, and then to* *the Grecian.* 17. *For the iuſtice of God is reuealed by it, from faith to faith.* Ioh.6.63. *It is the ſpirit which quickeneth, the fleſh profiteth no thing: the words which I ſpeake are ſpirit and life.* 1.Cor.1.21.*It pleaſed God by the fooliſhneſſe of preaching, to ſaue ſuch as beleeue.*

The Goſpell preached is, in the flouriſhing eſtate of Chriſts Church, that ordinary means to beget faith: but in the ruinous eſtate of the ſame, when as by apoſtaſie, the foundations thereof are ſhaken, and the cleere light of the word is darkned, then this word read or repeated, yea the very ſound thereof being but once heard, is by the aſſiſtance of Gods ſpirit, extraordinarily effectuall, to them whome God will haue called out of that great darkenes into his exceeding light. Rom.10.14.*How ſhall they call on him, in whome they haue not beleeued? and how ſhall they beleeue in him, of whome they haue not heard? and how ſhal they heare without a preacher?* Act.11.19.*And they which were ſcattered abroad becauſe of the affliction that aroſe about Steuen, walked throughout till they came to Phenice, & Cyprus, and Antiochia, preaching the word to no man, but to the Iewes onely.* 20. *Now ſome of them were men of Cyprus and Cyrene, which when they were come into Antiochia, ſpake vnto the Grecians and preached the Lord Ieſus.* 21. *And the hand of the Lord was with them, ſo that a great number beleeued, and turned vnto the Lord.* Ioh.4.28. *The woman then left her water-pot, and went her way into the citie, and ſaid to the men.* 29. *Come, and ſee a man which hath tolde me all things that euer I did: Is not he the Chriſt? then they went out of the citie, and came vnto him* 39. *Now many of the Samaritans beleeued in him, for the ſaying of the woman which teſtified, He hath told me all things that euer I did.* 41. *And many moe beleeued, becauſe of his owne word.* 42. *And they ſaid vnto the woman, now we beleeue not becauſe of thy ſaying: for wee haue heard him our ſelues, and know that this is indeede the Chriſt the Sauiour of the world.* Rom.10.18. *I demaund, haue they not heard? no doubt their ſound went out through al the earth, & their words into the ends of the world.* Thus we may ſee, how many of our fore-fathers, and anceſtours in the midſt of popery obtained eternal life. Reu.12.17.*The dragon was wroth with the woman, and went and made warre with the remnant of her ſeed, which kept the commaundements of God, and haue the teſtimonie of Ieſus Chriſt.* Roman.11.4.*What ſaith the Diuine Oracles? I haue reſerued to mee 7. thouſand men, which neuer bowed knee to Baal.*

CHAP. XXXII.

Of the Sacraments.

THus much of the preaching of the word: now followeth the appendants to the ſame: namely, the Sacraments.

A Sacrament is that, whereby Chriſt and his ſauing graces, are by certaine externall rites, ſignified, exhibited, and ſealed to a Chriſtian man. Roman. 4.11. *Hee receiued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of the faith which he had, when hee was vncircumciſed.* Gen.17.11. *Ye ſhall circumciſe the fore-skin of your fleſh, and it ſhall be a ſigne of the couenant betweene me and you.*

God alone is the author of a Sacrament, for the ſigne cannot confirme any thing at all, but by the conſent and promiſe of him, at whoſe hands the benefit promiſed muſt be receiued. Therefore God it is alone, which appointeth ſignes of grace, in whoſe alone power it is to beſtow grace.

And God did make a Sacrament, by the ſacramentall word, as Auguſtine witneſſeth, ſaying: *Let the word come to the element, and there is made a Sacrament.* The ſacramentall word, is the word of inſtitution, the which God after a ſeuerall manner, hath ſet downe in each Sacrament. Of this word there are two parts: the commaundement, and the promiſe. The commaundement is, by which Chriſt appointeth the adminiſtrations of the Sacraments, and the receiuing of the ſame. As in Baptiſme, *Goe into the world, baptizing them in the name, &c.* Mat. 28.19. In the Lords Supper. *Take, eate, drinke, doe ye this.* Math. 26.26. The promiſe is the other part of the inſtitution, wherby God ordained elements, that they might be inſtruments and ſeales of his Grace. As in Baptiſme, *I baptize thee in the name of the Father, of the Sonne, and of the holy Ghoſt.* In the Supper, *This is my body giuen for you*: and, *This is my blood of the new Teſtament.* Therefore this word in the adminiſtration of the Sacrament ought to be pronounced diſtinctly and aloud, yea, and as occaſion ſerueth, explaned alſo; to the ende, that all they to whome the commaundement and promiſe appertaineth, may know and vnderſtand the ſame. And hence it is very plaine, that the Miniſters impietie, doth not make a nullitie of the Sacrament, neither doth it any whit hinder a worthie receiuer: no more then the pietie of a good Miniſter can profit an vnworthie receiuer: becauſe all the efficacie and worthineſſe thereof, dependeth onely vpon Gods inſtitution, ſo be it that be obſerued.

The parts of a Sacrament are, the ſigne, and the thing of a Sacrament.

The ſigne, is either the matter ſenſible, or the action conuerſant about the ſame.

The matter ſenſible, is vſually called the ſigne.

The mutation of the ſigne, is not naturall, by changing the ſubſtance of the thing; but reſpectiue, that is, onely in regard of the vſe. For it is ſeuered from a common to an holy vſe: Therefore there is not any ſuch either force or efficacie of making vs holy, inherent, or tyed vnto the externall ſignes, as there is naturally bathes to purifie corrupt diſeaſes: but all ſuch efficacie is wholly appropriate to the holy ſpirit; yet ſo, as it is an inſeparable companion of true faith and repentance, and to ſuch as turne vnto the Lord, is, together with the ſigne, exhibited. Whence it commeth to paſſe, that by

Gods ordinance, a certaine ſignification of grace,and ſealing thereof agreeth to the ſigne.

The thing of the Sacrament,is either Chriſt and his graces which concerne our ſaluation, or the action conuerſant about Chriſt.

I ſay firſt Chriſt, and then his graces, becauſe no man receiueth grace from Chriſt,vnleſſe he be made truly partaker of his very body and blood; euen as no man can by right reape any fruite of the ground,whereof firſt he hath no iuſt title and intereſt.

The action about Chriſt is ſpirituall,and is either the action of God,or of faith.

The action of God,is either the offering,or the application of Chriſt and his graces to the faithfull.

The action of faith, is the conſideration, deſire, apprehenſion, and receiuing of Chriſt, in the lawfull vſe of the Sacrament.

Thus much of the parts of the Sacrament: now followeth the vnion of the parts.

This ſacramentall vnion, I. Is not naturall according to place: for there is no mutation of the ſigne into the thing ſigned; neither is the thing ſigned,either including in,or faſtned vpon the ſigne. But II. It is reſpectiue, becauſe there is a certaine agreement and proportion of the externall things with the internall,and of the actions of one with the actions of the other:wherby it commeth to paſſe,that the ſignes, as it were certaine viſible words incurring into the externall ſenſes, do by a certaine proportionable reſemblance draw a Chriſtian minde to the conſideration of the things ſignified,and to be applyed.

This mutuall, and, as I may ſay, ſacramentall relation, is the cauſe of ſo many figuratiue ſpeeches and Metonymies which are vſed: as when one thing in the Sacrament is put for another. As,

I. The ſigne is vſed for the thing ſignified. Ioh.6.51.*I am the liuing bread,which came down from heauen:if any eate this bread, he ſhall liue for euer,& the bread which I wil giue is my fleſh,which I will giue for the life of the world.* 1.Corinth.5.7. *Chriſt our Paſſeouer is ſacrificed for vs.* 1.Cor.10. 17.*We that are many, are one bread,and one bodie, becauſe we are all partakers of one bread.*

II. The name of the thing ſignified, is giuen to the ſigne:as, *The bread is Chriſts body, the cup is Chriſts blood.* 1.Cor.11.24. Mat.26.28. *Ye ſhall eate it* (namely the Lambe) *in haſt,for it is the Lords Paſſouer,* Exod.12.11.

III. The effect of the thing ſignified, is giuen to the ſigne, as circumciſion is a couenant,Gen.17.10.Act.7.8.*The cup is the new Teſtament in Chriſts blood.* Luk.22.20. *Baptiſme is the waſhing of the new birth.*Tit.3.5.

IV. That which properly belongeth to the ſigne is attributed to the thing ſignified. Deut.10.16.*Circumciſe the fore-skinne of your hearts.* Iohn 6.53.*Vnleſſe ye eate the fleſh of the ſonne of man, and drinke his blood, ye ſhall haue no life in you.*

The ende why a Sacrament was ordained, A is 1. for the better confirmation of our faith: for by it, as by certaine pledges giuen, God of his great mercie, doth as it were, binde himſelfe vnto vs.Now a Sacrament doth confirme our faith,not by any inherent or proper power it hath in it ſelfe,as hath a ſoueraigne medicine receiued by a patient,the which,whether a man ſleep or wake,confirmeth his ſtrength: but rather by reaſoning, and vſing the ſignes; when the holy Ghoſt ſhall frame in our hearts ſuch a concluſion as this:

All ſuch as are conuerted, rightly vſing the Sacraments,ſhall receiue Chriſt and his graces.

But I am conuerted,and either now do,or before haue rightly vſed the Sacraments;

Therefore I ſhall receiue Chriſt and his graces.

II. That it may bee a badge and note of B that profeſſion, by which the true Church of God is diſtinguiſhed from other congregations. III. That it might be a meanes to preſerue and ſpread abroad the doctrine of the Goſpell. IV. It serueth to binde the faithfull, that they doe continue both loyall and gratefull to their Lord God. V. It is the bond of mutuall amitie betwixt the faithfull.

How a Sacrament is neceſſary to ſaluation. The couenant of grace is abſolutely neceſſarie to ſaluation:for of neceſſitie a man muſt be within the couenant, and receiue Chriſt Ieſus the very ſubſtance thereof; or periſh eternally: but a Sacrament is not abſolutely neceſſarie,but only as it is a proppe and ſtay for faith to leane vpon.For it cannot entitle vs into the C inheritance of the ſonnes of God,as the couenant doth,but onely by reaſon of faith going before, it doth ſeale that which before was beſtowed vpon vs. As we ſee in humane contracts the bond ariſeth from the mutuall conſent of the parties; but the inſtrument or bill, & the ſetting to of the ſeale,they do not make, but rather confirme the bond mutually before made: the which mutuall conſent remaining firme,the contract ſtandeth ſtill in force, though the inſtrument or ſeale be wanting.

Therefore the want of a Sacrament doth not condemne,but the contempt is that which will condemne a man. The want of a Sacrament is, when we are iuſtly hindred from the receiuing of the ſame: as when one is preuen-D ted by death,or liueth in ſuch a place where he cannot receiue the Sacrament. And as for the neglect of a Sacrament,albeit,it be a very grieuous ſinne, yet it is ſuch an one, as for which he that is heartily penitent for the ſame, may well hope for pardon.

The holy vſe of a Sacrament is, when ſuch as are truly conuerted,do vſe thoſe rites which God hath preſcribed vnto the true ends of the Sacrament.Therfore 1.the reprobate,though God offer the whole Sacrament vnto them, yet they receiue the ſignes alone without the things ſignified by the ſignes:becauſe the ſigne without the right vſe thereof, is not a Sacrament to the receiuer of it. So Paul ſaith,Rom. 2.25.*Circumciſion verily is profitable if thou keepe*

The Sacramentall Vnion of the parts of Baptiſme.

- Externall baptiſme. The
  - Things ſenſible
    - Water.
  - Actions ſenſible of the
    - Miniſter, to waſh the vncleane bodie in the Name of the,&c.
      - Sprinkling or dipping in the water,&c.
      - Continuance in water.
      - Ariſing from water.
    - Receiuer to
      - Giue his body to bee waſhed.
      - Receiue that waſhing.

The vnion of the ſigne and the thing ſignified.

- Inward baptiſm.
  - Things ſpirituall
    - Chriſts blood, & figuratiuely all Chriſt.
  - Actions ſpirituall and inward.
    - Gods ſpirituall waſhing is regeneration.
      - 1. Remiſſion of ſinnes & imputation of Chriſts iuſtice.
        2. Mortification of ſinne by the force of Chriſts death.
      - The progreſſe & continuance in mortification.
      - Viuification and ſanctification through Chriſts reſurrection.
    - Receiuer.
      - To conſecrate himſelf to God, and to forſake fleſh, diuel, and world.
      - To feele the inward waſhing of the ſpirit.

Place this Table betwixt the Fol. 72. and 73.

the law: but if thou be a tranſgreſſour of the law, thy circumciſion is made vncircumciſion. And Auguſtin hath this ſaying, *If thou receiue it carnally, yet ceaſeth it not to be ſpirituall, though to thee it be not ſo.* II. The elect, as yet not conuerted to the Lord, do receiue in like maner the bare ſignes without the thing ſignified; yet ſo, as that Sacrament ſhall in them afterward haue his good effect. For the Sacrament receiued before a mans conuerſion, is afterward to the penitent both ratified, and becommeth profitable: and that vſe of the Sacrament which before was vtterly vnlawfull, doth then become very lawfull. III. The elect alreadie conuerted, doe to their ſaluation receiue, both the ſigne and the thing ſignified together; yet ſo, as that for their vnworthie receiuing thereof, the which commeth to paſſe by reaſon of their manifold infirmities, and relapſes into ſinne, they are ſubiect vnto temporall puniſhments.

The difference betwixt a Sacrament and a Sacrifice, is; in a Sacrament God beſtoweth his graces vpon vs: but in a ſacrifice, we returne vnto God faith and obedience.

There are many differences betwixt the Sacraments of the Old Teſtament, and theſe of the New. I. They were many; theſe but few. II. They pointed at Chriſt to come; theſe ſhew that he is come. III. They were appropriate vnto the poſterity of Abraham; but theſe are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptiſme.

THere are two Sacraments. 1. Cor. 10. 1. *I would not haue you ignorant, that all our Fathers were vnder the cloud, and all paſſed thorough the ſea.* 2. *And were all baptized vnto Moſes in the cloud, and in the ſea.* 3. *And did all eate the ſame ſpirituall meate,* 4. *And dranke all the ſame ſpirituall drinke: (for they dranke of the ſpirituall rocke that followed them, which rocke was Chriſt.)* Tertul. 4. booke contra Marcion. Auguſt. de Symbol. ad Catechum. 4. booke. 6. chap.

The firſt Sacrament is that, whereby Chriſtians are initiated, and admitted into the Church of God: and this is Baptiſme.

The ſecond Sacrament, whereby they are perpetually preſerued and nouriſhed in the ſame church, is the Lords Supper.

Baptiſme, is a Sacrament, by which ſuch as are within the couenant, are waſhed with water, in the name of the Father, the Son, & the holy Ghoſt, that being thus engraffed into Chriſt, they may haue perpetuall fellowſhip with him. Math. 28. 19. *Go, teach all nations, baptizing them in the name of the Father, the Sonne, & the holy Ghoſt,* Mar. 16. 16. *Hee that beleeueth & is baptiſed, ſhalbe ſaued: hee that beleeueth not, ſhal be condemned.* 1. Cor. 1. 13. *Is Chriſt deuided? was Paul crucified for you? either were ye baptized into the name of Paul?* 14. *I thanke God, I baptized* A *none of you but Criſpus and Gaius.* 15. *Leaſt any ſhould ſay, I had baptized into mine owne name.*

Within the couenant are all the ſeede of Abraham, or the ſeede of the faithfull. Theſe are either of riper yeares, or infants.

Thoſe of riper yeares, are all ſuch as adioyning themſelues to the viſible Church, doe both teſtifie their repentance of their ſinnes, & hold the foundations of religion, taught in the ſame Church, Math. 3. 6. *And they were baptized of him in Iorden, confeſſing their ſinnes.* Act. 8. 36. *As they went they came to a water, then the Eunuch ſaid, See, here is water, what hindreth me to be baptized?* 37. *Then Philip ſaid, If thou beleeue with all thine heart, thou maieſt: he ſaid, I be-* B *leeue that Ieſus Chriſt is the Sonne of God.* 38. *And they went downe into the water, both Philip & the Eunuch, and he baptized him.* Exod. 12. 48. *If a ſtranger dwel with thee, & wil obſerue the Paſſeouer of the Lord, let him circumciſe all the males that belong vnto him, and then let him come and obſerue it, and then hee ſhall bee as one that is borne in the land: for none vncircumciſed perſon ſhall eate thereof.*

Infants within the Couenant, are ſuch, as haue one at the leaſt of their parents faithfull: 1. Cor. 7. 14. *The vnbeleeuing husband is ſanctified by the wife, & the vnbeleeuing wife is ſanctified by the husband, els were your children vncleane, but now they are holy.* Rom. 11. 16. *If the firſt fruits be holy, ſo is the whole lumpe: & if the roote be* C *holy, ſo are the branches.* Gen. 17. 7. *I will eſtabliſh my couenant between me & thee, & thy ſeede after thee, in their generation for an euerlaſting couenant, to be God vnto thee, and thy ſeede after thee.* 13. *He that is borne in thine houſe, and he that is bought with mony, muſt needes be circumciſed: ſo my couenant ſhall be in your fleſh, for an euerlaſting couenãt.* Act. 16. 31. *They ſaid, beleeue in the Lord Ieſus, and thou ſhalt bee ſaued, and thy whole houſhold.*

Queſt. How are the children of faithfull parents in the couenant.

Anſ. Holy parents are two waies to be conſidered. Firſt, as they were the ſonnes of the firſt Adam, and ſo are as yet partly carnall: In this eſtate they in like ſort doe beget their ſonnes the children of wrath. For the father begetteth a ſonne, not as he is a good man, but D ſimply as a man; and therfore beeing impure, he muſt needs beget that which is impure. Secondly, wee muſt conſider the parents as they are the ſonnes of God, engraffed into the ſecond Adam: In this eſtate though they cannot deriue faith vnto their poſterity, (for the ſonnes of God are not made ſuch by naturall generation, but by the Adoption of God the Father) yet may they beleeue both for themſelues and others, according to the tenour of the couenant of grace: as Adam did ſin both for himſelfe and others: and as Parents in bargaines do couenant both for themſelues and their heires after them. Hence it is that Paul ſaith, 1. Cor. 7. 14. that the parents are like *vnto the firſt fruits which ſanctifie the whole lump.* So then, the faith of the Parents maketh thoſe

A their children to be accounted in the couenant, which by reaſon of their age doe not yet actually beleeue.

To be baptized into the name of the Father, &c. is by the receit of the outward ſigne of waſhing, to be made one of Gods family, which is his Church, & to bee partaker of the priuiledges thereof. Gen. 48. 16. *The angell which hath deliuered me from all euill., bleſſe the children, and let my name be named vpon them, and the name of my father, Abraham and Izhak, that they may grow as fiſh into multitude, in the middeſt of the earth.* Eſa. 4. 1. *In that day ſhall ſeauen women take hold of one man, ſaying, We will eate our owne bread, & we wil weare our owne garments: onely let vs be called by thy name, & take away our reproch.*

B By this it is manifeſt, that in this waſhing of Baptiſme, there is propounded and ſealed a marueilous ſolemne couenant and contract: firſt, of God with the baptized; that God the Father vouchſafeth to receiue him into fauour, the Sonne to redeeme him, the holy Ghoſt to purifie & regenerate him: ſecondly, of the baptized with God; who promiſeth to acknowledge, inuocate, and worſhippe none other God, but the true Iehouah, which is the Father, Sonne, and holy Ghoſt.

The externall and viſible matter of baptiſme, is water: for the Miniſter may not baptiſe with any other liquour, but onely with naturall water.

This was the iudgement of the Primitiue C Church. For when as a *certaine miniſter, for want of water, tooke ſand, and baptized one with that: the partie thus beſanded, was further baptized, the former beeing eſteemed of none effect.* Niceph. hiſtor. 3. booke, 33. chapter.

The external forme of baptiſme, is the Miniſters waſhing of the baptized, according to the preſcript rule of Gods word.

The auncient cuſtome of baptizing, was to dippe, and, as it were, to diue all the body of the baptized in the water, as may appeare in Paul, Rom. 6. and the Councels of Laodicea, and Neocæſarea: but now eſpecially in cold countries, the Church vſeth only to ſprinckle the baptized, by reaſon of childrens weaknes: for very few of ripe yeares are now adaies baptized. We neede not much to maruaile at this alteration, ſeeing charitie and neceſſity may D diſpence with ceremonies, and mitigate in equitie the ſharpenes of them.

The Sacramentall vnion of the parts of baptiſme, is on this ſort.

The element of water whereby the vncleannes of the body is purified, by a moſt conuenient proportion ſhadoweth out the blood of Chriſt, and by the figure Synechdoche, taking the part for the whole Chriſt. 1. Ioh. 1. 7. *And the blood of Ieſus Chriſt clenſeth vs frō al ſin.*

The action of the Miniſter, is his waſhing of the party baptized with the Element of water. This ſealeth and confirmeth a double action of God. I. the ingraffing or incorporating of the partie baptized into Chriſt. Gal. 3. 27. *As many as are baptized into Chriſt, haue put on Chriſt.* 1. Cor. 12. 13. *By one ſpirit we are all baptized into one body.* II. Our ſpirituall regeneration. Tit. 3. 5. *Not by the workes of righteouſneſſe, which we had done, but according to his mercy he ſaued vs, by the waſhing of the new birth, and the renewing of the holy Ghoſt.*

Of waſhing, there be three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the ſprinkling of water, doth ratifie, I. the ſhedding of the blood of Chriſt for the remiſſion of all our ſinnes, & the imputation of his righteouſneſſe. Act. 22. 16. *Ariſe and be baptized, and waſh away thy ſins in calling on the name of the Lord.* 1. Cor. 6. 11. *And ſuch were ſome of you, but ye are waſhed, but yee are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* II. The mortification of ſinne by the power of Chriſts death. Rom. 6. 3. *Know ye not, that all wee which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death?* 6, 7. *Know this, that our old man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne: for he that is dead is freed from ſinne.*

The continuance in the water, noteth the buriall of ſinne; namely, a continuall increaſe of mortification by the power both of Chriſt his death and buriall. Rom. 6. 4. *We are buried then with him by baptiſme into his death.*

The comming out of the water, doth confirme our ſpirituall viuification to newneſſe of life in all holineſſe and iuſtice, the which we attaine vnto by the power of Chriſts reſurrection. Rom. 6. 4. *Like as Chriſt was raiſed vp from the dead by the glory of the Father: ſo we alſo ſhould walke in newneſſe of life.* 5. *for if vve be graffed vvith him to the ſimilitude of his death, euen ſo ſhall vve be to the ſimilitude of his reſurrection.*

The action of the party to be baptized, is two-fold.

The firſt, is to offer himſelfe to be baptized before the miniſter, and that in the preſence of the congregation. This ſignifieth that he doth conſecrate himſelfe vnto the Lord, and that he vtterly renoūceth the fleſh, the world, and the diuell. 1. Pet. 3. 21. *To the vvhich alſo the figure vvhich novv ſaueth vs, euen baptiſme agreeth, (not the putting avvay of the filth of the fleſh, but in that a good conſcience maketh requeſt vnto God) by the reſurrection of Ieſus Chriſt.*

The ſecond, is to receiue the external waſhing by water: this ſignifieth, that the party baptized doth receiue the internall waſhing, which is by the blood of Chriſt, or at the leaſt, that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once only borne; ſo is it in ſpirituall regeneration. Therfore they that are baptized of a miniſter, which is an heretike, not yet degraded from that calling, (if the externall forme of adminiſtration be obſerued) muſt not be baptized againe of the Church of God; eſpecially, if after bap-

The Sacramentall relation, which is in the *Lords Supper, is on this manner.*

	Things ſenſible	1. Bread. 2. Wine.		1. The bodie 2. The blood } of Chriſt.	Things ſpirituall	
The ſenſible and externall actions.	Miniſter to	Take bread and wine in his hands.	*The vnion of the ſigne and the thing ſignified.*	To ſeale Chriſt, to beare the office of a Mediatour, Ioh. 6. 27.	God.	The ſpirituall and internall actions.
		Conſecrate the bread & wine by repeating the promiſe, & prayers made for that ende.		To ſend Chriſt to bee a Mediatour, for which hee was ſealed from all eternitie.		
		breake bread and powre out wine.		The execrable paſſion of Chriſt, and effuſion of his blood.		
		Giue the bread and wine into the receiuers hands.		To offer Chriſt to all, euen to the hypocrites, but to giue him onely to the true Chriſtians.		
	Chriſtian receiuer to	Take the bread and cup in his hand.		To apprehend Chriſt by faith.	The chriſtian receiuer.	
		Eate the bread and drinke the wine, for the nouriſhment of his body.		To apply Chriſt vnto him, that the true vnion & communion with Chriſt may be increaſed.		

Place this Table betweene fol. 74. and 75.

tiſme they haue beene made partakers of the Lords ſupper: onely they ought to bee inſtructed in the true faith. Euſeb. Eccleſ. hiſt. lib. 7. cap. 8. ſaith, *There was with vs an auncient profeſſour of the faith, yea, before I was created Biſhop, nay, before my predeceſſour Heraclas: who when hee was preſent at the baptiſme of ſome, & heard what queſtions they were asked, and what anſwer they returned, forthwith came weeping vnto me, and humbling himſelfe before mee, confeſſed that he was baptized by an heretike: yet in regard of that adminiſtration which he ſaw in our Church, hee accounted that no baptiſme, in that the confeſſion there vſed, was fraught with blaſphemies. This alſo he added, that he was for this offence ſo ſore grieued, that he durſt not ſo much as lift vp his eies to heauen: wherefore he moſt earneſtly beſought me, that he might be clenſed and purified with the baptiſme of our Church, & ſo receiue the grace of the H. Ghoſt. The which notwithſtanding, I durſt not preſume to adminiſter, but ſaid, it was ſufficient for him that he had bin ſo long a profeſſour amongſt vs, and that at the receit of the Lords ſupper, he anſwered, Amen: theſe things I told him were of force enough to purge him. And therefore I adiuiſed him, to reſt himſelfe in his former faith and conſcience alreadie ſufficiently purified, eſpecially in that he ſo long was partaker with vs in the Sacraments.* Auguſt. lib. 3. cap. 2. contra. Petil. literas.

The right vſe of baptiſme is this. When inwardly in thine heart thou ſenſibly feeleſt, that through the heat of concupiſcence, thou art mooued to commit ſome ſinne, then begin to haue ſome holy meditation of that ſolemne vow, which thou didſt make to God in baptiſme.

Againe, if through infirmtie, thou falleſt once or often into ſome ſinne, ſtill haue recourſe vnto baptiſme, that there thou maieſt receiue courage to thy ſoule. For although baptiſme be but once onely adminiſtred, yet that once teſtifieth that all mans ſinnes paſt, preſent, and to come, are waſhed away. 1. Pet. 3.21. Eph. 5.25,26,27. Therefore baptiſme may be truly termed the Sacrament of repentance, and as it were, a board to ſwimme vpon, when a man ſhall feare the ſhip-wracke of his ſoule. Mark. 1.4. 1. Tim. 1.19. Rom. 6. verſ. 4.6.

Laſt of all, ſee thou neuer reſt, till ſuch time as thou haue a feeling of that renewing power ſignified in baptiſme: namely, the power of Chriſts death mortifying ſinne, and the vertue of his reſurrection, in the renouation of the ſpirit.

CHAP. XXXIV.

Of the Lords Supper.

THe Lords Supper is a Sacrament, wherewith in the ſignes of bread and wine, ſuch as are engraffed into Chriſt, are in him daily, in a ſpirituall manner, nouriſhed to eternall life. 1 Cor. 11. 23. 24, 25. Rom. 6. 5.

A The proportion of the parts of the Lords Supper, is on this wiſe.

The Elements of bread and wine, are ſignes and ſeales of the bodie and blood of Chriſt.

The action of the Miniſter, is a note of Gods action.

The Miniſters action is foure-fold.

The firſt, is his taking the bread and wine in his owne hands: this doth ſeale the action of God the Father, by which he from all eternitie, did ſeparate and elect his Sonne, to performe the dutie of a Mediatour betwixt God and man. Ioh. 6. 27. *For him hath the Father ſealed.*

The ſecond, is his bleſſing of it, whereby he, B by the recitall of the promiſes, & prayers conceiued to that end, doth actually ſeparate the bread and wine receiued from their common vnto an holy vſe. This doth ſeale that action of God, by which he did in the fulnes of time, ſend Chriſt to performe the office of a Mediator, vnto the which he was fore-ordained.

The third, is the breaking of the bread, and powring out of the wine; this doth ſeale the paſſion of Chriſt, by which he, verily vpon the croſſe was, both in ſoule and bodie, bruiſed for our tranſgreſſions.

The fourth, is his diſtributing of the bread and wine into the hands of the communicants. This ſealeth the action of God, offering Chriſt vnto all, yea, to the hypocrites: but giuing him C indeede vnto the faithfull, for the daily increaſe of their faith, and repentance.

The action of the receiuer, is double.

The firſt, is his taking the bread and wine in his hand. This ſealeth a ſpirituall action of the receiuer, namely, his apprehenſion of Chriſt by the hand of faith. Ioh. 1. 12.

The ſecond, is his eating of the bread, and drinking of the wine, to the nouriſhment of his bodie. This ſealeth his application of Chriſt by faith, that the feeling of his true vnion and communion with Chriſt may daily be increaſed. 1. Cor. 10. 16. *The cuppe of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the bread which wee breake, is it not the communion of the bodie of Chriſt?*

That doctrine of tranſubſtantiation, which D teacheth, that the bread is turned into the very bodie of Chriſt, & the wine into his blood, is a very fable: the reaſons why, are theſe: I. In the firſt inſtitution of the Supper, which was before Chriſt his paſſion, the bodie of Chriſt was then eaten as already crucified: Now, how the body of Chriſt crucified ſhould after a corporall manner be eaten, he himſelfe being not as yet crucified, it is impoſſible to imagine. II. The bread after the conſecration, is diſtributed into parts: but the whole body of Chriſt is receiued of euery ſingular communicant. III. The bread is the *communion* of Chriſts body: therefore not his very body. IV. By this meanes the bodie of Chriſt ſhould not onely be made of the ſubſtance of the virgin Mary, but alſo of the bakers bread. V. Let the bread and wine be kept for a time, and the bread will mould, and the wine turne to vineger after the conſecration; by which we may conclude, that there did remaine the ſubſtance of bread and wine. VI. This opinion quite ouerthroweth the ſacramentall vnion, namely, the proportion which is betwixt the ſigne and the thing ſignified.

The like may be ſaid of the Lutherans conſubſtantiatiō, wherby they beare men in hand that there is a coexiſtence, by which the bodie of Chriſt, is either in, or with, or vnder the bread. Againſt this, theſe reaſons may ſuffice: I. The whole action of the Supper is done in remembrance of Chriſt: now what need that, if the body of Chriſt were really preſent? II. Act. 3. 21. *Whom the heauens muſt containe, vntill the time that all things muſt be reſtored.* III. This is an eſſentiall propertie of euery magnitude, and therefore of the body of Chriſt, to be in one place, and circumſcribed or compaſſed of one place. IV. If that Chriſts body were eaten corporally, then ſhould the wicked as well as the faithful be partakers of the fleſh of Chriſt: but to eate his fleſh, is to beleeue in him, & to haue eternall life. V. It were very abſurd to thinke, that Chriſt ſitting amongſt his Diſciples, did with his owne hands take his own bodie, & giue it wholly to each of his Diſciples.

Such as will in an holy ſort prepare thēſelues to celebrate the Lords Supper, muſt haue;

Firſt, a knowledge of God and of mans fall, and of the promiſed reſtauration into the couenant by Chriſt. 1. Cor. 11. 26. *So often as ye ſhall eate this bread, and drinke of this cuppe, ye ſhew the death of the Lord till he come.* 29. *And diſcerne his bodie.*

Secondly, true faith in Chriſt: for euery man receiueth ſo much, as he beleeueth he receiueth. Heb. 4. 2. *For vnto vs was the Goſpell preached, as alſo vnto them: but the word that they heard, profited not them, becauſe it was not mixed with faith in thoſe that heard it.* Furthermore, true repentance of their ſinnes. Eſa. 66. 3. *He that killeth a bullocke, is as if he ſlue a man: he that ſacrificeth a ſheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines blood: he that remembreth incenſe, as if he bleſſed an idol: yea, they haue choſen their owne waies, and their ſoule delighteth in their abominations.* Pſal. 26. 6. *I waſh mine hands in innocencie, O Lord, and ſo come before thine altar.*

Thirdly, renued faith and repentance, for daily and new ſins committed vpon infirmity: becauſe euery new ſinne requireth a new act, both of repentance and faith: and this renouation muſt be ſeene by our reconciliation of our ſelues to our neighbours, for iniuries and wrongs. Math. 5. 22. *If thou bring thy gift to the altar, and there remembreſt thy brother hath ought againſt thee.* 24. *Leaue thy gift before the altar, and goe, firſt be reconciled to thy brother, then come and offer thy gift.* If thou canſt come furniſhed with theſe things, abſtaine not from the Lords table, by reaſon of thy many infirmities.

A If beeing thus prepared, thou feeleſt that thou haſt a corrupt & rebellious heart, know this: that then thou art well diſpoſed to the Lords table, when thou art liuely touched with a ſenſe of thy crooked diſpoſition. Luk. 4. 18. *The ſpirit of the Lord is vpon mee, becauſe hee hath annointed me, that I ſhould preach the Goſpell to the poore: he hath ſent me, that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues, & recouering of ſight to the blind, that I ſhould ſet at liberty them that are bruiſed.* Math. 15. 24. *Hee anſwered & ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael.* The Lords Supper is a medicine to the diſeaſed and languiſhing ſoule: and therefore men muſt as well B ſeeke to purifie and heale their hearts in it, as to bring pure and ſound hearts vnto it.

If thou feele in thy ſelfe ſome great defect and want of faith, pray vnto God earneſtly, that he will vouchſafe to increaſe it. Mark. 9. 24. *The father of the child crying with teares, ſaid, Lord, I beleeue, helpe mine vnbeleefe.*

If thou canſt not doe this thy ſelfe, vſe the aide of the faithfull, which may by their faith carrie thee, as men did the ſicke of the palſie vpon their ſhoulders, and laide him before Chriſt. Mark. 2. 3.

If thou come not furniſhed on this manner to the Lords table, thou ſhalt be adiudged guilty of the body & blood of Chriſt: as he is guiltie of high treaſon, who doth counterfeit or clip the Princes coine. 1. Cor. 11. 27. *He that* C *eateth this bread, & drinketh this cuppe vnworthily, ſhall bee guilty of the body and blood of Chriſt.*

But ſuch as feele not themſelues penitent, they neither can come to the Lords table without repentance, leaſt they eate & drinke their own damnation, neither muſt they defer repentance, by which they may come, leaſt they procure to themſelues finall deſtruction.

CHAP. XXXV.

Of the degrees of executing Gods decree of Election.

WE haue hitherto declared the outward meanes, whereby Gods decree of election is executed. Now follow the degrees of executing the ſame.

The degrees are in number two. The loue D of God, and the declaration of his loue. Eph. 1. 6. *To the praiſe of the glorie of his grace, wherewith he hath made vs accepted in his blood.* 9. *And hath opened vnto vs the myſterie of his will, according to his good pleaſure, which he hath purpoſed in him.*

Gods loue is that, whereby God doth freely loue all ſuch as are choſen in Chriſt Ieſus, though in themſelues altogether corrupt. 1. Ioh. 4. 19. *Wee loued him becauſe he loued vs firſt.* Rom. 5. 8. *God ſetteth out his loue towards vs, ſeeing that, while we were yet ſinners, Chriſt died for vs.* 10. *For if when we were enemies, we were reconciled to God by the death of his ſonne, much more we being reconciled ſhall be ſaued by his life.*

The declaration of Gods loue is two-fold. The firſt, towards infants elected to ſaluation:

he ſecond,towards men of riper yeares.
The declaration of Gods loue towards In-
ants,is on this manner:
Infants alreadie elected, albeit they in the
wombe of their mother before they were
borne,or preſently after,depart this life,they,
I ſay, being after a ſecret & vnſpeakable man-
ner by Gods ſpirit engraffed into Chriſt, ob-
aine eternall ſaluation. 1.Cor.12.13. *By one*
pirit we are all baptized into one bodie, whether
ewes, or Grecians, bond,or free,and haue beene all
made to drinke into one ſpirit. Luk.1.35. *The An-*
ell anſwered, and ſaid vnto her. The holy Ghoſt
hall come vpon thee,and the power of the moſt High
hall ouerſhadow thee:therefore alſo that holy thing
which ſhall be borne of thee,ſhall be called the ſonne
f God. 41. *And it came to paſſe, as Elizabeth*
heard the ſalutation of Marie, the babe ſprang in
her bellie, and Elizabeth was filled with the holy
Ghoſt. 64. *And his mouth was opened immediatly,*
& his tongue looſed, and he ſpake and praiſed God.
80. *And the child grew, and waxed ſtrong in ſpirit.*
Ier.1.5. *Before I formed thee in the wombe,I knew*
hee, and before thou cameſt out of the wombe, I
anctified thee.
I call the manner of Infants ſaluation ſecret
nd vnſpeakable, becauſe I.they want actuall
aith to receiue Chriſt:for actual faith neceſſa-
ily preſuppoſeth a knowledge of Gods free
romiſe,the which he that beleeueth,doth ap-
ly vnto himſelfe:but this,infants cannot any
aies poſſibly performe. And ſurely,if infants
hould haue faith actually, they generally ei-
her looſe it when they come to mens eſtate,
r at leaſt ſhew no ſignes thereof, neither of
which could be true, if before they had recei-
ed actuall faith. Nay,wee ſee that in thoſe of
iper yeares, there are not ſo much as the ſha-
lowes or ſparks of faith to be ſeene, before
hey be called by the preaching of the Goſ-
el.II. Infants are ſaid to be regenerated one-
y in regard of their internall qualities and in-
linations, not in regard of any motions, or
ctions of the minde, will, or affections. And
herefore they want thoſe terrours of conſci-
nce,which come before repentance, as occa-
ions thereof, in ſuch as are of riper yeares of
iſcretion. Againe, they are not troubled with
hat conflict and combate betwixt the fleſh &
he ſpirit, wherewith thoſe faithfull ones that
re of more yeares are marueilouſly exerciſed.

CHAP. XXXVI.

Concerning the firſt degree of the declara-
tion of Gods loue.

THe declaration of Gods loue, in thoſe of
yeares of diſcretion,hath eſpecially foure
egrees.Rom.8.30.1.Cor.1.30.
The firſt degree,is an effectual calling,wher-
y a ſinner beeing ſeuered from the world, is
ntertained into Gods family,Eph.2.17. *And*
ame,and preached peace vnto you, which were a
arre off, and to them that were neere. 19. *Now*
A *therefore yee are no more ſtrangers and forrainers,*
but citizens with the Saints, and of the houſhold of
God.
Of this there be two parts. The firſt is *Electi-*
on, which is a ſeparation of a ſinner from the
curſed eſtate of all mankinde. Ioh.15.19. *If ye*
were of the world,the world would loue his own:but
becauſe ye are not of the world, but I haue choſen
you out of the world,therefore the world hateth you.
The ſecond, is the reciprocall donation or
free gift of God the Father, whereby he be-
ſtoweth the ſinfull man to bee ſaued vpon
Chriſt,and Chriſt againe actually & moſt effe-
ctually vpon that ſinfull man: ſo that he may
boldly ſay this thing, namely Chriſt, both
God and man,is mine,and I for my benefit &
B vſe enioy the ſame. The like we ſee in wed-
locke: The husband ſaith, this woman is my
wife, whome her parents haue giuen vnto me,
ſo that,ſhe being fully mine, I may both haue
her,and gouerne her: Againe,the woman may
ſay, this man is mine husband, who hath be-
ſtowed himſelfe vpon me, & doth cheriſh me
as his wife. Rom. 8.32. *He ſpared not his owne*
ſonne,but gaue him for vs. Eſa.9.6. *Vnto vs a childe*
is borne,& vnto vs a ſonne is giuen. Ioh.17.2. *Thou*
haſt giuen him power vpon all fleſh, that hee ſhould
giue eternall life to all them whome thou haſt giuen
him. 6. *I haue declared thy name to the men which*
thou gaueſt me out of the world:thine they were, &
thou gaueſt them me, and they kept thy word. 7.
Now they know that al things whatſoeuer thou haſt
C *giuen me, are of thee.* Ioh.10.29. *My father, which*
gaue them me, is greater then all, and none is able to
take them out of my fathers hands.
Hence commeth that admirable vnion, or
coniunction, which is the ingraffing of ſuch as
are to bee ſaued, into Chriſt, & their growing
vp togither with him: ſo that after a peculiar
manner, Chriſt is made the head, & euery re-
pentant ſinner, a member of his myſticall bo-
dy. Ioh.17.20. *I pray not for theſe alone, but for*
them alſo which ſhall beleeue in me, through their
word. 21. *That they all may be one, as thou, O fa-*
ther, art in mee, & I in thee: euen that they may be
alſo one in vs. Eph.5.30. *We are members of his bo-*
dy, of his fleſh, and of his bones. Ioh.15.1. *I am that*
true vine, and my father is the husbandman, 2. *E-*
uery branch that beareth not fruit in me, he taketh
away: and euery one that beareth fruit, he purgeth
D *it, that it may bring forth more fruit.* Eph.2.20.
Built vpon the foundation of the Prophets and Apo-
ſtles, whoſe corner ſtone is Ieſus Chriſt. 21. *In whom*
all the building coupled togither, groweth vnto an
holy tēple in the Lord. 22. *In whom ye are alſo built*
togither, to bee the habitation of God by the ſpirit.
This, albeit it be a moſt neere and reall vni-
on, yet we muſt not thinke, that it is, by tou-
ching, mixture, or, as it were, by ſoldring of one
ſoule with another, neither by a bare agree-
ment of the ſoules among themſelues: but by
the communion and operation of the ſame
ſpirit, which beeing by nature infinite, is of
ſufficient abilitie to conioyne thoſe things to-
gither, which are of themſelues farre diſtant

from each other: the like wee ſee in the ſoule of man, which conioyneth the head with the foote. Eph. 2. 22. 2. Pet. 1. 4. *Whereby moſt great & pretious promiſes are giuen vnto vs, that by them ye ſhould bee partakers of the Godly nature, in that ye flie the corruption, which is in the world through luſt.* Phil. 2. 1. *If there be any conſolatiō in Chriſt, if any cōfort of loue, if any fellowſhip of the ſpirit, &c.*

The things vnited. In this vniō not our ſoule alone is vnited with Chriſts ſoule, or our fleſh with his fleſh: but the whole perſon of euery faithfull mā, is verily cōioyned with the whole perſon of our Sauiour Chriſt God and man.

The manner of their vnion is this. A faithfull man firſt of all and immediately is vnited to the fleſh, or humane nature of Chriſt, and afterward by reaſon of the humanity, to the *Word* it ſelfe.or diuine nature. For ſaluation & life dependeth on that fulneſſe of the godhead which is in Chriſt, yet it is not communicated vnto vs, but in the fleſh, and by the fleſh of Chriſt. Ioh. 6. 53. *Except ye eate the fleſh, and drinke the blood of the Sonne of man, yee haue no life in you. 56. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.*

The bond of this vnion. This vnion is made by the ſpirit of God applying Chriſt vnto vs: and on our parts by faith receiuing Chriſt Ieſus offered vnto vs. And for this cauſe it is termed a ſpirituall vnion,

Chriſt, becauſe he is the head of the faithful, is to bee conſidered as a publike man ſuſtaining the perſon of all the elect. Hence is it that the faithfull are ſaid to be crucified with Chriſt, and with him to die, and to be buried. Rom. 6. 4, 5, 6. to be quickned. Eph. 2. 5. to be raiſed vp and placed in heauen. v. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithfull, but becauſe they are accepted of God certenly to haue done all theſe things in Chriſt: euen as in Adam's firſt ſin all his poſterity afterward was tainted of ſinne,

A member of Chriſt is diuerſly diſtinguiſhed: and it is ſo either before men, or God.

Before men they are the members of Chriſt, who outwardly profeſſing the faith, are charitably reputed by the Church as true mēbers. But ſuch deceiuing at length, both themſelues and the Church, may be reprobates: and therfore in Gods preſence they are no more true members, then are the noxious humors in mans body, or a wooddē leg or other ioynt cūningly faſtened to another part of the body.

Againe, members before God, are ſuch, as either are decreed to be ſo, or actually are ſo alreadie.

Such as are decreed to be ſo, are they, who being elect frō al eternitie, are either as yet not borne, or not called. Ioh. 10. 16. *Other ſheep haue I, which are not of this fold: them alſo muſt I bring.*

Actuall members of Chriſt, are either liuing or dying members.

An actuall liuing member of Chriſt is euery one elected, which being engraffed by faith, and the ſpirit into Chriſt, doth feele and ſhew forth the power of Chriſt in him.

An actual dying or decaying member, is euery one truly engraffed into Chriſt, who hath no feeling of the power and efficacie of the quickening ſpirit in him. He is like vnto a benummed legge without ſenſe, which indeed is a part of mans body, & yet receiueth no nouriſhmēt: ſuch are thoſe faithleſſe ones, who for a time doe faint and are ouercome vnder the heauy burden of tentations, & their ſins: ſuch are alſo thoſe excommunicate perſōs, who in regard of their engraffing are true members, howſoeuer in regard of the externall cōmunion with the Church, and efficacie of the ſpirit, they are not members, till ſuch time, as they being touched with repentance, doe begin as it were, to liue againe.

God executeth this effectuall calling by certaine meanes,

The firſt, is the ſauing hearing of the word of (a) God, which is, when the ſaid word outwardly is preached, to ſuch an one as is both dead in his ſinnes, and doth not ſo much as dreame of his ſaluation. (b) And firſt of al, the Law ſhewing a man his ſin, & the puniſhment thereof, which is eternall death: afterward the Goſpell, ſhewing ſaluation by Chriſt Ieſus, to ſuch as beleeue. (c) And inwardly the eyes of the mind are enlightened, (d) the heart & eares opened, that he may ſee, heare, and vnderſtand the preaching of the word of God. (a) Ezech. 16. 6. *When I paſſed by thee, I ſaw thee polluted in thine owne blood, and ſaid vnto thee, when thou waſt in thy blood, thou ſhalt liue.* Eſa. 55. 1. *Ho, euery one that thirſteth, come ye to the waters, & ye that haue no ſiluer, come buy, & eate: come I ſay, & buy wine and milke without ſiluer, and without money.* Ioh. 1. 12. *As many as receiued him, to them he gaue this priuiledge, that they ſhould become the ſonnes of God: namely, to them which beleeued in his name,* (b) Rom. 7. 7. *I knew not ſinne, but by the law: for I had not knowne luſt, except the law had ſaid, Thou ſhalt not luſt.* (c) 1. Ioh. 2. 27. *But the annointing which ye receiued of him, dwelleth in you: & ye need not that any man teach you: but as the ſame annointing teacheth you of all things, and is true, and is not lying, & as it is taught you, ye ſhal abide in him.* (d) Act. 16. 14. *A certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, a worſhipper of God, heard vs, whoſe heart God opened, that ſhee attended to the things that Paul ſpake.* Pſal. 40. 6. *Thou art not delighted with ſacrifice & burnt offerings, but mine eares haſt thou opened.* Ioh. 6. 44. *No man can come vnto me, except the Father which hath ſent me, draw him: and I will raiſe him vp at the laſt day.* Eſa. 54. 6. *The Lord hath called thee, being as a woman forſakē, and as a young wife, when thou waſt refuſed, ſaith the Lord.*

The ſecond, is the mollifying of the heart, the which muſt be bruiſed in peeces, that it may be fit to receiue Gods ſauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I wil put a new ſpirit within their bowels: and I will take the ſtonie heart out of their bodies, and I will giue them an heart of fleſh.*

There are for the bruiſing of this ſtony heart, foure principall hammers. The firſt, is the knowledge of the Law of God. The ſecond, is the knowledge of ſinne, both original and actuall, and what puniſhment is due vnto them. The third, is compunction, or pricking of the heart, namely, a ſenſe and feeling of the wrath of God for the ſame ſinnes. The fourth, is an holy deſperation of a mans own power, in the obtaining of eternall life. Act.2.37. *When they heard theſe things, they were pricked in heart, and ſaid vnto Peter, and the reſt of the Apoſtles, Men and brethren, what ſhall we doe?* 38. *Peter ſaid vnto them, Repent and be baptized euery one of you in the name of Ieſus for the remiſſion of ſinnes, and ye ſhall receiue the gift of the holy Ghoſt.* Luk.15.17. *Then he came to himſelfe, and ſaid, How many hired ſeruants at my fathers haue bread enough, and I dy for hunger?* 18. *I will riſe and goe to my father, and ſay vnto him, Father, I haue ſinned againſt heauen, and before thee,* 19. *And am no more worthy to bee called thy ſonne: make me as one of thy hired ſeruants, &c.* Mat.15.24. *He anſwered, and ſaid, I am not ſent, but to the loſt ſheepe of Iſrael.*

The third, is faith, which is a miraculous and ſupernaturall facultie of the heart, apprehending Chriſt Ieſus beeing applyed by the operation of the holy Ghoſt, and receiuing him to it ſelfe. Ioh.1.12.6.35. *Ieſus ſaid vnto them, I am the bread of life, he that commeth vnto me ſhall neuer hunger: and he that beleeueth in me, ſhall neuer thirſt.* Rom.6.30. *What ſhall we ſay then? the Gentiles which follow not righteouſneſſe, haue attained vnto righteouſneſſe, euen the righteouſnes which is of faith.*

Chriſt is receiued, when euery ſeuerall perſon doth particularly applie vnto himſelfe, Chriſt with his merits, by an inward perſwaſion of the heart, which commeth none other way, but by the effectuall certificate of the holy Ghoſt concerning the mercie of God in Chriſt Ieſus. 1. Corinth. 2. 12. *We haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are giuen to vs of God.* Zach, 12. 10. *I will poure the Spirit of grace and of compaſſion vpon the houſe of Dauid, and vpon the inhabitants of Ieruſalem, and they ſhall looke vnto me, whom they haue wounded.* Rom. 8. 16. *His Spirit beareth witneſſe to our ſpirit, that we are the ſonnes of God.* Eph. 1. 13. *In whome alſo ye haue truſt, after that ye heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe,* 2. Cor. 1. 22.

In the worke of faith, there are fiue degrees, or motions of the heart, linked and vnited togither, & are worthy the conſideration of euery Chriſtian.

The firſt, is knowledge of the Goſpell, by the illumination of Gods ſpirit. Eſa. 53. 11. *By his knowledge ſhall my ſeruant iuſtifie many.* Ioh. 17. 3. *This is life eternall, that they know thee to bee the onely very God, and whome thou haſt ſent Ieſus Chriſt.*

To this, in ſuch as are truely humbled, is annexed a ſerious meditation of the promiſes in the Goſpel, ſtirred vp by the ſenſible feeling of their owne beggery.

And after the fore-ſaid knowledge in all ſuch as are inlightened, commeth a *generall faith*, whereby they ſubſcribe to the truth of the Goſpel. Heb. 4. 2. *Vnto vs was the Goſpel preached, as alſo vnto them: but the word that they heard profited not them, becauſe it was not mixed with faith in thoſe that heard it.* 1. Tim. 1. 19. *Hauing faith and a good conſcience, which ſome haue put away, and as concerning the faith, haue made ſhipwracke.* 1. Tim. 2. 4. *Who will that all men ſhould be ſaued, and come vnto the knowledge of the truth.*

This knowledge, if it be more full and perfect, is called in Greeke πληροφορία τῆς συνέσεως, that is, the full aſſurance of vnderſtanding. Coloſſ. 2. 2. *That their hearts might be comforted, and they knit togither in loue, and in all riches, of the full aſſurance of vnderſtanding, to know the myſterie of God, euen the Father, and of Chriſt.* Rom. 14. 14. *I know, and am perſwaded through the Lord Ieſus, that there is nothing vncleane of it ſelfe.* Luk. 1. 1. *For as much as many haue taken in hand, to ſet forth the ſtory of thoſe things, whereof wee are fully perſwaded.* 1. Theſſ. 1. 5. *Our Goſpell was vnto you, not in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance.*

The ſecond, is hope of pardon, whereby a ſinner, albeit hee yet feeleth not that his ſinnes are certenly pardoned, yet hee beleeueth that they are pardonable. Luk. 15. 18. *I will goe vnto my Father, and ſay, Father, I haue ſinned againſt heauen and againſt thee, and am no more worthy to be called thy ſonne, make me as one of thy hired ſeruants.*

The third, is an hungring and thirſting after that grace which is offered to him in Chriſt Ieſus, as a man hungreth and thirſteth after meate and drinke. Ioh. 6. 35. and 7. 37. Reuel. 21. 6. *And he ſaid vnto me, it is done. I am Alpha and Omega, the beginning and the ende, I will giue to him that is a thirſt of the well of the water of life freely.* Matthew, 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall bee ſatisfied.*

The fourth, is the approching to the throne of Grace, that there flying from the terrour of the Law, hee may take holde of Chriſt, and finde fauour with God. Heb. 4. 16. *Let vs therefore go boldly to the throne of grace, that we may receiue mercy, and find grace to help in time of neede.*

This approching hath two parts. The firſt, is an humble confeſſion of our ſinnes before God particularly, if they be knowne ſins; and generally, if vnknowne: this done, the Lord forthwith remitteth all our ſinnes. Pſal. 32. 5. *I thought, I wil confeſſe againſt my ſelfe my wickednes vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.* 2. Sam. 12. 13. *Dauid ſaid to Nathan, I haue ſinned againſt the Lord: wherefore Nathan ſaid to Dauid, The Lord hath taken away thy ſinne, thou ſhalt not die.* Luk. 15. 19.

The ſecond, is the crauing pardon of ſome ſins, with vnſpeakeable ſighes, and in perſeuerance. Luk. 15.21. Act. 8.22. *Repent of this wickedneſſe, and pray God, that if it bee poſſible, the thought of thine heart may be forgiuen thee.* Rom. 8.26. *The ſpirit helpeth our infirmities: for we know not what to pray as wee ought: but the Spirit it ſelfe maketh requeſt for vs, with ſighes which cannot be expreſſed.* Hoſ. 14.2,3. *O Iſrael, returne vnto the Lord thy God, for thou haſt fallen by thine iniquitie. Take vnto you words, & turne to the Lord, & ſay to him, Take away al iniquity, & receiue vs gratiouſly.*

The fifth ariſing of the former, is an eſpeciall perſwaſion imprinted in the heart by the holy Ghoſt, whereby euery faithfull man doth particularly applie vnto himſelfe thoſe promiſes which are made in the Goſpel. Mat. 9.2. *They brought vnto him a man ſicke of the palſie, lying on a bedde: and when Ieſus ſaw their faith, hee ſaid vnto the ſick of the palſie, Sonne, be of good comfort, thy ſinnes are forgiuen thee.* Mat. 15.28. *O woman, great is thy faith, bee it vnto thee as thou deſireſt.* Gal. 2.20. *I liue, yet not I now, but Chriſt liues in me: and in that I now liue in the fleſh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himſelfe for me.*

This perſwaſion, is, and ought to be in euery one, euen before he haue any experience of Gods mercies. Math. 15.22. *A woman, a Cananite, came out of the ſame coaſts, and cryed, ſaying vnto him, Haue mercie on me, O Lord, the ſonne of Dauid, my daughter is miſerably vexed with a deuill, &c.* 23, 24, 25, 26, 27. Ioh. 20.29. *Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they which haue not ſeene, and haue beleeued.* Hebr. 11.1. *Faith is the ground of things hoped for, and the euidence of things which are not ſeene.* In Philoſophie we firſt ſee a thing true by experiēce, & afterward giue our aſſent vnto it: as in natural Philoſophy; I am perſwaded that ſuch a water is hot, becauſe whē I put mine hand into it, I perceiue by experience an hot quality. But in the practiſe of faith it is quite contrary. For firſt, wee muſt conſent to the word of God, reſiſting all doubt and diffidence, & afterward wil an experience & feeling of comfor follow. 2. Chro. 20.20 *Put your truſt in the Lord your God, and ye ſhal be aſſured: beleeue his Prophets, and ye ſhall proſper.* They therefore doe very ill, who are ſtill in a doubt of their ſaluation, becauſe as yet, they feele not in themſelues, eſpeciall motions of Gods ſpirit.

Thus much concerning the way which God vſeth in the begetting of faith. There are beſide this, two notable degrees of faith. The one is, the loweſt, and as I may ſpeake, the poſitiue degree, the other is the higheſt, or ſuperlatiue.

The loweſt degree of faith, is called ὀλιγοπιστία, a little or weake faith, like a graine of muſtard-ſeed, or ſmoking flaxe, which can neither giue out heat nor flame, but only ſmoke. Matth. 8.25. *His Diſciples awaked him, ſaying, Saue vs Maſter, wee periſh.* 26. *And hee ſaid vnto them, Why are ye fearefull, O ye of little faith?* Mat. 7.20. *If ye haue faith as much as a graine of muſtard-ſeede, ye ſhall ſay vnto this mountaine, Remooue hence to yonder place; and it ſhall remooue.* Eſa. 3.42. *The ſmoking flaxe ſhall he not quench.*

Faith is then ſaid to bee weake and feeble, when as, of thoſe fiue degrees aboue mentioned, either the firſt, which is *knowledge*, or the fift, which is *application* of the promiſes, is very feeble, the reſt remaining ſtrong. Rom. 14.2. *One beleeues that he may eat all things, & another which is weake, eates hearbs.* 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apoſtles although they beleeued, that Chriſt was the Sonne of the liuing God; yet they were ignorant of his death and reſurrection. Mat. 16.16. Ioh. 6.69. Mat. 17.22. Luk. 9.45. *They vnderſtood not that word: for it was hid from them that they could not perceiue it.* Act. 1.6. *They asked him, ſaying, Lord, wilt thou reſtore at this time the kingdome to Iſrael?*

For the better knowledge of this kinde of faith, we muſt obſerue theſe two rules:

I. A ſerious deſire to beleeue, & an endeauour to obtaine Gods fauour, is the ſeede of faith. Mat. 5.6. *Bleſſed are they which hunger and thirſt after righteouſnes: for they ſhall bee ſatisfied.* Reu. 21.6. *I will giue to him that is a thirſt, of the well of the water of life freely.* Pſal. 145.19. *He will fulfill the deſire of them that feare him: he alſo will heare their crie, and will ſaue them.* For in ſuch as begin to beleeue, and to bee renued, the minde will not lie idle, but beeing mooued by the holy Ghoſt, ſtriue with doubtfulnes and diſtruſt, and endeauour to put their aſſent to the ſweete promiſes made in the Goſpell, and firmely to apply the ſame to themſelues, and in the ſenſe of their weakeneſſe, deſire aſſiſtance from aboue; and thus faith is beſtowed.

II. God doth not deſpiſe the leaſt ſparke of faith, if ſo bee, it, by little and little, doe encreaſe, and men vſe the meanes to encreaſe the ſame. Luk. 17.5. *The Apoſtles ſaid vnto the Lord, Encreaſe our faith.* 6. *And the Lord ſaid, If ye had faith as much as a graine of muſtard-ſeede, and ſhould ſay vnto this mulberrie tree, Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.* Man muſt therfore ſtirre vp his faith by meditation of Gods word, ſerious prayers, and other exerciſes belonging vnto faith.

The higheſt degree of faith, is πληροφορία, *a full aſſurance*, which is not onely a certaine and true, but alſo a *full perſwaſion* of the heart, whereby a Chriſtian much more firmely taking hold on Chriſt Ieſus, maketh full and reſolute account that God loueth him, and that he will giue to him by name, Chriſt and all his graces pertaining to eternall life. Rom. 4.20. *Neither did he doubt of the promiſe of God through vnbeliefe, but was ſtrengthened in the faith, and gaue glorie to God.* 21. *Beeing fully aſſured, that hee which had promiſed, was able alſo to doe it.* Rom. 8.38. *I am perſwaded, that neither life, nor death, &c. can ſeparate vs from the loue of God which is in Chriſt Ieſus.* 1. Samuel 17.36. *Thy ſeruant ſlue both the lyon and the beare: therefore this vncircumciſed Philiſtine ſhall bee as one of* *them, ſeeing he hath rayled on the hoſt of the liuing God.* Pſalm.23.6. *Doubtleſſe, kindneſſe and mercie ſhall follow me all the daies of my life.* Conferred with verſ.1,2,3,4.

Man commeth to this high degree, after the ſenſe, obſeruation, and long experience of Gods fauour and loue.

Queſtion. Whether is iuſtifying faith commaunded in the law?

Anſwer. It is commaunded in the law of faith, namely, the Goſpell, but not in the law of workes, that is, in the morall law. Rom. 3. 27. The reaſons are theſe: I. That which the law reuealeth not, that it commaundeth not: but the law is ſo farre from reuealing iuſtifying faith, that it neuer knew it. II. Adam had fully before his fall written in his heart the morall law: yet had hee not iuſtifying faith, which apprehendeth Chriſt.

Obiect. I. Incredulity is condemned by the law.

Anſw. That incredulitie which is towards God, is condemned in the law; but that incredulitie which is againſt the Meſſiah Chriſt Ieſus, is condemned by the Goſpel. For as by the Goſpell, not by the Law, incredulitie in the Sonne as Mediatour, appeareth to be a ſinne: ſo likewiſe not by the law is incredulitie in the Meſſiah condemned, but by the goſpel, which commandeth vs to heare him and to beleeue in him. Mat.17 5.1.Ioh.3.23. Thus it is plaine that this ſinne, not to beleeue in Chriſt, is expreſſely and diſtinctly made manifeſt, & condemned by the Goſpell. And albeit the knowledge of ſin bee by the law, yet not euery thing which doth reprooue and declare ſome ſinne, is the law of workes, or belongeth thereto.

Obiect. II. But ceremonies belong to the decalogue.

Anſwer. Ceremonies may be as examples referred to the decalogue, but indeed they are appendants to the Goſpell.

CHAP. XXXVII.

Concerning the ſecond degree of the declaration of Gods loue.

THe ſecond degree, is Iuſtification, whereby ſuch as beleeue, are accounted iuſt before God, through the obedience of Chriſt Ieſus. 2.Cor.5.21. *Hee hath made him to be ſinne for vs, which knew no ſinne: that we ſhould be made the righteouſneſſe of God in him.* 1.Cor.1.30. Rom. 5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one (that is, Ieſus Chriſt) ſhall many alſo be made righteous.*

Queſt. Whether did Chriſt performe full obedience to the Law, for vs men alone, or for himſelfe alſo?

Anſw. I. Not for himſelfe, as ſome not rightly would haue him: for the fleſh of Chriſt beeing hypoſtatically vnited to the *word*, and ſo in it ſelfe fully ſanctified, was euen from A the firſt moment of conception, moſt worthy to bee bleſſed with eternall life. Therefore by all that obedience which hee performed after his conception, Chriſt, he merited nothing for himſelfe. II. For vs, namely, for the faithfull, hee fulfilled all the righteouſneſſe of the law, and hence it is, that hee is called *the ende of the law vnto righteouſneſſe, to euery one that beleeueth,* Rom.10.4.

Here may be obiected: I. Chriſt as he is man, is bound to performe obedience to the law for himſelfe.

Anſw. Hee is not bound by nature, but of his owne accord: for he was not a meere man, but God and man. And albeit Chriſt did neuer ſuffer nor fulfill the law, but in that fleſh which hee tooke vpon him; yet by reaſon of B the hypoſtaticall vnion, this his paſſion and obedience hath reſpect vnto the whole perſon, conſidered as God and man, and therefore his obedience was not due on his part, and ſo was without merit to himſelfe: yea, in that the fleſh of Chriſt is vnited to the perſon of the *Word*, and ſo exalted in dignitie and ſanctitie, aboue all Angels, it may ſeeme to be exempted from this naturall obligation of performing the law.

II. *Obiect.* If then Chriſt performed the law for vs, wee are no more bounden to the obſeruance of the ſame: as we do not vndergoe eternal puniſhments for our ſins, the which Chriſt in his perſon did beare vpon the croſſe.

Anſwer. If wee keepe the ſame reſpect of C performing obedience to the law, the conſequence is very true, otherwiſe it is not ſo: for Chriſt performed obedience to the law for vs, as it is the ſatisfaction of the law: but the faithfull they are bounden to obedience, not as it is ſatisfactorie, but as it is a document of faith, and a teſtimonie of their gratitude towards God, or a meanes to edifie their neighbours: euen as Chriſt ſuffering eternall puniſhments for our ſinnes, we alſo ſuffer puniſhments, as they are either trials, or chaſtiſments vnto vs.

III. *Obiect.* The law and iuſtice of God doth not togither exact both, namely obedience, and puniſhment.

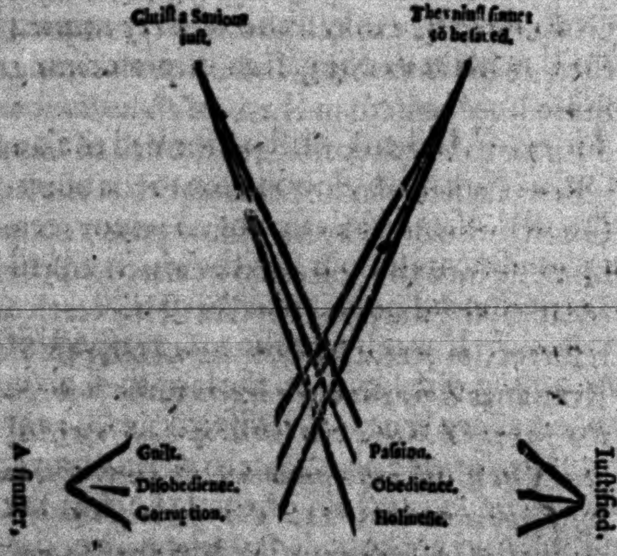
Anſwer. In mans perfect eſtate, the iuſtice D of God requireth onely obedience: but in his eſtate corrupted, he requires both obedience, and puniſhment. Puniſhment, as the law is violated: Obedience, that legall iuſtice may bee performed. Galat.3,10. It is therefore plaine, that not only Chriſts paſſion, but alſo his legal obedience, is our righteouſnes before God.

Iuſtification hath two parts: Remiſſion of ſins, and imputation of Chriſts righteouſnes.

Remiſſion of ſinnes, is that part of iuſtification, whereby hee that beleeueth, is freed from the *guilt* and *puniſhment* of ſinne, by the paſſion of Chriſt Coloſſ.1.21,22. *You hath hee now reconciled in the bodie of his fleſh thorough death, to make you holy and vnblameable, and without fault in his ſight.* 1.Pet.2.24. *Who, in his* *owne fleſh, bare our ſinnes in his bodie, on the tree, that wee beeing deliuered from ſinne, ſhould liue in righteouſneſſe, by whoſe ſtripes ye are healed.*

Imputation of righteouſneſſe, is the other part of iuſtification, whereby ſuch as beleeue, hauing the guilt of their ſinnes couered, are accounted iuſt in the ſight of God, through Chriſts righteouſneſſe. 2. Cor. 5. 21. Pſal. 32. 1. *Bleſſed is he, whoſe wickednes is forgiuen, and whoſe ſin is couered.* Rom. 4. the whole chapter, where the Apoſtle repeates imputation eleuen times. Phil. 3. 8, 9. *I haue counted all things loſſe, and doe iudge them to be dung, that I might win Chriſt, and might be found in him, that is, not hauing mine owne righteouſneſſe which is by the law, but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through faith.*

B The forme of iuſtification, is, as it were, a kinde of tranſlation of the beleeuers ſinnes vnto Chriſt, and againe Chriſts righteouſneſſe vnto the beleeuer, by a reciprocall or mutuall imputation. As is apparent in this picture following.



This obedience of Chriſt, is called the Righteouſnes of God, and of Chriſt. Of God, I. not becauſe it is in God, but of God: for it taketh all the power and merit it hath from the deity of the Sonne: whence it is that Ieremie ſaith, *Iehouah our Righteouſneſſe.* II. God doth onely accept of it for vs, becauſe that alone makes vs boldly to approach vnto Gods throne of grace, that we may haue pardon for our ſinnes, and bee receiued to eternall life. It is alſo called the Righteouſneſſe of Chriſt because beeing out of vs, it is in the humanity of Chriſt, as in a ſubiect.

Obiect. I. No man is made iuſt by any other mans iuſtice.

Anſwer. This iuſtice is both an others, and ours alſo. An others, becauſe it is in Chriſt as in a ſubiect: ours, becauſe by meanes of the fore-named vnion, Chriſt, with all his benefits, is made ours.

Obiection II. The auncient fathers neuer dreamed of this imputatiue iuſtice, and it may ſeeme to be of no greater continuance then fiftie yeares.

Anſwer. This is both falſe, and impious to affirme. Auguſt. 3. Tract. vpon Iohn, ſaith, *All ſuch as are iuſtified by Chriſt, are iuſt not in* A *themſelues, but in him.* Bernard in his ſermon (*ad milites templi,* cap. 11.) *Mors in Chriſti morte fugatur, & Chriſti iuſtitia nobis imputatur:* that is, *Death in Chriſt his death is put to flight, and the iuſtice of Chriſt is imputed vnto vs.* And in his 62. ſermon vpon the Canticles: *Where is there any reſt* (ſaith he) *but in the wounds of our Sauiour? I will for euer ſing, but what? mine owne iuſtice? nay, O Lord, I will remember thy iuſtice alone: for that is alſo my iuſtice. For thou waſt made of God vnto me iuſtice. But ſhould I feare, whether that one iuſtice would ſuffice two? nay it is not a ſhort cloake that is able to couer a couple. Thy iuſtice is iuſtice for euermore, and will both couer thee and me: it is largely large and eternall iuſtice: and in me it couereth the multitude of my ſinnes, &c. Auguſt. lib. de ſpiritu & litera, cap. 9. & 26. Wee muſt vnderſtand* B *this ſaying ſo. The doers of the Law ſhall bee iuſtified, that we may know, that there are no doers of the law but ſuch as are iuſtified; ſo that they are not firſt doers of the law, and then iuſtified, but firſt iuſtified, and then doers of the law.* So it is ſaid, *they ſhall be iuſtified,* as if it ſhould bee ſaid, *they ſhall be reputed iuſt and accounted iuſt.*

Iuſtification hath annexed vnto it Adoption, whereby all ſuch as are predeſtinate to bee adopted, receiue power, to bee actually accounted the ſonnes of God by Chriſt. Eph. 1. 5. *Who hath predeſtinate vs to bee adopted through Ieſus Chriſt, vnto himſelfe, according to the good pleaſure of his will.*

By meanes of adoption, God hath beſtowed many notable priuiledges vpon his chil- C dren. I. They are the Lords heires apparent. Rom. 8. 17. *If we be children, wee be alſo heires, euen the heires of God.*

II. They are fellow heires with Chriſt, yea kings. Rom. 8. 17. Reu. 1. 6. *And made vs Kings and Prieſts, euen to God his Father.*

III. All their afflictions, yea euen their wants, & offences, are turned to trials or fatherly chaſtiſements, inflicted vpon them for their good. Rom. 8. 28. *Wee know that all things worke togither for the beſt, vnto them that loue God.* 36. *It is written, for thy ſake are we killed all the day long: we are counted as ſheepe for the ſlaughter.* 37. *Neuertheleſſe, in all theſe things, we are more then conquerours through him that loued vs.* Pſal. 89. 32. *I will viſit their tranſgreſſion with the rodde, & their* D *iniquitie with ſtrokes.* 33. *Yet my louing kindnes will I not take from him.* 2. Cor. 12. 7. *There was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me, becauſe I ſhould not bee exalted out of meaſure.* 2. Sam. 7. 14. *I will bee vnto him a father, and he ſhall be to me a ſonne: and if he ſinne, I will chaſten him with the rodde of men, and with the plagues of the children of men.*

IV. They haue dominion ouer all creatures, yet ſo, as that in this life they haue onely right to the thing; but after this life they ſhall haue right in the ſame. 1. Cor. 3. 22, 23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, euen all are yours.* Hebr. 2. 7. *Thou madeſt him little inferiour to the Angels, Thou crowneſt* *him with glorie and honour, and haſt ſet him aboue the workes of thine hands.* 8. *Thou haſt put all things in ſubiection vnder his feete.*

Laſt of all, they haue the Angels as miniſtring ſpirits attending vpon them for their good. Hebr. 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation?* Pſal. 34. 7. *The Angel of the Lord pitcheth round about him that feare him, and deliuereth them.*

Whence it is apparent, that the faithfull alone haue the true vſe of the Lords goods, I. Becauſe their perſons are in Chriſt acceptable vnto him, in whome alſo they haue reſtitution made vnto them of thoſe goods which they loſt in Adam, that they may with a good conſcience vſe them. II. They vſe them with thankſgiuing to their ends appointed by God.

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods loue.

THe third degree, is Sanctification, whereby ſuch as beleeue, beeing deliuered from the tyrannie of ſinne, are by little and little renued in holineſſe and righteouſnes. 1. Ioh. 3. 9. *Whoſoeuer is borne of God, ſinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of God.* Rom. 8. 1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit.*

Sanctification hath two parts: Mortification, and Viuification.

The mortification of ſinne, is the firſt part of ſanctification, whereby the power of ſinne is abated, and crucified in the faithfull. Rom. 6. 2. *How ſhall wee that are dead to ſinne, liue yet therein:* 3. *Know ye not, that all we which haue bin baptized into Ieſus Chriſt, haue bin baptized into his death?* 4. *We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead, by the glorie of the father, ſo wee alſo ſhould walke in newneſſe of life.* Eccleſ. 5. 6, 7, 11, 12, 13. Galat. 5. 24. *They which are Chriſts haue crucified the fleſh, with the affections and luſts thereof.*

The meanes of mortification, is the death and buriall of Chriſt, from which proceedeth ſuch vertue, as at the firſt giuing ſin his deadly wound, doth bereaue it of power to rage and raigne in man, and cauſeth it to die and conſume, as it were in a graue.

The vertue of Chriſts death, is a certaine power, iſſuing from his Deitie into his humanity when hee died, whereby hee did in the ſame humanitie vanquiſh our ſinne imputed vnto him, beeing our ſuretie, as well in regard of the puniſhment, as of the guilt thereof, that in like ſort by the ſame power hee might aboliſh the corruption of ſinne in vs his members.

Viuification, is the ſecond part of ſanctification: whereby inherent holines beeing begun,

A is ſtill augmented and enlarge. Firſt, wee receiue the firſt fruites of the ſpirit; then a continuall encreaſe of them. Eph. 4. 23. *Be renewed in the ſpirit of your minde.* 24. *And put on the new man, which after God is created in righteouſneſſe, and true holines.* Eph. 2. 1. *And you hath he quickned that were dead in treſpaſſes and ſinnes.* Gal. 2. 20. *Thus I liue, yet not I now, but Chriſt in me: and in that I now liue in the fleſh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himſelfe for mee.* Rom. 8. 23. *Wee which haue the firſt fruits of the ſpirit, euen wee doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our bodies.* 1. Corin. 15. 45. *The firſt man Adam was made a liuing ſoule, and the ſecond Adam was* B *made a quickning ſpirit.*

The meanes of Viuification, is a vertue deriued from Chriſts reſurrection, to thoſe that are quickned, which maketh them to riſe vp to newnes of life. Phil. 3. 10. *That I may know him, and the vertue of his reſurrection.*

The power of Chriſts reſurrection is that, whereby hee firſt, did in his owne fleſh, as conquerer ouer death and ſinne, begin to liue with God, and to be exalted aboue euery name: and then in his members, ſinne beeing dead and buried, hee cauſeth in them an endeauour and purpoſe to liue according to the will of God.

The efficient cauſe of them both, is the holy Ghoſt, who doth by his diuine power conuey himſelfe into the beleeuers hearts, & in them, C by applying the power of Chriſt his death, and reſurrection, createth holineſſe. Iob. 33. 24, 25. Romanes 8. 9. *Now yee are not in the fleſh, but in the Spirit, becauſe the ſpirit of God dwelleth in you: but if any man haue not the ſpirit of Chriſt, the ſame is not his.* 11. *But if the ſpirit of him that raiſed vp Ieſus from the dead dwell in you, hee that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Furthermore, this inherent holines is to be diſtinguiſhed into parts, according to the ſeuerall faculties of the bodie and ſoule of man. 1. Theſſ. 5. 23. *The very God of peace ſanctifie you throughout: and I pray God, that your whole ſpirit, ſoule, and body may bee kept blameleſſe, vnto the comming of our Lord Ieſus Chriſt.*

D I. The holineſſe or renuing of the minde, which is the illumination therof, to the knowledge of the will of God. Coloſſians 1. 9. *Wee ceaſe not to pray for you, and to deſire that ye might bee fully filled with knowledge of his will, in all wiſedome and Spirituall vnderſtanding.* 1. Corinth. 12. 8. *To one is giuen by the ſpirit the ſpeech of wiſedome, to another the ſpeech of knowledge, by the ſame Spirit.*

Illumination, is either ſpirituall vnderſtanding, or ſpirituall wiſedome.

Spirituall vnderſtanding, is an illumination of the minde, whereby it acknowledgeth the knowne truth of the word of God.

Spirituall wiſedome, is an illumination of the minde, whereby the ſame truth, is applyed to the good ordering of particular both things and actions: as perſon, place, and time require.

Theſe two haue the effects, which follow.

To diſcerne betweene good and euill, Hebr. 5. 14. *Strong meate belongeth to them that are of age, which through long cuſtome haue their wittes exerciſed to diſcerne both good and euill.* Philip. 1. 10. *That wee may diſcerne things that differ one from another.*

II. To diſcerne of ſpirits. 1. Ioh. 4. 1. *Deerely beloued, beleeue not euery ſpirit, but trie the ſpirits whether they be of God.* 1. Theſſ. 5. 21. *Trie all things, and keepe that which is good.* Act. 17. 11. *Theſe were more noblemen, then they which were at Theſſalonica, which receiued the word with all readineſſe, and ſearched the Scriptures daily, whether theſe things were ſo.*

III. To meditate vpon the words & workes of God. Pſalm. 1. 1. *But his delight is in the Law of God, and in that Law doth hee exerciſe himſelfe day and night.* Pſalm. 119. 15. *I will meditate in thy precepts, and conſider thy waies.* Pſal. 107. the whole pſalme.

IV. To diſcerne and acknowledge mans owne inward blindnes. Pſal. 119. 33. *Teach me, O Lord, the way of thy ſtatutes, and I will keepe it vnto the end.* 18. *Open mine eyes that I may ſee the wonders of thy Law.*

II. The ſanctitie of the memorie, is an ability to keepe a good thing, when it is offered to the minde, and as neede ſerueth, to remember it. Pſal. 119. 11. *I haue hid thy promiſe in mine heart, that I might not ſinne againſt thee,* Pſal. 16. 7. *I will praiſe the Lord who hath giuen me counſel: my raines alſo teach me in the nights.* Luk. 2. 51. *His mother kept all theſe things in her heart.*

III. The ſanctitie of conſcience, is a grace of God, whereby a mans conſcience excuſeth him for all ſinnes, after they are forgiuen him in Chriſt, as alſo of his vpright walking in the whole courſe of his life. 1. Tim. 1. 19. *Hauing faith and a good conſcience, which ſome hauing put away, &c.* 1. Cor. 4. 4. *I know nothing by my ſelfe: yet am I not thereby iuſtified.* Act. 23. 1 *Paul ſaid, I haue in all good conſcience, ſerued God vntill this day.* Act. 24. 16. *I endeauour my ſelfe to haue alwaies a cleere conſcience toward God and toward men.* Pſal. 26. 1, 2, 3. *Iudge me O Lord, for I haue walked in mine innocencie, my truſt hath bin alſo in the Lord: therefore ſhall I not ſlide. Proue me, O Lord, and trie me, examine my reines and mine heart. For thy louing kindneſſe is before mine eyes, therefore haue I walked in thy truth.*

Hence, in all godly men ariſeth the inward *peace of God*, and the outward alacrity in the countenance. Phil. 4. 7. *The peace of God which paſſeth all vnderſtanding, ſhall preſerue your hearts and mindes in Ieſus Chriſt.* Prou. 28. 1. *The wicked flee, when none purſueth: but the righteous are bolde as a Lyon.*

IV. Sanctity of will, whereby man beginneth to will that which is good, and to refuſe the contrarie. Therefore in this eſtate, the will is partly freede from bondage, partly in bondage to ſinne. Phil. 2. 13. *It is God which worketh in you, both the will and the deede, euen of his owne* A *pleaſure.* Rom. 7. 18. *I know that in mee, that is, in my fleſh, dwelleth no good thing: for to will is preſent with mee, but I finde no meanes to performe that which is good, &c.* v. 19, 20, 21, 22.

V. Sanctity of affections, is the right moouing of them, 1. Theſſ. 5. 23. Rom. 7. 24.

Affections of moſt eſpeciall note, are theſe:

I. Hope, whereby men with ſighings, looke for the accompliſhment of their redemption, Rom. 8. 23.

This hope, when it is once ſtrong and liuely, hath alſo her πληροφορίαν, that is, full aſſurance, as faith hath. Hebr. 6. 11. *And wee deſire that euery one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end.* 1. Pet. 1. 3. *Bleſ-* B *ſed be God, euẽ the Father of our Lord Ieſus Chriſt, which, according to his aboundant mercie, hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead.*

II. Feare of offending God, becauſe of his mercie. 1. Pet. 1. 17. *If ye call him father, which without reſpect of perſon, iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.* Pſal 130. 4. *There is mercie with thee, that thou maieſt be feared.*

III. A baſe account of all worldly things, in reſpect of Chriſt Ieſus. Philip. 3. 7. *But the things that were aduantage to me, I accounted loſſe for Chriſts ſake.* 8. *Yea doubtleſſe, I thinke all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whome I haue counted all things,* C *and doe iudge them to be dung, that I might winne Chriſt.*

IV. The loue of God in Chriſt, which is like vnto death, and as a fire that cannot bee quenched. Cant. 8. 6. *Loue is ſtrong as death, iealouſie is cruell as the graue, the coales thereof are fiery coales, and a vehement flame.*

V. A feruent zeale to Gods glory Rom. 9. 3. *I would wiſh my ſelfe to be ſeparate from Chriſt, for my brethren, that are my kinſmen, according to the fleſh.*

VI. Anguiſh of minde for our owne ſinnes and others alſo. Pſal. 119. v. 136. *Mine eyes guſh out with teares, becauſe men keepe not thy law.* 2 Pet. 2. 7. *And deliuered iuſt Lot, beeing vexed with the vncleanly conuerſation of the wicked.* 8. *For hee* D *being righteous, and dwelling among them, in ſeeing, and hearing, vexed his righteous ſoule from day to day, with their vnlawfull deedes.*

VII. Exceeding great ioy in the H. Ghoſt. Rom. 14. 17. *The kingdome of God is not meat and drinke, but righteouſneſſe, and peace, and ioy in the holy Ghoſt.*

VIII. Sanctitie of body, whereby it is a fit inſtrument for the ſoule to accompliſh that which is good. Rom. 6. 19 *As ye haue giuen your members ſeruants to vncleanneſſe, and to iniquity, to commit iniquitie: ſo now giue your members ſeruants vnto righteouſneſſe in holineſſe.*

CHAP. XXXIX.

Of Repentance and the fruites thereof.

FRom ſanctification, Repentance is deriued, becauſe no man can earneſtly repent, except he, denying himſelfe, doe hate ſin, euen from his heart, and imbrace righteouſnes. This no man either will, or can performe, but ſuch an one, as is in the ſight of God regenerated & iuſtified, and indued with true faith. Therefore albeit in ſuch as are conuerted, repentance doth firſt maniſeſt it ſelfe, yet regarding the order of nature, it followeth both faith and ſanctification. Hence alſo is it euident, that this repentance, (legall contrition beeing ſome occaſion, and as it were, a preparation to true conuerſion) is wholly begotten by the preaching of the Goſpell.

Repentance is, when a ſinner turneth to the Lord, Act. 26. 20. *He ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, and through all the coaſts of Iudea, and then to the Gentiles, that they ſhould repent and turne to God, and doe workes worthy amendment of life.* 1. Ioh. 3. 3. *Euery man that hath this hope in him, purgeth himſelf, as he is pure.*

This is performed, when as any one by the inſtinct of the holy Ghoſt, doth purpoſe, will, deſire, and indeauour to relinquiſh his former ſinnes, and to become a new man. Pſal. 119. 112. *I haue applyed my heart to fulfill thy ſtatutes alway, euen vnto the end.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would cleaue vnto the Lord.*

The fruit of Repentance, is a Chriſtian conuerſation, wherein are brought forth fruits worthy amendment of life. Math. 3. 8. *Bring ye therefore forth fruits worthy of repentance.*

A Chriſtian conuerſation, is ſuch a courſe of life, wherby we following Chriſts example, do by him, performe new obedience to God. Math. 11. 29. *Take my yoke on you, and learne of me, that I am meeke and lowly in heart: and ye ſhall find reſt vnto your ſoules.* 1. Pet. 4. 1. *For as much as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne.* 1. Pet. 2. 21. *For hereunto are yee called, for Chriſt alſo ſuffered for vs, leauing vs an enſample that we ſhould follow his ſteps.* 1. Pet. 3. 10. 11. *If any man long after life and to ſee good daies, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill, and doe good: let him ſeeke peace, and follow after it.*

There are two parts of new obedience: the denial of our ſelues, & the profeſſion of Chriſt. Math. 16. 24. *If any man will follow me, let him forſake himſelfe, take vp his croſſe, and follow me.*

The deniall of our ſelues, conſiſteth partly in Chriſtian warreſare, partly in the patient bearing of the croſſe.

CHAP. XL.

Of Chriſtian warreſare.

CHriſtian warfare, is concerning the right way of fighting in the ſpirituall battell.

The parts thereof, are the preparation to battell, and the combate it ſelfe.

To the preparation, wee muſt vſe the complete armour of God, Eph. 6. 13. *For this cauſe, take vnto you the whole armour of God, that ye may be able to reſiſt in the euill day, and hauing finiſhed all things, ſtand faſt.*

The parts hereof, are eſpecially ſixe. I. Truth. II. Iuſtice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent prayer with watching. Eph. 6. 14. *Stand therefore, and your loynes girded about with verity, and hauing on the breaſtplate of righteouſneſſe.* 15. *And your feete ſhodde with the preparation of the Goſpel of peace.* 16. *Aboue al, take the ſhield of faith, wherewith yee may quench all the fierie dartes of the wicked.* 17. *And take the helmet of ſaluation, and the ſword of the ſpirit, which is the word of God.* 18. *And pray alwaies with all manner of prayer and ſupplication in the ſpirit, and watch thereunto with all perſeuerance & ſupplication for all Saints.* 1. Pet. 5. 8. *Be ſober, & watch: for your aduerſarie the deuill, as a roaring lyon walketh about ſeeking whome he may deuoure.*

The combate, is a mutuall conflict of them that fight ſpiritually.

The warriours, are the tempter, and the Chriſtian ſouldier. Eph. 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, and againſt the worldy gouernours, the princes of the darkeneſſe of this world, againſt ſpirituall wickedneſſes, which are in high places.*

The Tempter, is the prince, or his helpers. The Prince is Satan and his angels, which are ſpirituall wickedneſſes, in high things. His helpers are the fleſh and the world.

The conflict of all theſe, is temptation, whereby man is prouoked to commit ſuch wickedneſſe, as is hurtfull to the ſaluation of his ſoule. 1. Pet. 2. 11. *Dearely beloued, I beſeech you, as ſtrangers and pilgrims abſtaine from fleſhly luſts, which fight againſt the ſoule.*

In the ſouldier, two things are to be conſidered: his reſiſting and his fall.

Reſiſtance is an action, wherby the ſouldier doth withſtand temptation, through grace working inwardly in him. 1. Ioh. 2. 14. *I write vnto you babes, becauſe ye haue knowne the Father: I haue written to you fathers, becauſe ye haue knowne him that is from the beginning: I haue written to you young men, becauſe ye are ſtrong, and the word of God abideth in you, and yee haue ouercome the wicked.* 1. Pet. 5. 8. Eph. 6. 16. Pſal. 91. 13. *Thou ſhalt walke vpon the lyon and aſpe: the young lyon and the dragon ſhalt thou tread vnder feete.*

To confirme this, theſe *preſeruatiues* which follow are very neceſſarie.

I. When thou art tempted to ſinne, doe not onely abſtaine from it, but earneſtly loue and follow after the contrarie. Ioh. 8. 44.

II. Neuer yeeld or conſent to Satans words, whether he ſpeake the truth, accuſe falſly, or flatter diſſemblingly, Ioh. 8. 44. *Yee are of your father the deuill, and the luſts of your father ye will doe: he hath beene a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lie, then ſpeaketh he of*

A *his owne: for he is a lyar, and the father thereof.* Mark.1.24. *And cryed with a loud voyce,& ſaid, what haue I to doe with thee, Ieſus, the ſonne of the moſt high God. And Ieſus ſaid, Hold thy peace and come out of him.* Act.16.17. *Shee followed Paul and vs, and cryed, ſaying, Theſe men are the ſeruants of the moſt high God, which ſhew vnto vs the way of ſaluation,&c.* Aug.ſerm.241.

III. One temptation is to bee looked for after another, and then eſpecially, when our enemy, as though he had made truce with vs, is at reſt: for the deuill neuer maketh an end of his malice. 1.Pet.5.8.

The fall is, whereby the ſouldier thorough infirmitie fainteth, beeing ſubdued by the B power of the enemie. Gal.6.1. *Brethren, if a man bee fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch an one with the ſpirit of meekenes, conſidering thy ſelfe, leaſt thou alſo be tempted.*

To this appertaineth the ſpiritual remedy. A remedy, is a thing hauing aptnes to reſtore him which is fallē, to his former eſtate. Gal.6.1

And here two things muſt alwaies bee thought on.

I. If there be a willing minde, euery one is accepted for that grace which he hath, not for that which he hath not. 2.Cor.8.12. *For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.*

C II. In all theſe things, whoſoeuer will lead a godly life in Chriſt, the power of God is to bee made perfect through their infirmitie. 2.Cor.12.9. *And he ſaid vnto me, My grace is ſufficient for thee, for my power is made perfect through weakenes: very glad therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake, for when I am weake, then am I ſtrong.*

CHAP. XLI.

Of the firſt aſſault.

ASſaults are three-fold.

D The firſt, is about the Chriſtian mans effectuall calling. The temptation, is the enterpriſe of the deuill to blind-fold mans mind, & to harden his heart, leaſt the word of GOD ſhould worke in him to ſaluation. Math.13.4. *And as he ſowed, ſome fell by the way ſide, and the foules came & deuoured them vp.* 5. *And ſome fell vpon ſtony ground, where they had not ſo much earth, and anon they ſprang vp, becauſe they had no depth of earth.* 6. *And when the Sunne roſe vp, they were parched, and for lacke of rooting withered away.* 7. *And ſome fell among thornes, and the thornes ſprung vp and choked them.* 19. *Whenſoeuer a man heareth the word of the kingdome, & vnderſtandeth it not, the euill one commeth, and catcheth away that which was ſowne in his heart: and this is hee which hath receiued the ſeede by the way ſide.*

A reſiſtance in thoſe that are to be called, is wrought by the ſpirit of God, that cauſeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortall ſeede of regeneration may ſpring in them. Pſal.40.6. Ioh.6.44. Act.16.14. Iam.1.21. *Wherefore lay apart all filthineſſe, and ſuperfluitie of malitiouſneſſe, and receiue with meekenes, the word that is graffed in you, which is able to ſaue your ſoules.* 1.Pet.1.22. *Seeing your ſoules are purified in obeying the truth through the ſpirit: to loue brotherly, without faining, loue one another with a pure heart feruently.* 1.Ioh.3.9. *Whoſoeuer is borne of God ſinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of God.* A reſiſtance in thoſe that are called, is when in a ſincere heart they doe ioyne the word which they haue heard with faith. Luk.8.15. *But that which fell in good ground, are they which with an honeſt and good heart, heare the word and keepe it, and bring forth fruite with patience.* Heb.4.2.

Here are certaine preſeruatiues to be noted.

I. Premeditation of the power and vſe of the word, Eccleſ.4.17. *Take heede to thy feete, when thou entreſt into the houſe of the Lord, and be more neere to heare, then to giue the ſacrifice of fooles: for they know not that they doe euill.* Chap.5.1. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauen, and thou art on the earth, therefore let thy words be few.*

II. Diligent attentiō of the mind. Act.16.14.

III. An hungring deſire of the heart, Ioh.7.37. *Now in the laſt and great day of the feaſt, Ieſus ſtood and cried, ſaying, If any man thirſt let him come to me and drinke,*

IV. Integritie of life. Pſal.26.6.

V. The caſting away of euill affections. Iam.1.22. *And be ye doers of the word, and not hearers onely, deceiuing your owne ſoules.*

VI. The inward conſent and agreement of the heart with the word preached. Act.2.37.

VII. An hiding of the word in the heart, leaſt we ſhould ſinne. Pſal.119.11. *I haue hidde thy word in mine heart, that I might not ſinne againſt thee.*

VIII. A trembling at the preſence of God in the aſſemblie of the Church. Eſa.66.2. *For all theſe things hath mine hand made, and all theſe things haue beene, ſaith the Lord, and to him will I look, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words.* Act.10.33. *Then ſent I for thee immediately, and thou haſt well done to come. Now therefore are we all here preſent before God, to heare all things that are commanded thee of God.*

The fall, is either a coldneſſe in receiuing the word, and a neglect thereof, or elſe a falling into errours.

The remedie for this, is ſubiection, which muſt be made to the iudgement & cenſure of the brethren and miniſters, Reuel.3.15. *I know thy workes, that thou art neither cold nor hot.* Gal.6.2. 1.Tim.1.20. *Of whome is Hymeneus and Alexander, whome I haue deliuered vnto Satan, that they might learne not to blaſpheme.*

CHAP. XLII.

Of the ſecond Aſſault.

THe ſecond aſſault, is concerning faith.

The temptation, is an illuſion which the diuell caſteth into the hearts of godly men:as when he ſaith, Thou art not of the elect:thou art not iuſtified: thou haſt no faith : thou muſt certainely be condemned for thy ſinnes, Math.4.3. *Then came to him the tempter, and ſaid, If thou be the ſonne of God: command that theſe ſtones be made bread.*

The occaſions which he taketh of theſe illuſions, are ;

I. Aduerſitie:as dangers, loſſes, perſecutions, grieuous offences, &c. Pſal.73.12. *Loe theſe are the wicked, yet proſper they alway, and increaſe in riches.* 13. *Certainely, I haue clenſed mine heart in vaine, and waſhed mine hands in innocencie.* Iob. 13.23. *How many are mine iniquities and ſinnes? ſhew me my rebellion and my ſinne.* 24. *Wherefore hideſt thou thy face, and takeſt me for thine enemy?* 25. *Wilt thou breake a leafe driuen to and fro, and wilt thou purſue the drie ſtubble?*

II. The remembrance of ſinnes paſt. Iob. 13.26. *For thou writeſt bitter things againſt me, & makeſt me to poſſeſſe the iniquities of my youth.*

III. A feeling of death euen already at hand.

The reſiſtance is made by a true faith applying Chriſt with all his merits particularly, after this maner. I aſſuredly beleeue that I ſhal not be condemned, but that I am elected, and iuſtified in Chriſt, and am out of al doubt, that all my ſinnes, are pardoned. Eſay.53.11. *He ſhall ſee the trauaile of his ſoule, & ſhal be ſatisfied, by his knowledge ſhall my righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.* Rom. 8. 38. *For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,* 39. *Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.*

The preſeruatiue, is in temptation, not to behold faith, but the obiect of faith which is Chriſt. Phil.3. 12. *Not as though I had alreadie attained vnto it, either were already perfect: but I follow, if that I may cōprehend that, for whoſe ſake alſo I am comprehended of Chriſt Ieſus.* 13. *One thing I do, I forget that which is behind, and indeauour my ſelfe to that which is before.* 14. *And follow hard toward the marke, for the price of the high calling of God in Chriſt Ieſus.* Ioh. 3. 14. *And as Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the ſonne of man be lift vp, that he that beleeueth in him, &c.*

The falling, is doubtfulneſſe, and diſtruſt of our election, and of Gods mercie. Pſal.77.6. *I called to remembrance my ſong in the night: I communed with my owne heart, and my ſpirit ſearched diligently.* 7. *Will the Lord abſent himſelfe for euer? & wil he ſhew no more fauer?* 8. *Is his mercy cleane gone for euer? doth his promiſe faile for euermore?* So Dauid of himſelfe ſaith, Pſal.22.1. *My God, my God, why haſt thou forſaken me, and art ſo farre from my health, and from the words of my roaring?*

A The remedie is double.

Firſt, the operation of the holy ſpirit ſtirring vp faith, & increaſing the ſame. Phil. 1.6. *I am perſwaded of this ſame thing, that he that hath begunne this good worke in you, will performe it vntill the day of Ieſus Chriſt.* Luk.17.5. *And the Apoſtles ſaid vnto the Lord, Increaſe our faith.*

The ſecond, is an holy meditation, which is manifold.

I. That it is the commandement of God, that we ſhould beleeue in Chriſt. 1.Ioh. 3.23. *This is then his commandement, that wee beleeue in the name of his ſonne Ieſus Chriſt, and loue one another, as he gaue commandement.*

II. That the Euangelicall promiſes are indefinite, and doe exclude no man, vnleſſe B peraduenture any man doe exclude him ſelfe. Eſa. 55. 1. *Ho, euery one that thirſteth, come ye to the waters, & ye that haue no ſiluer, come, buy, & eate, come, I ſay, buy wine and milke without ſiluer and without money.* Matth.11.28. *Come vnto me, all ye that are wearie & laden, and I will eaſe you,* Ioh. 3.15. *That whoſoeuer beleeueth in him ſhould not periſh but haue eternall life.* Alſo the Sacramēts of Baptiſme and the Lords ſupper, do to euery one ſeuerally apply indefinite promiſes, and therfore are very effectuall to enforce particular aſſurance or plerophorie of forgiuenes of ſinnes.

III. That doubtfulneſſe and deſpaire are moſt grieuous ſinnes.

IV. That contrarie to hope, men muſt C vnder hope beleeue with Abraham. Rom.4.18. *Which Abraham aboue hope, beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, ſo ſhall thy ſeed be.*

V. That the mercie of God, and the merit of Chriſts obedience, beeing both God and man, are infinite, Eſa.54 10. *For the mountaines ſhall remooue, and the hils ſhall fall downe: but my mercie ſhall not depart from thee, neither ſhall my couenant of peace fall away, ſaith the Lord, that hath compaſſion on thee.* Pſal.103.11. *For as high as the heauen is aboue the earth, ſo great is his mercie toward them that feare him.* 1. Ioh. 2. 1. *My babes theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an aduocate with the father, Ieſus Chriſt, the iuſt.* 2. *And he is the reconciliation for our ſinnes: and not for ours onely, but alſo* D *for the ſinnes of the whole world.* Pſal. 130. 7. *Let Iſrael waite on the Lord, for with the Lord is mercy, and with him is great redemption.*

VI. That God meaſureth the obedience due vnto him, rather by the affection and deſire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit.* 7. *Becauſe the wiſedome of the fleſh, is enmitie againſt God: for it is not ſubiect to the law of God, neither indeede can be.* Rom.7.20. *Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.* 21. *I find then by the law, that when I would doe good, euill is preſent with me.* 22. *For I delight in the* *law of God, concerning the inner man.* Mal,3.17. *I will ſpare them, as a man ſpareth his ſonne that reuerenceth him.*

VII. VVhen one ſinne is forgiuen, all the reſt are remitted alſo; for remiſſion being giuen once without any preſcription of time, is giuen for euer. Rom.11.29. *For the gifts & calling of GOD, are without repentance.* Act.10.43. *To him alſo giue all the prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

VIII. That grace and faith are not taken away by fals of infirmitie, but thereby are declared and made manifeſt. Rom.5.20. *Moreouer, the law entred thereupon, that the offence ſhould abound: neuertheleſſe, where ſinne abounded, their grace abounded much more.* 2. Cor. 12. 7. *And leaſt I ſhould be exalted out of meaſure, &c. there was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me.* 8. *For this thing I beſought the Lord thrice, that it might depart from me.* 9. *He ſaid, My grace is ſufficient for thee.*

IX. That all the workes of God are by contrarie meanes. 2 Cor. 12. 9. *My power is made perfect through weakeneſſe.*

CHAP. XLIII.

Of the third aſſault.

THe third Aſſault, is concerning Sanctification.

The tentation, is a prouoking to ſinne, according to the diſpoſition of euery man, and as occaſion ſhall offer it ſelfe. 1. Chro. 21. 1. *And Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.* Ioh.13.2. *And when ſupper was done, & the diuel had now put into the heart of Iudas Iſcariot, Simons ſonne, to betray him.*

In this tentation, the diuell doth wonderfully diminiſh and extenuate thoſe ſins, which men are about to commit, partly by obiecting cloſely the mercy of God, and partly by couering or hiding the puniſhment which is due for the ſinne.

Then there are helpes to further the diuell in this his tentation.

Firſt, the fleſh, which luſteth againſt the ſpirit, ſometimes by begetting euill motions & affections, and ſometimes by ouerwhelming and oppreſſing the good intents and motions. Gal.5.17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrarie one to another, ſo that ye cannot doe, the ſame things that ye would.* 19. *Moreouer the workes of the fleſh are manifeſt, which are adultery, fornication, vncleanneſſe, wantonneſſe,* 20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies,* 21. *Enuie, murthers, drunkennes, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue told you before, that they which doe ſuch things, ſhall not inherit the kingdome of God.* Iam.1.14. *But euery man is tempted, when he is drawne away by his owne concupiſcence, and is intiſed.*

Secondly, the world, which bringeth men to diſobedience, through pleaſure, profit, honour, and euill examples. Eph. 2. 3. *Among whome wee alſo had our conuerſation in time paſt, in the luſts of our fleſh, in fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath, as well as others.* 1.Ioh.2.16. *For all that is in the world, as the luſt of the fleſh, and the luſt of the eies, and pride of life, is not of the father, but is of this world.*

Reſiſtance is made by the deſire of the ſpirit, which worketh good motions and affections in the faithfull, and driueth forth the euil. Gal. 5. 22. *But the fruit of the ſpirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,* 23. *Meekeneſſe, temperancy: againſt ſuch there is no law.* 24. *For they that are Chriſts, haue crucified the fleſh, with the affections and the luſts thereof,* 26. *Let vs not be deſirous of vaine glorie, prouoking one another, enuying one another.*

The preſeruatiues are theſe, whereby men are ſtrengthened in reſiſting.

I. To account no ſinne, light or ſmall. Gal. 5.9. *A little leauen doth leauen the whole lump.* Rom.6 23. *For the wages of ſinne is death, but the gift of God is eternall life, thorough Ieſus Chriſt our Lord.*

II. To auoide all occaſions of ſinne. To theſe rather agreeth the prouerbe vſed of the plague: *longè, tardè, citò*: that is, *a looſe, ſlowly, quickly.* 1.Theſſ.5.22. *Abſtaine from all appearance of euill.* Iud. verſ.23. *And other ſaue with feare, pulling them out of the fire, and hate euen the garment ſpotted by the fleſh.*

III. To accuſtome thy ſelfe to ſubdue the leſſer ſinnes, that at the laſt, thou maieſt ouercome the greater, Rom.13.4.

IV. To apply thy ſelfe to thy appointed calling, and alway to be buſily occupied about ſomething in the ſame.

V. To oppoſe the law, the iudgements of God, the laſt iudgement, the glorious preſence of God, and ſuch like, againſt the rebellion and looſeneſſe of the fleſh. Prou.28.14. *Bleſſed is the man that feareth alway: but he that hardeneth his heart ſhall fall into euill.* Gen.39.9. *There is no man greater in his houſe then I: neither hath he kept any thing from me, but onely thee, becauſe thou art his wife, how then can I doe this great wickednes, and ſo ſinne againſt God?*

Here certaine preſeruatiues take place.

Againſt vniuſt anger, or priuate deſire of reuenge. Here meditate, I. That iniuries happen vnto vs by the Lords appointment, for our good. 2.Sam.16.10. II. God of his great goodnes forgiueth vs far more ſins, then it is poſſible for vs to forgiue men. III. It is the dutie of Chriſtian loue to forgiue others. IV. VVe muſt not deſire to deſtroy them, whom Chriſt hath redeemed with his pretious blood. V. VVee our ſelues are in daunger of the wrath of God, if wee ſuffer our wrath to burne againſt our brother. *Forgiue* (ſaith he) *& it ſhall be forgiuen.* Math.6.14. VI. VVe know not the circumſtances of the facts, what the mind was, and purpoſe of them againſt whom we ſwell.

Bridles, or externall remedies, are theſe: I. In this we ſhall imitate the clemencie of the Lord, who for a very great ſeaſon doth often tolerate the wicked. *Learne of me, for I am humble and meeke.* Mat.11.29. II. There muſt be a pauſing and time of delay, betwixt our anger and the execution of the ſame. *Athenodorus* counſelled *Auguſtus*, that he being angrie, ſhould repeate all the letters of the Alphabet, or *A B C.* before he did either ſpeake or doe any thing againſt another. III. To depart out of thoſe places where thoſe are, with whom we are angrie. IV. To auoid contention, both in word and deede. *Doe nothing through contention.* Phil.2.3.

Remedies againſt thoſe bad deſires of riches, and honour, I. God doth euen in famine quicken & reuiue them which feare him. Pſal. 33. 18.19. *The eye of the Lord is vpon them that feare him, to deliuer their ſoules from death, and to preſerue them from famine.* II. Godlineſſe is great gaine, if the minde of man can bee therewith content. 1.Tim.6.6. III. We doe waite and looke for the reſurrection of the bodie, and eternall life: therefore wee ſhould not take ſuch carking care for this preſent mortall life. IV. VVee are ſeruants in our fathers houſe, therefore looke what is conuenient for vs, that will he louingly beſtow vpon vs. V. The palpable blindneſſe of an ambitious minde deſireth to be ſet aloft, that hee may haue the greater downefall; and he feared to be humbled, leaſt he ſhould not be exalted. VI. Adam when he would needes be check-mate with God, did bring both himſelfe and his poſterity headlong to deſtruction. VII. He is a very ambitious rob-God, which deſireth to take that commendation to himſelfe, which is appropriate onely to the Lord.

Preſeruatiues againſt the deſires of the fleſh. I. He that will be Chriſts Diſciple, muſt euery day take vp his croſſe. Luk. 9.23. II. They which are according to the ſpirit, ſauour of ſuch things as are according to the ſpirit. Rō. 8.5. III. They that walke after the fleſh ſhall dye, Rom. 8.13. IV. We ought to behaue our ſelues as citizens of the kingdome of heauen. Phil.3.20. V. We are the temple of God. 1. Cor. 3. 16. Our members they are the members of Chriſt. 1. Cor. 6. 15. And wee haue dwelling within vs the ſpirit of Chriſt, which wee ſhould not grieue. Eph.4.30. Concerning this, looke more in the explication of the 7. commaundement.

In this tentation, the fall is, when a man being ouertaken, falleth into ſome offence. Gal. 6.1.

Here Satan doth wonderfully aggrauate the offence committed, and doth accuſe & terrifie the offendour with the iudgements of God. Math.27.3. *Then when Iudas which betrayed him, ſaw that hee was condemned, he repented himſelfe, and brought againe the thirtie peeces of ſiluer, to the chiefe prieſts & elders,* 4. *ſaying, I haue ſinned, betraying the innocent blood: but they ſaid, What is that to vs? ſee thou to it,* 5. *And when he had caſt downe the ſiluer peeces in the temple, he departed, and went and hanged himſelfe.*

The remedie, is a renued repentance, the beginning whereof is ſorrow in regard of God, for the ſame ſin: the fruits whereof are eſpecially ſeuen. 2.Cor.7.9. *Now I reioyce not that ye were ſorrie, but that ye ſorrowed to repentance: for ye ſorrowed godly, ſo that in nothing ye were hurt by vs.* 10. *For godly ſorrow cauſeth repentance vnto ſaluation, not to be repented of: but worldly ſorrow cauſeth death.* 11. *For behold, this thing that ye haue bin godly ſorry, what great care it hath wrought in you: yea, what clearing of your ſelues: yea, what indignation: yea, what feare: yea, how great deſire, yea, what zeale: yea, what puniſhment: in all things yee haue ſhewed your ſelues, that ye are pure in this matter.*

I. An endeauour and purpoſe to doe well, according to the rule of Gods word.

II. An Apologie, that is a confeſſion of the ſinne before God, with an earneſt intreaty of pardon for the offence Pſal. 32.5. *Then I acknowledged my ſinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe, my wickednes vnto the Lord, and thou forgaueſt the puniſhment of my ſin.* 2. Sam.12.13. *Then Dauid ſaid vnto Nathan, I haue ſinned againſt the Lord: and Nathan ſaid to Dauid, The Lord alſo hath put away thy ſinne, thou ſhalt not die.*

III. Indignation againſt a mans ſelfe, for his offence.

IV. A feare, not ſo much for the puniſhment, as for offending the Lord, Pſal. 130. 3. *If thou ſtraightly markeſt iniquities, O Lord, who ſhall ſtand?*

V. A deſire to be fully renued, and to be deliuered from ſinne.

VI. A feruent zeale to loue God, and to imbrace and keepe all his commandements.

VII. Reuenge, whereby the fleſh may be tamed and ſubdued, leaſt at any time afterward, ſuch offences be committed.

CHAP. XLIV.

Of the patient bearing of the croſſe.

THe patient bearing of the croſſe, teacheth how Chriſtians ſhould vndergoe the burden.

The croſſe, is a certaine meaſure of afflictions, appointed by God, to euery one of the faithfull, Math. 16.24. *If any man will follow me, let him forſake himſelfe, take vp his croſſe, & follow me.* Col. 1. 24. *Now reioyce I in my ſufferings for you, & fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.*

VVe ought to take vp his croſſe willingly, euen with both handes, when it ſhall pleaſe God to lay it vpon vs.

And after we haue takē it vp, we muſt beare it with patience and perſeuerance. Col. 1. 11. *Strengthned with all might, through his glorious power, vnto all patience & long ſuffering with ioyfulnes.* Luk.21.19. *Poſſeſſe your ſoules with patiēce.*

The preſeruatiues of patiēce, are: I. Strength by the holy Ghoſt. Phil.4.13. *I am able to doe all*

all things through the helpe of Chriſt, which ſtrengtheneth me. A Phil.1.29. *It is giuen to you for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.* II. An holy meditation, which is manifold.

I. That the afflictions of the faithful come not by chance, but by the counſell and prouidence of God, which diſpoſeth all things in a moſt excellent ſort. Gen.45.4.5. *It was God that ſent Ioſeph into Egypt.* 2.Sam.16.10. *The Lord biddeth Shemei curſe Dauid.* Pſal.119.71. *It was good for me, that I was afflicted, that I might learne thy ſtatutes.* Hence it is euident, that afflictions to the godly are ineuitable. Act.14.22. *By many afflictions you muſt enter into the kingdome of God.* Math.7.14. *The gate is ſtrait, and the way narrow that leadeth vnto life, and few there be that find it.* Ioh.16.33. *In the world yee ſhall haue* B *troubles,*

II. That albeit afflictions are grieuous, yet are they good and profitable: for they are helpes, whereby men being humbled for their ſinnes before God, obtaine peace and holines of life. 2.Cor.1.9. *We receiued ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God, which raiſeth the dead.* Eſa.26.16. *Lord in trouble haue they viſited thee, they powred out a prayer, when thy chaſtening was vpon them,* Hoſ.5.15. *I will goe, and returne to my place, till they acknowledge their fault, and ſeeke me: in their affliction they will ſeeke me diligently.* Pſal.78.34 *When he ſlue them, they ſought him, & they returned, and they ſought God earely.* Ier.31.18. *I haue heard Ephraim lamenting thus, Thou haſt* C *corrected me, and I was chaſtiſed as an vntamed calfe: conuert thou me, and I ſhall be conuerted.* Heb.12.11. *No chaſtiſement for the preſent ſeemeth ioyous, but grieuous: but afterward it bringeth the quiet fruite of righteouſneſſe vnto them, which are thereby exerciſed.* Pſal.30.5. *Weeping may abide at euening; but ioy commeth in the morning.* Ioh.15.2. *Euery branch that beareth fruit, he purgeth it, that it may bring forth more fruite.* 1.Pet.1.6. *Wherein ye reioyce, though now for a ſeaſon (if neede require) ye are in heauineſſe through many tentations.* 2.Cor.1.4. *The God of all comfort, which comforteth vs in all our tribulations, that wee may be able to comfort them which are in any affliction, by the comfort wherwith we our ſelues are comforted of God.* Rom.5.3. *Wee gaue in afflicti-* D *ons, knowing that affliction bringeth patience.* Heb.2.10. *He did conſecrate the Prince of their ſaluation through afflictions.* We permit Chirurgians, that they ſhould both binde vs lying diſeaſed in our beds, and ſeare vs with hotte irons, yea, lanch and ſearch our members with razours: and laſtly, we ſend them away vſually with friendly and kind ſpeeches, and often with a golden fee for their thus handling vs. Shall we then ſuffer ſo many things of a Chirurgian to cure a bodily diſeaſe, and wil we not giue God leaue to cure by afflictions the moſt feſtred diſeaſes of our ſicke ſoules?

By this alſo may we gather, that the afflictions of the godly are ſignes of their adoption. Heb.12.6. *Whome the Lord loueth he chaſteneth, and hee ſcourgeth euery ſonne that he receiueth.* 7. *If yee endure chaſtiſement, God offereth himſelfe vnto you, as vnto ſonnes.*

And that they are to them the Kings high way to heauen. Iam.1.12. *Bleſſed is the man that endureth tentation: for when he is tryed, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.* 2.Cor.4.17. *For our light affliction which is but for a moment, cauſeth vnto vs a far more excellent and an eternall weight of glorie.*

III. That God hath promiſed fauour, mitigation of puniſhment, his preſence, and deliuerance. Phil.1 29. 1.Cor.10.13. *God is faithfull, who will not ſuffer you to be tempted aboue meaſure, but with tentation will giue deliuerance.* 2.Sam.7.14 Pſal.50.15. *Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me.* Pſal.121.4. *He that keepeth Iſrael will neither ſlumber nor ſleepe.* Eſa.43.2 *When thou paſſeſt through the waters, I will bee with thee, & through the floods that they doe not ouerflow thee: when thou walkeſt through the verie fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.* 3. *For I am the Lord thy God, the holy one of Iſrael, thy Sauiour.*

IV. That in all troubles of the faithfull, Chriſt is a companion. 1.Pet.4.13. *Reioyce, that yee are partakers of the afflictions of Chriſt.* 2.Cor.4.10. *Euery where we beare about in our bodie the dying of Chriſt, that the life of Ieſus might alſo be made manifeſt in our bodies.* Col.1,24.

V. That the Angels are readie to defend ſuch as feare God. Pſal.34.7. 2.King.6.16. *Feare not, there are more with vs then againſt vs.*

CHAP. XLV.

Of the calling vpon God.

THus much concerning the deniall of our ſelues, now followeth the profeſſion of Chriſt: which reſpecteth either Chriſt himſelfe, or his mēbers: namely, the faithfull, Mat.25.40. *Verily I ſay vnto you, in as much as ye did it to one of the leaſt of my brethren, yee did it vnto me.*

That profeſſion which directly concerneth Chriſt, is either continuall, or onely in the time of danger.

Continuall, is the calling vpon the name of God, and ought euer to be performed of vs, in the name of Chriſt Ieſus our Mediator, 1.Cor.1.2. *To the Church of God which is at Corinthus, to them that are ſanctified in Chriſt Ieſus Saints by calling, with all that call on the name of our Lord Ieſus Chriſt in euery place, both their Lord and ours.* Act.9.14. *He hath authoritie from the high Prieſt, to bind all that call vpon thy name.* Col.3.17. *Whatſoeuer ye ſhall doe in word or in deede, doe it in the name of the Lord Ieſus, giuing thanks to God, and the Father by him.*

The calling vpon Gods name, is by prayer, or thankſgiuing. Phil.4.6. *In all things let your requeſts be ſhewed vnto God, in praier and ſupplication, with giuing of thanks.*

Praier hath two parts: Petition, and Aſſent. Mark.11.24. *I ſay vnto you, whatſoeuer ye deſire* *when ye pray, beleeue that ye ſhall haue it, and it ſhall be done vnto you.*

Petition, is the firſt part of prayer, whereby we, according to the rule of Gods word, aske his helpe, for the obtaining of ſuch neceſſaries as we want. 1. Ioh. 5. 14. *This is the aſſurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

In euery petition wee muſt expreſſe two things: I. A ſenſe of our wants. II. a deſire of the grace of God to ſupply thoſe wants. 1. Sam. 1. 10. *Shee was troubled in her minde, and prayed vnto the Lord, and wept ſore.* Dan. 9. 4. *And I prayed to the Lord my God, and made my confeſſion, ſaying. 5. Wee haue ſinned and haue committed iniquitie, &c. 16. O Lord according to thy righteouſnes, I beſeech thee, let thine anger and thy wrath be turned from the city Hieruſalem, &c.* to the 20. verſe. Pſal. 130. 1. *Out of the deepe I called to thee O Lord.* 1. Sam. 1. 15. *Then Hannah anſwered and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drink, but haue poured out my ſoule before the Lord, &c.* to the 17. verſe. Pſal. 143. 6. *I ſtretch forth mine hands vnto thee, my ſoule deſireth after thee, as the thirſty land.*

Aſſent, is the ſecond part of prayer, whereby we beleeue, and profeſſe it before God, that hee, in his due time, will graunt vnto vs thoſe our requeſts; which before we haue made vnto his maieſtie. 1. Ioh. 5. 14, 15. *This is the aſſurance that wee haue in him, that if wee aske any thing according to his will, he heareth vs. And if we know that hee heareth vs, whatſoeuer wee aske, wee know that we haue the petitions that wee haue deſired of him.* Math. 6. 1. *Leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glorie, for euer and euer, Amen.*

As for the faithfull, howſoeuer they in their praiers, bewray many infirmities: yet no doubt they haue a notable ſenſe of Gods fauour, eſpecially, when they pray zealouſly, and often vnto the Lord. Iam. 5. 16. *Pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much if it be feruent.* Luk. 1. 13. *The angel ſaid vnto him, Feare not Zacharias: for thy prayer is heard.* Iona. 4. 1. *It diſpleaſed Ionah exceedingly, and hee was angrie. 2. And Ionah prayed vnto the Lord, and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrey? therfore I preuented it to flie vnto Tarſhiſh: for I knew that thou art a gratious God, and mercifull, ſlow to anger, and of great kindneſſe, and repenteſt thee of the euill.* Rom. 8. 26. Gen. 19. 18. *Lot ſaid vnto them, Do not ſo, I pray you my lords, &c.* Pſal. 6. 1. *O Lord, rebuke me not in thine anger, neither chaſtiſe me in thy wrath, &c.* verſe, 2, 3, 4. 5. Pſal. 8. 9. Pſal. 20. 5. Pſal. 35. 9. 18. 28. Pſal. 16. 7.

Thankeſgiuing, is a calling vpon Gods name, whereby wee with ioy and gladneſſe of heart, doe praiſe God for his benefits either receiued, or promiſed. Pſalm. 45. 1. *Mine heart will vtter forth a good matter, I will intreat in my words of the King: my tongue is as the penne of a ſwift writer.* Eph. 5. 20. *Giuing thankes alwaies for all things vnto God euen the Father, in the name of our Lord Ieſus Chriſt.* Pſal. 36. 8, 9. *How excellent is thy mercie, O God? therefore the children of men truſt vnder the ſhadow of thy wings. They ſhall bee ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuers of thy pleaſures,* Coloſſ. 3. 16, 17.

CHAP. XLVI.

Of Chriſtian Apologie, and Martyrdome.

THe profeſſion of Chriſt in dangers, is either in word, or deede.

Profeſſion in word, is Chriſtian Apologie, or the confeſſion of Chriſt. Rom 10. 10. *With the heart, man beleeueth vnto righteouſneſſe: and with the mouth man confeſſeth to ſaluation.* Pſalm. 22. 22. *I will declare thy name vnto my brethren: in the midſt of the congregation will I praiſe thee.*

Chriſtian Apologie, is the profeſſion of Chriſt in word, when as wee are readie with feare and meekeneſſe, to confeſſe the truth of Chriſtian religion, ſo often as need requireth; and the glory of God is endangered, euen before vnbeleeuers, eſpecially if they be not paſt all hope of repentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts: and bee ready alwaies to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you: 16. And that with meekeneſſe & reuerence, hauing a good conſcience, that when they ſpeake euill of you as of euill doers, they may bee aſhamed, which blame your good conuerſation in Chriſt.* Act. 7. the whole chapt Steuen there maketh an Apologie for himſelfe. Mat. 7. 6. *Giue not that which is holy to dogges, nor caſt your pearles before ſwine, leſt they treade them vnder their feet, and turning againe all to rent you.*

Profeſſion, which is in deede, is called Martyrdome. Martyrdome is a part of Chriſtian profeſſion, when as a Chriſtian man doth for the doctrine of faith, for iuſtice, and for the ſaluation of his brethren, vnder-goe the puniſhment of death, impoſed vpon him by the aduerſaries of Chriſt Ieſus. Mar. 6. 18. 27, 28. *Iohn tolde Herod, It is not lawfull for thee to haue thy brothers wife. And immediately the king ſent the hangman, and gaue him charge that his head ſhould bee brought: ſo he went and beheaded him in the priſon.* 2. Cor 12. 15. *I will moſt gladly beſtow, and be beſtowed for your ſoules, though the more I loue you, the leſſe am I loued.*

Notwithſtanding, it is lawfull for Chriſtians to flie in perſecution if they finde themſelues not ſufficiently reſolued and ſtrengthened by Gods ſpirit to ſtand. Math. 10. 23. *When they perſecute you in one cittie, flie into another. Verily I ſay vnto you, ye ſhall not haue finiſhed all the cities of Iſrael, till the ſonne of man come.* Ioh. 10. 39. *Againe, they ſtudied to apprehend him, but hee eſcaped out of their hands.* Act. 9. 30. *When the brethren knew it, they brought him to Ceſarea, and ſent him forth to Tarſus.* 1. King. 18. 13. *Was it not tolde my Lord what I did, when Ieſabell ſlue the*

Prophets of the Lord, how I hidde an hundred men of the Lords Prophets by fifties in a caue, and fedde them with bread and water? Act.20.22. *Now beholde, I goe bound in the ſpirit vnto Hieruſalem, and know not what things ſhall come vnto me there.*

CHAP. XLVII.

Of Edification, and Almes among the faithfull.

THat profeſſion of Chriſt, which concerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes.

Edification is euery particular duty towards our brethren, whereby they are furthered either to grow vp in Chriſt, or els are more ſurely vnited to him. Rom.14.19. *Let vs follow thoſe things which concerne peace, and wherewith one may edifie another.*

To Edification, theſe things which follow appertaine:

I. To giue good example. Matth.5.16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your father which is in heauen.* 1.Pet.2.12. *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of viſitation.*

II. To exhort. Heb.3.13. *Exhort one another daily, while it is called to day; leſt any of you be hardened through the deceitfulneſſe of ſinne.* Rom.1.12. *That I might bee ſtirred vp togither with you, through our mutuall faith, both yours and mine.*

III. To comfort. 1.Theſſ.5.14. *Comfort the feeble minded, beare with the weake, be patient towards all men.* Iam.5.16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* 20. *Hee that conuerteth a ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.* 1.Theſſal.4.18. *Comfort your ſelues one another with theſe words.*

IV. To admoniſh. Rom.15.14. *I my ſelfe am perſwaded of you, brethren, that yee alſo are full of goodnes, and filled with all knowledge: and are able to admoniſh one another.* 1.Theſſ.5.14. *We deſire you, brethren, admoniſh them that are vnruly.*

They ſhall obſerue an holy manner of admonition, who in the ſpirit of meeknes, & as it were, guilty of the like infirmitie themſelues, doe admoniſh forthwith all their brethren of ſuch faults, as they certenly know by them, & that out of Gods word. Gal.6.1. *Brethren, If any man by occaſion be fallen into any fault, ye, which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.* Math.7.5. *Thou hypocrite, caſt out firſt the beame out of thine owne eye, and then ſhalt thou ſee to take the mote out of thy brothers eie.* 2.Tim.4.2. *Preach the word: be inſtant in ſeaſon, and out of ſeaſon: improue, rebuke, exhort, with all long ſuffering and doctrine.* Mat.18.15. *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.* Rom.15.14. 2.Tim.4.2. Leuit.19.17. *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainely rebuke thy neighbour, and ſuffer him not to ſinne.*

Reliefe peculiar to the godly among themſelues, is a dutie, whereby the rich doe out of their plenty ſupply the wants of the poore, both according to their ability, and ſometimes beyond their ability. 2.Cor.8.3. *To their power (I beare record) yea, beyond their power they were willing.* Act.2.44.45. *All that beleeued were in one place, and had all things common: and they ſolde their poſſeſſions and goods, and parted them to all men, as euery one had neede.*

CHAP. XLVIII.

Of the fourth degree, of the declaration of Gods loue: and of the eſtate of the Elect after this life.

THe fourth degree of the declaration of Gods loue, is Glorification, Rom.8.30.

Glorification, is the perfect transforming of the Saints into the image of the Son of God. Phil.3.21. *Who ſhall change our vile bodie, that it may bee faſhioned like vnto his glorious body, according to the working whereby he is able euen to ſubdue all things vnto himſelfe.* 1.Corin.15.44. *It is ſowne a naturall body, and it is raiſed a ſpiritual body: there is a naturall body, and there is a ſpirituall body.* 45. *As it is alſo written, The firſt man Adam was made a liuing ſoule: the laſt Adam was made a quickening ſpirit.* 49. *And as we haue borne the image of the earthly, ſo ſhall wee beare the image of the heauenly.* Pſal.17.15. *I will beholde thy face in righteouſneſſe, and when I awake, I ſhall be ſatiſfied with thine image.*

The beginning of Glorification is in death, but it is not accompliſhed and made perfect before the laſt day of iudgement.

The death of the Elect, is but a ſleepe in Chriſt (*a*) wherby the body & ſoule is ſeuered. The body (*b*) that after corruption it may riſe to greater glory. The ſoule, that it (*c*) being fully ſanctified, may (*d*) immediatly, after departure from the body, hee tranſported into the kingdome of heauen. (*a*) 1.Cor.15.17. *If Chriſt be not raiſed, they which are aſleep in Chriſt, are periſhed.* Act.7.60. *When he had thus ſpoken hee ſlept.* (*b*) 1.Cor.15.36. *O foole, that which thou ſoweſt is not quickened, except it die.* (*c*) Reuel.21.27. *There ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies: but they which are written in the Lambs booke of life.* Rom.7.25. *I my ſelfe in my mind ſerue the law of God, but in my fleſh the law of ſinne.* (*d*) Luk.13.42. *He ſaid to Ieſus, Lord remember me when thou commeſt into thy kingdome.* 43. *Then Ieſus ſaid to him, This day ſhalt thou be with me in Paradiſe.* Reue.14.13. *Then I heard a voice from heauen, ſaying vnto me, Write, Bleſſed are the dead, which hereafter die in the Lord, Euen ſo ſaith the ſpirit: for they reſt from their labours, and their workes follow them.*

Againſt the feare of death, note theſe preſeruatiues:

I. Death, it freeth the godly from the tyrannie of Satan, ſinne, the world, the fleſh, and eternall damnation, yea, from infinite both perils and loſſes, and doth place vs both ſafe and happy, vnder the ſhadow, as it were, of Chriſts wings.

II. Chriſt by his death, hath ſanctified vnto vs both death and the graue.

III. Chriſt is both in life and death, gaine to the godly. Phil. 1. 21.

IV. Thoſe conſolations which the ſpirit of Chriſt doth ſuggeſt to the ſoules of the faithfull, doe by many degrees ſurmount the dolours of death.

V. The deſire of that moſt bright and glorious beholding of God, and the preſence of thoſe Saints which are departed before vs.

VI. In ſtead of our bodies, wee ſhall bee clothed with glory, 2. Cor. 5. 1.

VII. The ſting of death, namely ſinne, is then ſo taken away, as that that *Serpent* can no more hurt vs. 1. *Cor.* 15 55. *O death, where is thy ſting! O graue, where is thy victory!* Hebr. 2. 15. *That he might deliuer all them, which for feare of death, were all their life-time ſubiect to bondage.*

VIII. We ſhould not ſo much thinke of our death, as to take an exact account of our life. For that man cannot die ill, who hath liued well: and he ſeldome dieth well, that hath liued badly.

IX. The angels they ſtand at our elbowes, that ſo ſoone as a Saint departeth, they may with all ſpeed, immediately tranſport his ſoule into heauen.

Soules being once in heauen, remaine there till the laſt day of iudgement, where they partly magnifie the name of God, and partly doe waite, and pray for the conſummation of the kingdome of glorie, and full felicitie in bodie and ſoule. Reuel. 5. 8. *And when hee had taken the book, the foure beaſts, and the foure & twenty elders fell down before the Lamb, hauing euery one harps, and golden vials full of odours, which are the prayers of the Saints.* 9. *And they ſang a new ſong, ſaying, Thou art worthie to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy blood, out of euerie kindred, and tongue, and people, and nation.* Reuel. 14. 2. *I heard the voice of harpers harping with their harpes.* 3. *And they ſung as it were, a new ſong before the throne.* Reuelat. 6. 10. *And they cried with a loud voice, ſaying, How long, Lord, holy and true; doeſt not thou iudge, and auenge our blood on them that dwell on the earth?*

CHAP. XLIX.

Of the eſtate of the Elect at the laſt day of iudgement.

THe laſt day of iudgement ſhall be on this manner:

I. Immediately before the comming of Chriſt, (*a*) the powers of heauen ſhall bee ſhaken: the Sunne and Moone ſhall be darkened, and the Starres ſhal ſeeme to fal from heauen: (*b*) at which ſight the elect then liuing ſhall reioyce, but the reprobate ſhal ſhake euery ioynt of them. (*a*) Math. 24. 29. *Immediately after the tribulation of thoſe daies ſhall the Sunne be darkened, and the Moone ſhall not giue her light, the Starres ſhal fall from heauen, & the powers of heauen ſhall be ſhaken:* 30. *And then ſhall appeare the ſigne of the ſonne of man in heauen: and then ſhall all the kindreds of the earth mourn, & they ſhal ſee the ſonne of man come in the clouds of heauen, with power and great glorie.* (*b*) Luk. 21. 26. *Mens hearts ſhall faile them for feare, and for looking after thoſe things, which ſhall come on the world.* 28. *And when theſe things begin to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth neere.* 2. Tim. 4. 8. *Henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord, the righteous iudge ſhall giue me at that day; and not to me onely, but vnto them that loue his appearing.*

II. Then the heauens, beeing all ſet on fire, ſhall with a noiſe like to that of chariot wheeles, ſuddenly paſſe away, & the elements, with the earth, and all therein ſhall bee diſſolued with fire. 2. Pet. 3. 12. *Looking for, and haſting vnto the comming of the day of God, by which the heauens beeing ſette on fire, ſhall bee diſſolued, and the elements ſhall melt with heate.* 13. *But we looke for new heauens, and a new earth, according to his promiſe, wherein dwelleth all righteouſneſſe.*

At the ſame time, when as all theſe things ſhall come to paſſe, (*a*) the ſound of the laſt Trumpet ſhal be heard, ſounded by the Archangel. (*b*) And Chriſt ſhal come ſuddēly in the clouds, with power, & glory, and a great traine of Angels, (*a*) Mat. 24. 31. *And he ſhall ſend his Angels with a great ſound of a Trumpet:* 1. Theſſ. 4. 16. *The Lord himſelfe ſhall deſcend from Heauen with a ſhout, euen with the voice of the Archangell, and with the Trumpet of God: and the dead in Chriſt ſhall riſe firſt.* (*b*) Mat. 24. 30. 1. Theſſ. 4. 17. *Then ſhall wee which liue and remaine, bee caught vp with them alſo in the cloudes to meete the Lord in the aire, and ſo ſhall wee euer bee with the Lord.*

III. Now at the ſound of the Trumpet, the Elect which were dead, ſhall riſe with thoſe very bodies which were turned to duſt, and one part rent from an other, ſhall by the omnipotent power of God, bee reſtored, and the ſoules of them ſhall deſcend from heauen, and bee brought againe into thoſe bodies. As for (*a*) them which then ſhall be aliue, they ſhall bee changed in the twinckling of an eye, and this mutation ſhall bee in ſtead of death. And at that time, the bodies ſhall receiue their full redemption; (*b*) and all the bodies of the Elect ſhall bee made like the glorious bodie of Chriſt Ieſus, and therefore ſhall bee ſpirituall, immortall, glorious, and free from all infirmity. (*a*) 1. Cor. 15. 51, 52. *Wee ſhall not all ſleepe; but wee ſhall be changed, in a moment, in the twinckling of an eye, at the laſt Trumpet.* 42. (*b*) *It* *is ſowne in diſhonour, it is raiſed in honour: it is ſown in weakeneſſe, it is raiſed in power. 44. It is ſowne a naturall body, it is raiſed a ſpirituall bodie.*

IV. Laſt of all, when they are all conuented before the tribunall ſeate of Chriſt, he will forthwith place the Elect, ſeuered from the reprobate, & taken vp into the aire, at his right hand, and to them being written in the booke of life, will he pronounce this ſentence: *Come ye bleſſed of my father, poſſeſſe the kingdome prepared for you from the foundations of the world.* Mat. 25.33. *He ſhall ſet the ſheepe on his right hand, and the goates on the left.* 1. Theſſ. 4.17. Reu. 20.15. *Whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.*

CHAP. L.

Of the eſtate of the Elect after iudgement.

THe laſt iudgement beeing once finiſhed, the elect ſhall enioy immediately bleſſedneſſe in the kingdome of heauen.

Bleſſedneſſe is that, whereby God himſelfe is all in all his elect. 1. Cor. 15.28. *When al things ſhall bee ſubdued to him, then ſhall the Sonne alſo himſelfe bee ſubiect vnto him, that did ſubdue all things vnder him, that God may be all in all.* And it is the reward of good workes, not becauſe workes can merit, but by reaſon of Gods fauour, who thus accepteth workes, and that in reſpect of the merit of Chriſts righteouſneſſe imputed to the elect. Rom. 6.23. *The wages of ſin is death, but eternall life is the gift of God through Ieſus Chriſt our Lord.* 2. Tim. 4.8. Reu. 22.12. *Beholde, I come ſhortly, and my reward is with me, to giue euery man according as his worke ſhall be.*

Bleſſedneſſe hath two parts: Eternall life, and perfect glorie.

Eternall life, is that fellowſhip with God, (*a*) whereby God himſelfe is, through the Lamb Chriſt, life vnto the Elect. For in the kingdome of heauen, the elect ſhall not need meat, drinke, ſleepe, aire, heate, colde, phiſicke, apparell, or the light of the Sunne and Moone, (*b*) but in place of all theſe, ſhal they haue in them Gods ſpirit, by which immediately they ſhall bee quickened for euer. (*a*) Iohn 14.23. *If any man loue me, he will keepe my word, and my father will loue him, and we will come vnto him, and dwell with him.* 1. Ioh. 4.15. *Whoſoeuer confeſſeth that I. Chriſt is the Sonne of God, God dwells in him, and he in God.* Reu. 21.3. *And I heard a voice, ſaying, Beholde the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall bee their God with them. 23. An that Cittie hath no neede of Sunne or Moone to ſhine in it: for the glorie of God did light it, and the Lambe is the light of it.* Reu. 22.2. *In the middeſt of the ſtreete of it, and of either ſide of the riuer, was the tree of life, which bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the tree ſerued to heale the nations with. 5. And there ſhall be no night there, and they neede*

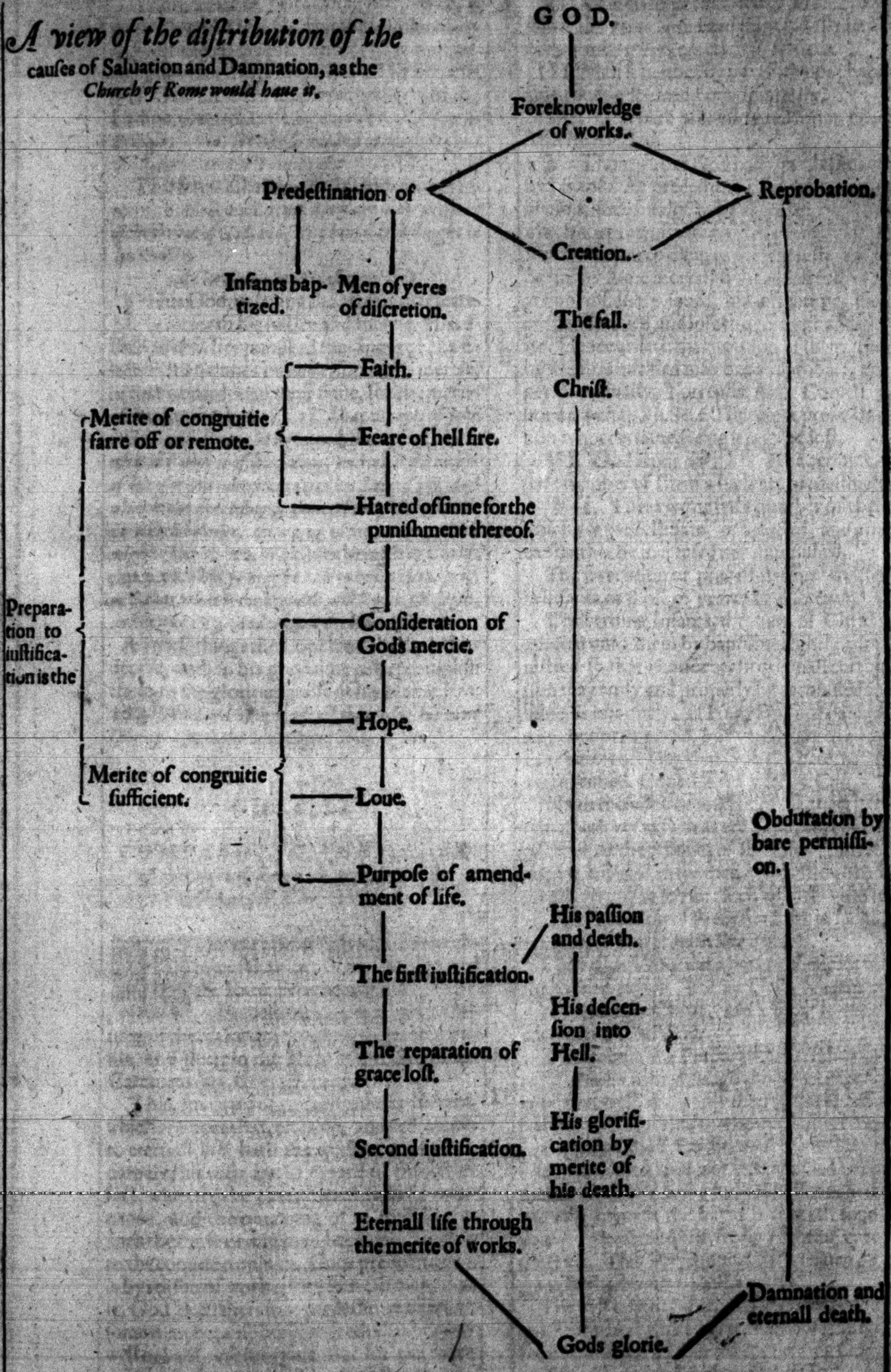
A *no candle, nor light of the Sunne, for the Lord giueth them light, and they ſhall raigne for euermore.* (*b*) 1. Cor. 15.45. Rom. 8.11. *If the ſpirit of him that raiſed vp Ieſus from the dead, dwell in you, hee that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they ſhall bee in a farre better eſtate then any heart can wiſh. This glorie conſiſteth in three points. I. In that they ſhall ſtill beholde the face of God, which is his glory and maieſtie. Reu. 22.4. *And they ſhall ſee his face, and his name ſhall be in their foreheads.* Pſalm. 17.15. *I will beholde thy face in righteouſneſſe, and when I awake I ſhalbe ſatisfied* B *with thine image.* II. In that they ſhall be moſt like to Chriſt, namely, iuſt, holy, incorruptible, glorious, honourable, excellent, beautifull, ſtrong, mightie, and nimble. 1. Ioh. 3.2. *Dearely beloued, now are wee the ſonnes of God, but yet it doth not appeare what we ſhall be: and we know that when he ſhal appeare, we ſha be like him: for we ſhal ſee him as he is.* Philip. 3.21. *Who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious body, according to the working whereby he is able euen to ſubdue all things to himſelfe.* III. They ſhall inherit the kingdome of heauen, yea, the new heauens and the new earth ſhall bee their inheritance. 1. Pet. 1.4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reſerued in heauen for you.* Math. C 25.34. *Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you before the foundations of the world were laid.* Reu. 5.10. *Thou haſt made vs vnto our God Kings and Prieſts, and wee ſhall raigne on the earth.* Reu. 21.7. *Hee that ouercommeth ſhall inherit all things, and I will bee his God, and he ſhall be my ſonne.*

The fruit that commeth from both theſe parts of bleſſedneſſe, is of two ſorts: Eternall ioy, and the perfect ſeruice of God. Pſalm. 16. 11. *Thou wilt ſhew me the path of life, in thy preſence is the fulnes of ioy: and at thy right hand there are pleaſures for euermore.* Pſal. 36.8. *They ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures. 9. For with thee is the well of life, and in thy light ſhall we ſee light.*

D The parts of Gods ſeruice, are Prayſe, and Thankſgiuing. Reuel. 21.3. *And I heard a great voice out of heauen, ſaying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they ſhall bee his people, and God himſelfe ſhall bee their God with them.* Cap. 5.12. *Saying with a loud voice, Worthie is the Lambe that was killed, to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glorie, and praiſe, &c.* 13. Cap. 11.17. *The foure and twenty Elders which ſate before God on their ſeates, fell vpon their faces and worſhipped God, ſaying, Wee giue thee thankes, Lord God almightie, Which art, and Which was, & Which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.*

A view of the diſtribution of the cauſes of Saluation and Damnation, as the *Church of Rome would haue it.*


GOD.
Foreknowledge of works.
Predeſtination of
Reprobation.
Creation.
Infants baptized.
Men of yeres of diſcretion.
The fall.
Faith.
Chriſt.
Merite of congruitie farre off or remote.
Feare of hell fire.
Hatred of ſinne for the puniſhment thereof.
Preparation to iuſtification is the
Conſideration of Gods mercie.
Hope.
Merite of congruitie ſufficient.
Loue.
Obduration by bare permiſſion.
Purpoſe of amendment of life.
His paſſion and death.
The firſt iuſtification.
His deſcenſion into Hell.
The reparation of grace loſt.
His glorification by merite of his death.
Second iuſtification.
Eternall life through the merite of works.
Damnation and eternall death.
Gods glorie.

Place this Table betweene the fol. 95. 96.

A The manner of performing this ſeruice, is to worſhip God by God himſelfe immediately. In heauen there ſhall neither be temple, ceremonie, nor Sacrament, but all theſe wants ſhall God himſelſe ſupplie together with the Lambe, that is, Chriſt. Reuelat. 21.22. *I ſaw no Temple therein, for the Lord God Almightie, and the Lambe, are the Temple of it.*

This ſeruice ſhall bee daily, and without intermiſſion. Reuel. 7.15. *They are in the preſence of the throne of God, and ſerue him day and night in his temple.*

A Corollarie, or the laſt concluſion.

THus God, in ſauing the elect doth clearely ſet forth his iuſtice and mercie. His iuſtice, in that hee puniſhed the ſinnes of the B Elect, in his Sonnes owne perſon: His mercie, in that he pardoned their ſinne, for the merits of his Sonne. Epheſ. 1.18. *That the eyes of your vnderſtanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints.* 19. *And what is the exceeding greatnes of his power towards vs, which beleeue, according to the working of his mightie power.* 20. *Which hee wrought in Chriſt.* cap. 3.18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, & depth, and height:* 19. *And to know the loue of Chriſt.*

All theſe things the Lord himſelfe doth thus decree, and in his good time will accompliſh them, to the glorious praiſe of his Name. Pro. 16.4. *The Lord hath made all things for his owne* C *ſake: yea, euen the wicked for the day of euill.*

CHAP. LI.

CONCERNING THE ORDER *of the cauſes of Saluation, according to the doctrine of the Church of Rome.*

THere are two things requiſite to obtaine ſaluation: Predeſtination, and the Execution thereof.

Predeſtination, is a fore-ordaining of the reaſonable creature to grace in this life, and glorie in the life to come. Sebaſtian. D Cattaneus. Enchir. tract. 1. cap. laſt.

This, in regard of the firſt effects thereof, which are vocation, election, and ordination to eternall life, hath the cauſe of it in God, namely, his will: but in regard of the laſt effect, which is, the execution of ſuch an ordinance, and the obtaining of eternall life, it hath the cauſe of it in man, becauſe according to the common opinion, Gods predeſtination is by reaſon of workes fore-ſeene in men, that is, God doth therefore predeſtinate or reiect ſome man, becauſe hee fore-ſeeth that hee will well or badly vſe his grace. But for the more euident declaration of this, theſe ſeauen concluſions muſt be ſet downe.

I. The Predeſtination, and Reprobation of God, doe not conſtraine or enforce any neceſſitie vpon the will of man.

II. God hath predeſtinated all men, that is, hee hath appointed and diſpoſed all men ſo, as they might obtaine eternall ſaluation.

III. Man is neither by neceſſity nor chance ſaued or condemned, but voluntarily.

IV. God hath predeſtinated ſome, other hath he reiected.

V. Thoſe whom God hath predeſtinated by his abſolute predeſtination, which cannot bee loſt, ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which being according to preſent iuſtice, may be loſt by ſome mortall ſinne which followes, are not infallibly ſaued, but oftentimes ſuch are condemned, and loſe their crowne and glorie. Hence ariſeth that poſition of theirs, that he which is iuſtified may bee a reprobate, and periſh eternally. Torrenſis Aug. Confeſſ. 2. booke, 4 chap. 20. Sect. Therefore predeſtination is not certaine, ſeeing it may be loſt.

VI. God alone doth know the certaine & ſette number of them which are predeſtinate.

VII. There is one ſette number of them which are predeſtinate, or reiected, and that can neither be increaſed nor diminiſhed.

The Execution of predeſtination, is either in infants, or thoſe of yeares of diſcretion.

Concerning Infants, the merit of Chriſt is applied vnto them by baptiſme rightly adminiſtred: ſo that whatſoeuer in originall corruption may truly and properly be accounted for ſinne, is not onely, as I may ſay, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in ſuch as are renued. Concil. Trid. 5. ſect. 5. Can.

Neuertheleſſe wee muſt confeſſe, that there remaineth yet in ſuch as are baptized, concupiſcence, or the reliques of ſin. The which ſeeing it is left in men for them to wraſtle withall, it hath no power to hurt ſuch as yield vnto it.

The execution of Predeſtination in ſuch as are of riper yeares, hath ſixe degrees.

The firſt, is Vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Chriſt, are called to turne themſelues vnto God.

The ſecond, is a Preparation to righteouſneſſe, wherby men, through the inherent power of Free-will, doe apply themſelues to iuſtification, after that the ſame power is ſtirred vp by the holy Ghoſt. For Free-wil is only ſomewhat diminiſhed, and not extinguiſhed: and therfore ſo ſoone as the holy Ghoſt toucheth and enlighteneth the heart, it worketh together with the ſame ſpirit, freely aſſenting vnto the ſame. This Preparation hath ſeauen degrees. Biel. 4. booke 14. diſt. 2. queſt.

The firſt is faith, which is a knowledge and an aſſent, wherby men agree that thoſe things are true which are deliuered concerning God, and his will, reuealed in the word of God.

This is the foundation of iuſtification, & prepareth the heart: becauſe it ſtirres vp free-will, that it may affect the heart, with thoſe motions by which it is prepared to iuſtification.

A I. The act of faith, is to apprehend the vglineſſe of ſinne, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then beginne men to diſlike, and in ſome ſort to deteſt ſinne.

And herein ſtandes the diſpoſition of *Congruity*, not immediatly, nor ſufficient, but farre remooued.

IV. At the length, faith turneth it ſelfe to the contemplation of Gods mercies, and beleeueth that God is ready to forgiue ſinnes, by the infuſion of charity into thoſe, which are before ſufficiently prepared and diſpoſed.

V. Out of this contemplation, proceedeth the act of hope, whereby they begin to deſire God, as the chiefeſt good. B

VI. Out of this act of hope, ariſeth loue, whereby God is loued aboue al things, by the ſtrength of nature.

VII. After this loue, followeth a new diſlike, and a deteſtation of ſinne, not ſo much in regard of feare of the puniſhment in hell fire, as in regard of the offence to God, who is finally loued more then all other things.

VIII. After all theſe, followes a purpoſe of amendment of life: and here comes in the meaſure of congruitie, that is, ſufficient: or elſe the immediate, ſufficient, and laſt diſpoſition before the infuſicn of grace.

The third degree of Predeſtination, is the firſt iuſtification, whereby men of vniuſt, are made iuſt, not onely through the remiſſion of C their ſinnes, but alſo by a ſanctification of the inward man, by his voluntarie receiuing of grace and gifts.

The efficient cauſe of this iuſtification, is the mercie of God, and the meritorious paſſion of our Sauiour Chriſt, whereby he purchaſed iuſtification for men. The inſtrumentall cauſe, is baptiſme. The formall cauſe, is not that iuſtice which was inherent in Chriſt, but which hee infuſeth into man: and that is eſpecially hope, and charitie.

The fourth degree, is the ſecond iuſtification, wherby men are of iuſt, made more iuſt: the cauſe hereof is faith, ioyned with good works.

It is poſſible for ſuch as are renued, to keep the commandements: and therefore it is falſe, that a iuſt man committeth ſo much as a veniall ſinne in his beſt actions, much leſſe, that D he deſerueth eternall death for the ſame.

The fifth degree, is the reparation of a ſinner by the Sacrament of Penance. The which is, as it were, the ſecond boord after a ſhipwracke. The cauſe why this reparation is neceſſarie, is, becauſe men loſe the grace of iuſtification by euery mortall ſinne.

The laſt degree, is the fruit of iuſtification, namely, the glorie of eternall life, the which workes done in grace, doe *ex condigno*, condignly merit, or ſufficient vnworthineſſe.

Condigne merit, is when as the reward is after ſuch ſort due, as that if it bee not giuen, iniuſtice will bee committed: This by the rigour of iuſtice is due.

Two conditions are requiſite to make a merit, I. That a reward ſhould by ſome compact or bargaine bee due: And this condition is in works, in regard of God. For God in the ſcriptures hath promiſed a reward to ſuch as work well. II. That beſides this compact whereby the debter is bound, there ſhould bee alſo ſome worthineſſe in the worke, or ſome proportion of the worke to the reward.

The worthines or dignity of the worke, dependeth I. On Chriſt, becauſe Chriſt did not only merit that his own proper actions ſhould bee meritorious, but the actions alſo of his members. II. On the holy Ghoſt. For the holy Ghoſt doth inſpire, excite, and mooue men to doe. III. On an Habituall grace, which is a certaine participation of the diuine eſſence.

Thus much concerning the degrees of executing Predeſtination. Now followes the applying of Predeſtination particularly to the perſons of men.

No man, ſo long as he liueth in this mortall life, ought ſo much to preſume on the ſecret myſterie of Gods Predeſtination, as to determine vndoubtedly that hee is in the number of them whome God hath ordained to eternall happineſſe. For no man without eſpeciall reuelation can know, whome God hath choſen to be his heires, Seſſ. 6. c. 12.

The ſumme of all theſe, is this, God by a certaine grace giuen freely, or rather a grace preuenting, or comming before, the which is tearmed an *eſpeciall ayde*, doth mooue a man, that hee may diſpoſe himſelfe vnto his iuſtifying grace, namely, that hee may beleeue, feare, repent, loue, and propound to himſelfe newnes of life, &c.

Furthermore, if a ſinner doe by his free will yield his aſſent vnto this diuine motion, and doth conſequently and accordingly rightly diſpoſe himſelfe, God doth incontinently forgiue him his ſinne, and withall doth infuſe into him iuſtifying grace, by which hee may doe good workes, and ſo by them merit eternall life. *Bellarm.*

Errours of the Papiſts in their diſtributing of the cauſes of ſaluation.

And this is the doctrine of the Church of Rome, ſurely a very blaſphemous doctrine, and no better to bee accounted of, then as a gallowes ſet vp for the torture and maſſacre of mens conſciences. And that this may the more manifeſtly appeare to bee ſo, I will ſet downe the moſt principall errours of popiſh doctrine in this caſe.

The I. errour.

Predeſtination is onely of the Elect, the Reprobates they are onely fore-knowne.

The confutation.

The name of Predeſtiuation, by a figure called Synecdoche, the whole for the part, is

A taken indeed ſometimes in the good part, and ſpoken of the Elect, and faithfull called, as Rom. 8. 30. *Whome he predeſtinated, them alſo he called, and whome he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.* So are the Epheſians ſaid to be *predeſtinate into the adoption of the ſonnes of God*, Eph. 1. 5. Yet may this word Predeſtination, neuertheleſſe generally be extēded vnto the decree of God, whether it be that of predeſtination to eternal life, or the other vnto eternall death. The reaſons: I. Act. 4. 27, 28. *They gathered themſelues togither againſt thine holy ſonne Ieſus: to doe whatſoeuer thine hand and thy counſell had determined* (or fore-ordained, or predeſtinated, προώρισε) *before to be done.* II. Auguſt. de Bono perſev. Chap. 17. he calleth *Predeſtination the diſpoſition* B *of future workes*: and in his 15 booke of the Citie of God, chap. 1. he deuideth *all mankind into two cities: whereof one is predeſtinate to raigne with God eternally, the other predeſtinate to undergoe eternall puniſhment with the diuell.* And in his Manuel to Laurentius. chap. 100. he ſaith, *That God hath iuſtly predeſtinated wicked men vnto puniſhment, and mercifully predeſtinated the good vnto grace.* Thomas of Aquine 1. part. queſt. 23. artic. 4. *It mattereth not in regard of the name of predeſtination, whether a man be ſaid to be predeſtinate to life eternall or not.*

Furthermore, for a man to ſay that the Reprobates are fore-knowne, and not predeſtinate, is very iniurious: because Gods foreknowledge, may in nothing which is to be, be C ſeuered from his will and eternall decree. For that, which beeing hereafter to be, is foreknowne of God, that aſſuredly will come to paſſe, and ſhall be, and that either by the wil of God, or without his will: if with his will, then no doubt, hee both decreed and preordained the ſame: if without or againſt his will, how is GOD then omnipotent? And ſurely euill it ſelfe, albeit God will it not in his approouing or allowing will; yet willeth he the free, & willing permiſſion thereof. Auguſt. in his Manuel or Enchiridion to Laurentius, cha. 100. hath an excellent ſaying to this purpoſe. *Although* (ſaith he) *that thoſe things which are euill, in that they are euill, cannot be good, yet that there are not onely good, but alſo euill things, it is very good: to the* D *intent that after a marueilous & vnſpeakable manner, that thing may not be beſides, or without his will, which alſo is done, againſt his will, becauſe it ſhould not be done, vnleſſe he ſuffered it, neither doth he ſuffer it, againſt his will, but willingly.*

The II. Errour.

That Predeſtination is mutable. For, (according to the common opinion of the Papiſts) whoſoeuer is predeſtinate, he is contingently predeſtinated, as well on Gods part, as on mans: whence it followeth, that he which is predeſtinated, that is, appointed to ſaluation, may bee condemned; and he which is foreknowne, that is, appointed to damnation, may be ſaued.

The Confutation.

The contrary to this their doctrine is moſt true. Namely, that the decree of God concerning euery mans eternall both ſaluation and damnation, is from all eternitie ſet downe, and immutable. The reaſons: I. Teſtimonies of Scripture. Rom. 11. 26. *The gifts and calling of God they are* ἀμεταμέλητα *ſuch as are without repentance.* Math. 24. 24. *There ſhall ariſe falſe Chriſts, and falſe prophets: and ſhall doe great ſignes and miracles, ſo that* [if it were poſſible] *they ſhould deceiue euen the elect.* Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth, who ſhall condemne?* 2. Tim. 2. 19. *The foundation of God ſtandeth ſure, and hath this ſeale, The Lord knoweth who are his.* II. Election and reprobation are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I Iehouah am not changed.* Eſay. 64. 10. *My counſell ſhall ſtand, and I will doe whatſoeuer I will.* III. If this Popiſh concluſion ſhould be granted, then would it follow of neceſſitie, that the foreknowledge of God muſt bee made voide, his power weakened, and his will changed, each of which is impious once to dreame of. For he which changeth his counſell, or his will, doth therefore change it, either becauſe he at the length ſeeth that he might haue taken better aduiſe, or elſe in that he ſeeth that he could not bring his former purpoſe about as he would: Either of which are farre from our Lord God. IV. If we reſolue that the counſell of God is any waies mutable, it will by this come to paſſe, that euery man muſt bee vncertaine whether he be predeſtinate to life or not: whereby that notable ſtay & onely ground of our full aſſurance to bee ſaued, is vtterly ſhaken and ouerturned. Wherefore let this truth bee maintained of vs, namely, that both the election and reprobation of God ſtand immutable, ſo that neither the Elect can become reprobates, nor the reprobates elect; and conſequently neither theſe be ſaued; nor they condemned.

Againſt this doctrine, the popiſh ſort except. If you ſpeake in a compound ſenſe or meaning (*in ſenſu compoſito*) it is very true, that the predeſtinate cannot be damned, nor ſuch as are fore-knowne be ſaued: but if in a ſenſe diuided (*in ſenſu diuiſo*) it is not ſo. This diſtinction is plaine by this example. White colour in a compound meaning cannot be blacke, becauſe blackeneſſe is repugnant and contrarie to whiteneſſe: But in a diuided ſenſe, white colour now may afterwards be made blacke. In like ſort, one predeſtinated to ſaluation may, by reaſon of the free-will he hath, ſinne, and ſo be damned. *Anſw.* Theſe are ſilly ſhifts, and meere ſophiſmes, becauſe ſuch as are predeſtinated to the end, namely, ſaluation, are neceſſarily predeſtinated to the meanes of ſaluation, the which they cannot but vſe, and by them come to the end it ſelfe.

The III. Errour.

All men are predeſtinate, that is diſpoſed and ordained of God, ſo as they might attaine eternall life. Sebaſt. Catteneus in his Enchirid. chap. of Predeſt.

The Confutation.

This is manifeſtly falſe. For I. infants, who ſo ſoone as they are borne, depart this life, ſeeing for want of time they cannot in this life vſe the means of ſaluation, albeit they may haue life eternall, yet obtaine they it not by vſing the meanes vnto the ſame. II. That which the Lord indeede actually doth, the very ſame hath he determined to doe. For hee doth nothing neither vnaduiſedly, or vnwillingly: but he actually forſaketh a very great part of mankinde, the which being ſhut vp vnder contumacie, hee doth leaue to it ſelfe. Act. 14.16. *Who in times paſt ſuffered all the Gentiles to walke in their owne waies.* Hence alſo is it, that Eph. 2.12. all the Gentiles are ſaid to be *ἄθεοι, without God in the world.* Therefore God decreed to forſake ſome men in this life, & conſequently hee ordained not all men to the obtaining of eternall life. Nay, if God once but would in his ſecret will, that al men ſhould bee ſaued, it were vnpoſſible for any to periſh: becauſe Gods willing, is his doing of it: and if he that was ordained to ſaluatiō periſh, then muſt God now needs haue left off to wil that, which he would from all eternity, or els begin to will that, which before hee would not; the which cannot be ſaid of God, without blaſphemie. III. Paul 2. Theſſ. 2. 10 ſaith, that there bee certaine men, *ἀπολλύμενοι, which periſh,* and them he diſtinguiſheth from the elect. v. 13. Rom. 9. 21, 22. *Hath not the potter power, &c.* Where there is not onely mention made of veſſels of glorie, and mercie, but alſo of certaine, made, and faſhioned in Gods eternall counſell, as veſſels of wrath. Now looke whome God hath made to wrath and deſtruction, them he neuer diſpoſed to obtaine eternall life.

The IV. Errour.

Predeſtination, in regard of the laſt effects thereof, hath his cauſe in man, that is, in mans free-will, and workes: for they whome God had foreſeene, that they would receiue grace offered in Chriſt, and lead their life according to the Law, them he predeſtinated, not of workes, but of his mercie; yet ſo, as that he had reſpect vnto workes, or to deale with them according to their workes: or (as others ſay) to ordaine them by their workes foreſeene. As for example: God did from all eternity foreſee and fore-know that Peter ſhould be ſaued, and Iudas condemned; becauſe he from the ſame eternitie did foreſee & fore-know, that Peter would accept of the grace offered vnto him, and after vſe the ſame aright: and hee did alſo foreſee that Iudas ſhould receiue the grace offered, yet notwithſtanding by reaſon of his peruerſe will, vſe the ſame peruerſly.

The Confutation.

This their forged deuiſe of foreſeene workes, I. Paul doth ſhew to be plainely counterfeit, when as he ſaith that the Epheſians were *elected in Chriſt before the foundations of the world were laid:* Eph. 1.4. and that not becauſe he did foreſee that they would be holy, but *that they might be holy and vnblameable before God with loue.* And cap. 2. v. 10. he ſaith, they were *created* A *to good workes in Chriſt, that they might walke therein.* In which places, good workes they are made effects of predeſtination; but the effect foreſeene can not bee the cauſe of his cauſe: for that euery cauſe, in the order both of nature and knowledge, doth goe before his effect. II. Tit. 3. 5. *Not of workes which we haue done, but according to his mercie did God elect and ſaue vs.* III. God in electing vs, did not regard any thing out of himſelfe, but in himſelfe did he elect vs, Eph. 1.4. and 9. Therefore did he not regard future workes. IV. Some of the Popiſh ſchoolemen confeſſe, that Predeſtination, doth put nothing in the partie predeſtinated, in reſpect of him, for which God did predeſti- B nate him. Thom. 1. primæ. quæſt. 23. art. 2 V. Election is onely on Gods mercy. Rom. 9.16. VI. God ſaw no grace in man, but that which he himſelfe muſt beſtow vpon him: whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either aboue God, or greater then God, it muſt needes be impious to aſſigne any cauſe of his will, either out of, or aboue his maieſtie: and therefore that his fore-knowledge of faith and workes ſhould be accounted the impulſiue cauſe of his decree, concerning mans ſaluation, we doe rightly denie.

The V. Errour.

By Baptiſme rightly adminiſtred, not onely the C *guiltines, but alſo the corruption of originall ſinne, is ſo waſhed away, as that it is not afterward properly accounted a ſinne.*

The Confutation.

We contrarily do thus diſtinguiſh of ſinne. Sinne in regard of the guiltineſſe of Gods wrath, and alſo in regard of the puniſhment togither by one act is taken away in Baptiſme: but in regard of that errour and corruption of nature, it is not at the firſt quite taken away, but ſucceſſiuely; and by little and little it is extinguiſhed; euen as our renouation wrought by the holy Ghoſt, is by little and little begun and increaſed in vs. Reaſons. I. Paul would not ſo greatly bewaile his originall ſinne, if after Baptiſme it ceaſed any more to be ſinne, *I* D *ſee,* ſaith he, *another law in my members, rebeling againſt the law of my minde, and leading mee captiue vnto the law of ſinne which is in my members. O miſerable man! who ſhall deliuer me from this body of death?* Rom. 7.23.24. II. Originall ſin, is called a *ſinne out of meaſure ſinfull,* Rom. 7.13. And, Heb. 12.1. *a ſinne that hangeth faſt on,* or, *eaſily compaſſeth vs about.* III. Concupiſcence is the roote of all actuall ſinne: and therefore euen after Baptiſme, it muſt properly be a ſin. IV. Vnleſſe that concupiſcence were a ſinne, where would or could be that vehement and hotte combate betweene the fleſh and the ſpirit? Gal. 5.17.

The VI. Errour.

Baptiſme is abſolutely neceſſarie to ſaluation, eſpecially for children.

The Confutation.

Wee denie that Baptiſme is of abſolute neceſſity to ſaluation. Reaſons. I. Sacraments do not conferre grace, but rather confirme grace, when God hath conferred the ſame. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not firſt made holy by baptiſme: and as for ſuch as are of yeares of diſcretion before they be baptized, they can not be baptized vnleſſe they beleeue. Now all ſuch as beleeue, are both iuſtified, and reconciled to God; and therefore albeit they without their owne default, are depriued of the Sacraments, it is vnpoſſible for them to periſh. II. God did preciſely appoint circumciſion to be on the eight day, not on the firſt, or the ſecond: now there is no doubt, but that many infants, before their eight day, were preuented of circumciſion by death, all which for a man peremptorily to ſet downe as condemned, were very abſurd. III. If circumciſion were of ſuch abſolute great neceſſity, why was it for the ſpace of fourty yeares in the deſart intermitted? and that onely becauſe the Iſraelites beeing often in iourney, ſuch as were circumciſed were by it in ieopardie of death: no doubt Moſes and Aaron would neuer haue omitted this Sacrament ſo long, if it had beene abſolutely neceſſarie to ſaluation. IV. This doctrine of the abſolute neceſſity of Baptiſme, was vnknowne to the auncient fathers. For the primitiue Church did tolerate very Godly men (though wee allow not their fact(that they ſhould defer their baptiſme many yeares, yea often to the time of their death. Hence was it, that Conſtantine the great was not baptized till a litle before his death: and Valentinian by reaſon of his delay, was not at all baptized: whome notwithſtanding Ambroſe pronounceth to be in heauen. And Bernard in his 77. epiſt. diſputeth, that not euery depriuation of baptiſme, but the contempt or palpable negligence is damnable.

The VII. Errour.

Man after the fall of Adam hath free will as well to doe that which is good, as that which is euill; although it be in a diuers manner, that is, hee hath free-will to do euill ſimply, & without any externall aide: but to doe well, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithſtanding euery man hath, and to the which grace it is in our freewill either to conſent and together worke with the ſame, or not. And therefore the power of freewill to doe that which is good and acceptable to God, is onely attenuated and weakened before conuerſion, not quite taken away, and therefore man can of himſelfe worke a preparation to iuſtification.

The Confutation.

Man not regenerated, hath free-will to doe onely that which is euill, none to doe good. Hee beeing not alreadie conuerted cannot ſo much as will to haue faith, and be conuerted. Reaſons. I. Man is not ſaid to be weake or A ſicke, but *dead in ſinnes.* Eph. 2. 1. Col. 1. 13. As he therefore that is corporally dead cannot ſtirre vp himſelfe, that he may performe the workes of the liuing, no not then when others help him: ſo he that is ſpiritually dead, cannot mooue himſelfe to liue vnto God. II. *Hee is the ſeruant of Satan, & bondſlaue of ſin,* Eph. 2. 2. Rom. 6. 13. Now we know, that a ſeruant ſtandeth at the becke and pleaſure of another, and can doe nothing els. III. That which no man can by himſelfe know and beleeue, the ſame he can not will: but no man can know and beleeue thoſe things that appertaine to the kingdome of God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God.* 2. Cor. 3. 5. *We are not ſufficient of our ſelues, to thinke any thing as of our ſelues.* Therefore no man can will B by himſelfe, thoſe things that appertaine to Gods kingdome. IV. That which is a deadly enemie to goodnes, and is directly repugnant thereunto, the ſame deſireth not that which is good; but the wil is an enemie, and directly repugnant vnto goodnes. Rom. 8. 7. *The wiſedome of the fleſh is hatred againſt God: for it is not ſubiect to the law of God, neither indeede can be.*

Obiect. I. *The word is neere vnto thee in thine heart, and in thy mouth, that thou maieſt doe the ſame.* Deut. 30. 14. *Anſ.* It is not eaſie to performe the law legally, but Euangelically. Now this is done, when as any man doth fulfill the law by a Mediatour, and from him receiuing the ſpirit of God, doth endeauour to performe new obedience.

C *Obiect.* II. God giueth many precepts by which wee are commanded to repent, beleeue, obey God, &c. Therefore to doe theſe, we haue free-will. *Anſ.* Such places doe admoniſh vs, not of our ſtrength, but of our duty & infirmitie: neither do they ſhew what men can doe, but what men ſhould doe. II. They are inſtruments of the holy Ghoſt, whereby he doth renue and conuert ſuch as ſhall be ſaued. *They obiect againe.* God in commanding theſe, doth not require things impoſſible. *Anſw.* He doth not indeede to men in their innocencie, but now to all ſuch as fell in Adam hee doth, and that by their owne default, not Gods.

Obiect. III. Phil. 2. 12. *Worke your ſaluation with feare and trembling.* *Anſ.* Paul ſpeaketh of D ſuch as are already conuerted, which haue their will in part freed.

Obiect. IV. If the will be a meere patient, it is conſtrained to doe that which is good. *Anſ.* The will both in it ſelfe, and of it ſelfe, is a meere patient in her firſt conuerſion vnto God; but if it be conſidered as it is mooued by the ſpirit of God, it is an agent. For, beeing moued, it moueth. It is not therefore compelled, but of a nilling will, is made a willing will.

The VIII. Errour.

The holy Ghoſt doth not giue grace to will, but onely doth vnlooſe the will which before was chained, and alſo doth excite the ſame: ſo that the will by her owne power, doth diſpoſe her ſelfe to iuſtification.

The Confutation.

It is apparently falſe. To will thoſe things which concerne the kingdome of God, as faith, conuerſion, and new obedience, is the meere gift of Gods ſpirit. Math. 11.27. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reueale him.* Luk. 8.10. *To you it is giuen to know the myſteries of the kingdome of God.* Philip. 2 13. *It is God which worketh in you to will and to doe.* 1. Cor. 12. 3. *No man can ſay that Ieſus is the Lord, but by the holy Ghoſt.* Briefly, he who according to God is to be *created in righteouſneſſe and holines,* Eph. 4. 24. cannot any waies diſpoſe himſelfe to iuſtification, or new creation. For it is impoſſible that a thing not created, ſhould diſpoſe it ſelfe to his creation.

The IX. Errour.

That preparation to grace, which is cauſed by the power of free-will, may by the merit of congruity deſerue iuſtification.

The Confutation.

Theſe things ſmell of more then Satanicall arrogancie. For what man, but ſuch an one, as were not in his right minde, would beleeue, that he, vnto whome ſo many millions of condemnations are due, could once merit the leaſt dramme of grace? The prodigall ſonne was not receiued into fauour by reaſon of his deſerts, but by fauour. Luk. 25. 21. *His ſonne ſaid vnto him, I haue ſinned againſt heauen, and againſt thee, and am no more worthie to be called thy ſonne.*

The X. Errour.

The faith of the godly, or that which iuſtifieth, is that whereby a man doth in generall beleeue the promiſed bleſſedneſſe of GOD, and by which alſo he giueth his aſſent to other myſteries reuealed of God concerning the ſame.

The Confutation.

Faith is not onely a generall knowledge, & aſſent to the hiſtorie of the Goſpell, but further alſo a certain power, both apprehending and ſeuerally applying the promiſes of God in Chriſt, whereby a man doth aſſuredly ſet downe that his ſinnes are forgiuen him, & that he is reconciled vnto GOD. Reaſons. I. A particular aſſurance of the fauour of God, is of the nature of faith. Eph. 3.10. *By whome we haue boldnes, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did he doubt of the promiſe of GOD through vnbeleefe, but was ſtrengthened in the faith, & gaue glory vnto GOD.* 21. *Beeing fully aſſured that hee which had promiſed, was alſo able to doe it.* Heb. 10. 22. *Let vs draw neere with a true heart in aſſurance of faith.* II. Particular doubting is reprehended. Mat. 14. 31. *O thou of little faith, why didſt thou doubt?* Luk. 12. 29. *Hang ye not in ſuſpence.* III. That which a man praieth for to God, that muſt he aſſuredly beleeue to receiue. Mark. 11. 24. But the faithfull in their prayers make requeſt for adoption, iuſtification, and life eternall: and therefore they muſt certenly beleeue that they ſhall receiue theſe benefits. IV. Rom. 5. 1. *Wee beeing therefore iuſtified, haue peace with*
A *GOD.* But there can be no peace, where there is not a particular aſſurance of Gods fauour. V. That which the ſpirit of God doth teſtifie particularly, that muſt alſo be beleeued particularly: But the ſpirit of God doth giue a particular teſtimony of the adoption of the faithfull, Rom. 8. 16. Gal. 4. 6. This therefore is in like ſort to be beleeued.

Whereas they ſay, that no man hath a particular aſſurance, but by eſpeciall reuelation, as was that which Abraham, and Paul had, is falſe. For the faith of theſe two is ſet downe in Scripture, as an example which we ſhould all follow. For this cauſe Abraham is called the *Father of the faithfull,* Rom. 8. 11. and Paul teſtifieth,
B the very ſame of himſelfe, 1. Tim. 1. 16. *For this cauſe* (ſaith he) *was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhew on me all long ſuffering, vnto the example of them, which ſhall in time to come beleeue in him vnto eternall life.* Againe, whereas they ſay, that we haue a morall aſſurance, but not the aſſurance of faith, it is a popiſh deuiſe. For, Rom. 8. 16. *the ſpirit of adoption* (συμμαρτυρεῖ) *together beareth witneſſe to our ſpirits.* Where we ſee two witneſſes of our adoption, our owne ſpirit, and the Spirit of God. Our ſpirit doth teſtifie morally of our adoption, by ſanctification, and the fruites thereof: and therefore alſo the ſpirit of God witneſſeth after another manner, namely, by the certainety of faith, declaring and applying
C the promiſes of God.

Obiect. I. We are commaunded to worke our ſaluation with feare and trembling. *Anſw.* This feare is not in regard of Gods mercy forgiuing our ſinnes, but in reſpect of vs, and our nature, which is euer prone to ſlide away, and ſtarting from God.

Obiect. II. In reſpect of Gods mercie, we muſt hope for ſaluation: but in reſpect of our vnworthineſſe, we muſt doubt. *Anſw.* I. We may not all lawfully doubt of Gods mercie, becauſe doubtfulneſſe is not of the nature of faith, but rather a naturall corruption. II. If we conſider our owne vnworthineſſe, it is out of all doubt, we muſt be out of all hope, and deſpaire of our ſaluation.

D *Obiect.* III. There be many ſins vnknowne vnto vs, and ſo alſo vncertaine whether they be pardoned vnto vs. *Anſ.* Hee that certainely and truly knoweth that but one ſinne is pardoned him, he hath before God all his ſins remitted, whether they be knowne or vnknown.

Obiect. IV. No man dare ſweare, or die in the defence of this propoſition: *I am the child of God,* or in Gods fauour, and iuſtified. *Anſw.* They which haue an vnfained faith, will, if they be lawfully called, not onely teſtifie their adoption by an oath, but ſeale it alſo by their blood.

Obiect. V. A man may haue this faith which the Proteſtants talke of, and lye in a mortall ſinne, and haue alſo a purpoſe to perſeuere in a mortall ſinne. *Anſ.* It is farre otherwiſe: for Act. 15. 9. *True faith purifieth the heart.*

TheſeSophiſters doe further affirme, that this faith, which to them is nothing but a knowledge & illumination of the minde, concerning the truth of Gods word, is the roote and foundation of iuſtification. The which, if it be true, why ſhould not the diuell be iuſt? for he hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his aſſent; who notwithſtanding he haue ſuch a faith, yet can he not be called one of the faithfull.

Here they except, and ſay: The diuells faith is void of charity, which is the forme of faith. But this is a doting ſurmiſe of their owne braine. For charity is the effect of faith. 1. Tim 1.5. But the effect cannot informe the cauſe.

The XI. Errour.

Mans loue of God, doth in order and time goe before his iuſtification and reconciliation with God.

The Confutation.

Nay contrarily, vnleſſe we be firſt perſwaded of Gods loue toward vs, wee neuer loue him. *For we loue him, becauſe he loued vs firſt.* 1. Ioh. 4.19. Againe, it is impoſſible, that Gods enemie ſhould loue him: but he which is not as yet iuſtified, or reconciled to God, he is Gods enemie. Rom. 5.9, 10. Neither is any man before the act of iuſtification, made of Gods enemie his friend.

The XII. Errour.

Infuſed or inherent iuſtice, is the formall cauſe of iuſtification, whereby men are iuſtified in the ſight of God formally.

The Confutation.

We doe contrarily hold, that the materiall cauſe of mans iuſtification, is the obedience of Chriſt in ſuffering and fulfilling the law for vs: but as for the formall cauſe, that muſt needes be Imputation, the which is an action of God the Father, accepting the obedience of Chriſt for vs, as if it were our owne. *Reaſons.* I. Looke by what wee are abſolued from all our ſinnes, and by which we are accepted to eternall life, by that alone are we iuſtified: But by Chriſts perfect obedience imputed vnto vs, we are abſolued from all our ſinnes, and through it we are accepted of God, to eternall life; the which we cannot attaine vnto by inherent holineſſe. Therefore by Chriſts perfect obedience imputed vnto vs, are wee alone iuſtified. This will appeare to be true, in the exerciſes of inuocation on Gods name, and alſo of repentance. For in tentation, and conflicts with ſinne and Satan, faith doth not reaſon thus: Now I haue charitie and inherent grace, and for theſe God will accept of me: But faith doth more rightly behold the Sonne of God, as he was made a ſacrifice for vs, and ſitteth at the right hand of his Father, there making interceſſion for vs: to him, I ſay, doth faith flie, and is aſſured, that for this his Sonne, God will forgiue vs all our ſins, and will alſo be reconciled vnto vs, yea, and account vs iuſt in his ſight, not by any qualitie inherent in vs, but rather by the merit of Ieſus Chriſt. Rom. 5.19. II. As Chriſt is made a ſinner, ſo by proportion ſuch as beleeue are made iuſt: But Chriſt was by imputation onely made and accounted a ſinner for vs. 2. Cor. 5.21 For he became a ſuretie for vs, and a ſacrifice for our ſinnes, vpon which all both the guiltineſſe of Gods wrath, & puniſhment for vs was to be laide. Hence it is, that he is ſaid to become (κατάρα) *a curſe* for vs: therefore wee againe are made iuſt onely by imputation. III. The contrary to condemnation is remiſſion of ſins; and iuſtification is the oppoſite of condemnation. Rom. 8.33: *It is God that iuſtifieth, who ſhall condemne?* Therefore iuſtification is the remiſſion of ſins. Now remiſſion of ſins dependeth only vpon this imputation of Chriſts merits. IV. Albeit infuſed & inherent iuſtice may haue his due place, his praiſe, and alſo deſerts, yet as it is a worke of the holy Ghoſt, it is not in this life complete, & by reaſō of the fleſh wherto it is vnited, it is both imperfect, and infected with the dregs of ſin. Eſa. 64 6. Therefore before Gods iudgement ſeat it cannot claime this prerogatiue, to abſolue any from the ſentence of condemnation.

Obiect. I. This imputation is nothing els but a vaine conceit. *Anſ.* I. Yes, it is a relation or diuine ordinance, wherby one relatiue is applyed to his correlatiue, or as the Logicians ſay, is as the *foundation* to the *Terminus.* II. As the imputation of our ſinnes vnto Chriſt, was indeede ſomething: ſo the imputation of Chriſts iuſtice vnto vs, muſt not be thought a bare conceit. III. Againe, the Church of Rome doth her ſelfe maintaine imputatiue iuſtice, namely, when as by eccleſiaſticall authoritie ſhe doth apply the merits and ſatisfactions of certaine perſons, vnto other members of that Church. Whence it is apparant, that euen the Popes indulgences they are imputatiue.

Obiect. II. Imputatiue iuſtice is not euerlaſting: but that iuſtice which the *Meſſiah* brings is euerlaſting. *Anſ.* Although after this life there is no pardon of ſinnes to be looked for, yet that which is giuen vs in this life, ſhall to our ſaluation continue in the life to come.

Obiect. III. If iuſtification bee by imputation, he may before God be iuſt, who indeed is a very wicked man. *Anſw.* Not ſo any waies: for he that is once by imputation iuſtified, he is alſo at that ſame inſtant ſanctified.

The XIII. Errour.

There is alſo a ſecond iuſtification, and that is obtained by workes.

The Confutation.

That popiſh deuice of a ſecond iuſtification, is a ſatanicall deluſion. For, I. the word of God doth acknowledge no more but one iuſtification at all, and that abſolute & complete of it ſelfe. There is but one iuſtice, but one ſatisfaction of God being offended: therefore there cannot be a manifold iuſtification. II. If by reaſon of the increaſe of inherent iuſtice, iuſtification ſhould be diſtinguiſhed into ſeuerall kinds or parts, we might as well make an hundreth kinds, or parts of iuſtification, as two III. That which by order of nature doth follow after full iuſtification before God, cannot be ſaid to iuſtifie: But good workes doe by order of nature follow mans iuſtification, and his abſolution from ſinnes: becauſe no worke can pleaſe God, except the perſon it ſelfe, that worketh the ſame, doe before pleaſe him: But no mans perſon can pleaſe God, but ſuch an one as beeing reconciled to God by the merits of Chriſt, hath peace with him. IV. Such workes as are not agreeable to the rule of Legall iuſtice; they before the tribunall Seate of God, can not iuſtifie, but rather both in, and of themſelues are ſubiect to Gods eternall curſe. For this is the ſentence of the Law. Deut. 27. 26. *Curſed is euery one that continueth not in all things written in the booke of the Law to doe them.* Now the workes euen of the regenerate, are not ſquared according to the rule of Legal iuſtice: wherefore Dauid beeing, as it were ſtricken, with the conſideration of this, durſt not once oppoſe, no not his beſt workes to the iudgement of God, that by them he might plead pardon of his ſinnes; whence it is that he cryeth out and ſaith, Pſal. 143.2. *Enter not into iudgement with thy ſeruant, O Lord, for then no fleſh liuing ſhall be iuſtified in thy ſight.* The like doth Iob. 9.3. *If he* (namely, ſuch an one as ſaith he is iuſt) *contend with God, he cannot anſwer him one of a thouſand*. And, Dan. 9.18. *We doe not preſent our ſupplications before thee for our owne righteouſnes, but for thy great tender mercies.* V. Iuſtification by workes, let them be whatſoeuer they can bee, doth quite ouerturne the foundation of our faith. Gal. 5.2. *If ye be circumciſed, Chriſt will profit you nothing*, and ver. 4. *Ye are aboliſhed from Chriſt, whoſoeuer are iuſtified by the law: ye are fallen from grace.* In this place the Apoſtle ſpeaketh of them, not which did openly reſiſt Chriſt, and the Goſpell; but of ſuch, as did with the merit of Chriſt, mingle together the workes of the Law; as though ſome part of our ſaluation conſiſted in them. *Exception*, This place doth onely exclude ſuch morall workes of the fleſh, as doe goe before faith, or the workes of the law of Moſes. *Anſw.* This is vntrue. For euen of Abraham beeing alreadie regenerated, and of thoſe his workes which were done when he was iuſtified, Paul ſpeaketh thus, Rom. 4.5. *To him, not which worketh, but which beleeueth, is faith imputed.* Thoſe workes which GOD hath prepared that the regenerate ſhould walke in them, are morall workes, and workes of grace; but theſe are excluded from iuſtification, and working mans ſaluation. Eph. 2.10. And Paul being regenerate ſaith thus of himſelfe, 1. Cor. 4.4. *I am not guilty vnto my ſelfe of any thing, yet am I not therby iuſtified.* VI. The cauſe of the cauſe, is the cauſe of the thing cauſed; but grace without workes, is the cauſe of mans predeſtination; the which is the cauſe of his iuſtification: and therefore grace without workes ſhall much more be ſaid to be the cauſe of iuſtification.

Obiect. I. Leuit. 18.5. *He that keepeth my ſtatutes ſhall liue in them.* *Anſw.* This ſaying is a legall ſentence: and therefore ſheweth not what men can doe, but what they ſhould doe.

Obiect. II. Pſal. 119.1. *Bleſſed are thoſe that walke in the Law of the Lord.* *Anſw.* Man is not here ſaid to be bleſſed, becauſe he walketh vprightly, but becauſe the perſon of ſuch a walker is by the merits of Chriſt, iuſtified before God.

Obiect. III. *Iudge me according to my righteouſneſſe.* Pſal. 7.8. And the fact of Phinees was imputed to him for righteouſnes. *Anſ.* Theſe places are not meant of that righteouſneſſe of the perſon, by which it is righteous before God; but of the righteouſnes of ſome particular cauſe, or worke. For whereas Dauid was accuſed of this crime, that he did affect Sauls kingdome, he in this point doth in the words aboue mentioned, teſtifie his innocencie before God.

Obiect. IV. Math. 25. v. 34. 35. &c. *We are iudged according to our workes; therefore alſo by them iuſtified.* *Anſw.* The reaſon is not like: becauſe the laſt iudgement is not the iuſtifying of a man, but a declaration of that iuſtification which he had before obtained. Therefore the laſt iudgement muſt be pronounced and taken, not from the cauſe of iuſtification, but from the effects and ſignes thereof.

Obiect. V. Luk. 16.9. *Make you friends of vnrighteous Mammon, &c. that they may receiue you into eternall habitations.* *Anſ.* This they doe, not as authors of ſaluation, but as witneſſes of the ſame.

Obiect. VI. Dan. 4.24. *Redeeme thy ſinnes by righteouſnes, and thine iniquitie by mercy towardes the poore.* *Anſ.* It is rather, *breake of thy ſins*, then redeeme, for ſo is the originall: now men breake off their ſinnes, by ceaſing from them, not ſatisfying for them.

Obiect. VII. *Euill workes condemne: therefore good workes iuſtifie.* *Anſw.* It followeth not; becauſe good workes are not perfectly good, as euill workes are perfectly euill.

Obiect. VIII. *We are ſaued by hope.* Rom. 8. 24. *Anſ.* VVee muſt diſtinguiſh betwixt iuſtification, and ſaluation: ſaluation is the end; iuſtification, is one degree to come to the end: but there is more required to the end then to a degree ſubordinate to the end: therefore we are ſaued by hope and faith, but iuſtified by faith alone.

Obiect. IX. *Affliction cauſeth eternall glory*, 2. Cor. 4.17. *Anſ.* This it doth not, as by it owne merit, effecting the ſame, but, rather as a path and way manifeſting and declaring the ſame.

Obiect. X. Iam. 2.21. *Abraham was iuſtified by works.* *Anſ.* Not as any cauſe of iuſtification, but as a manifeſtation thereof.

Obiect. XI Reu. 22.11. *He that is iuſt, let him be more iuſt.* *Anſw.* This place muſt be vnderſtood of iuſtification before men, namely of ſanctification, or an holy life: not of iuſtification in the ſight of God.

Obiect. XII. *We are iuſtified by faith; therefore* *by a worke.* *Anſ.* We are iuſtified by faith, not as it is a vertue and a worke, but as it is an inſtrument apprehending the iuſtice of Chriſt, whereby we are iuſtified. And in this reſpect, faith is ſaid by the figure called *Metonymia*, to be imputed to vs vnto righteouſneſſe.

Obiect. XIII. The workes of grace are dyed in the blood of Chriſt. *Anſ.* They are indeed dyed therein, but to the end they might the better pleaſe God, not iuſtifie man: and whereas they are ſo ſtained, as that they neede dying in the blood of Chriſt, therefore can they not any waies iuſtifie ſinfull man. And the perſon of the worker, is as well dyed in Chriſts blood, as is his worke, yet he can not ſay that his perſon doth therefore iuſtifie him.

And as I haue now prooued, that this doctrine of the Papiſts is very erronious; ſo I alſo auouch that it is moſt ridiculous. Becauſe for a man to ſay that inherent righteouſnes is augmented by good workes, namely, the fruits of righteouſneſſe, is as if a man ſhould ſay, that the vine is made more fruitfull by bearing grapes, or that the internall light of the ſunne is augmented by the externall emiſſion of the beames. Luthers ſaying is farre more true, *Good workes doe not make a good man, but a good man doth make workes good.*

The XIV. Errour.

Grace is quite extinguiſhed, or rather vtterly loſt by any mortall ſinne.

The Confutation.

I. The word of God doth manifeſtly declare that it is farre otherwiſe. Ioh. 6.37. *All that the Father giueth me, ſhall come vnto me: and him that commeth vnto me, I caſt not away.* Math. 16.18. *Thou art Peter, and vpon this rocke will I build my Church: ſo that the gates of hell ſhall not preuaile againſt it.* 1. Ioh. 2.19. *They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* Rom. 5.1. *Beeing therfore iuſtified, we haue peace with God.* Now how could this be true, if he that was before iuſtified, could any way quite fall from grace, and ſo periſh? II. The elect after their very grieuous fallings from God, forthwith repented them of their ſinnes, as wee may ſee in the example of Dauid, Peter, &c. the which argueth that they had not quite fallen from grace, and loſt the ſpirit of God. III. If grace be once vtterly loſt, then the ingraffing of that partie into Chriſt is quite aboliſhed: therefore for ſuch as repent, there muſt needes ſucceed a ſecond new ingraffing into Chriſt: and then it will alſo follow, that they muſt of neceſſitie bee baptized anew, which is abſurd to thinke.

But for all this, we denie not, but grace may in part, and for a time be loſt, to the ende that the faithfull may thereby acknowledge, and know their weakenes, and for it bee humbled: but that there is any totall, or finall falling from grace, we vtterly denie.

The XV. Errour.

It is poſſible to fulfill the Law in this life.

A

The Confutation.

The Law is euangelically fulfilled by beleeuing in Chriſt; but not legally, by doing the workes thereof. Reaſon. They which are carnall cannot poſſibly fulfill the law of God: but the moſt regenerate, ſo long as they liue in this life, are carnall in part. Rom. 7.14. *I am*, ſaith Paul of himſelfe, *carnall, and ſold vnder ſin.* Prou. 20.9. *Who can ſay, Mine heart is pure, I am pure from ſinne?* Eccl. 7.22. *There is none ſo iuſt vpon earth, which doth good, and ſinneth not.* Pſal. 130.3. *If thou Lord, obſerue what is done amiſſe, Lord who ſhall abide it?* We are daily taught to pray vnto God, Mat. 6.12. *Forgiue vs our ſinnes.* *Exception.* Indeed if the iuſtice of the faithfull be abſolutely conſidered, it is imperfect, but as B God doth exact it of our frailtie, it is perfect. *Anſ.* This is but the fanſie of ſome doting Ieſuite. For this ſentence of the law is ſimple, eternall, and immooueable. Gal. 3.10. *Curſed is euery one that continueth not in all things, which are written in this booke, to do them.* Neither may we imagine, that God will not therefore exact the full accompliſhing of the law, becauſe wee are fraile. For wee are creatures and debters: now we know, that the debt doth not decreaſe, by reaſon of the debters pouertie.

Obiect. The faithfull are ſaid to be perfect in this life. *Anſ.* There is a two-fold perfection, the one incomplete, the which is an endeauour or care to obey God in the obſeruation of all his precepts; the other is tearmed C complete, this is that iuſtice which the law requireth, namely, a perfect and abſolute iuſtice, according to that meaſure which man performed to God in his innocencie. In the firſt ſenſe, the faithfull are ſaid to be perfect, not in this latter.

The XVI. Errour.

Workes done in grace, doe (ex condigno) *condignly merit eternall life.*

The Confutation.

I. Eternall life is the free gift of God. Rom. 6.23. *The wages of ſinne is death, but the gift of God is eternall life through Ieſus Chriſt.* Therefore it is not obtained by the merit of workes. II. The merit of condignitie is an action belonging to ſuch a nature as is both GOD D and man, not to a bare creature. For the Angels themſelues cannot merit any thing at Gods hands: yea and Adam alſo, if hee had ſtood in his firſt innocencie, could haue deſerued nothing of God, becauſe it is the bounden dutie of the creature to performe odedience vnto his Creator. The merit therefore of condignitie, doth only agree vnto Chriſt God and man, in whome each nature doth the effecting of this merit, performe that which belongeth to it. For the humanity doth miniſter matter vnto the meritorious worke, by ſuffering, and performing obedience: but the Deitie of Chriſt, whereunto the humanitie is hypoſtatically vnited, doth conferre full and ſufficient worthineſſe vnto the worke. Hence is it that the Father doth ſpeake thus of his ſonne, Mat. 3. 17. *This is my beloued Sonne, in whom I am well pleaſed.* (εὐδόκησα) III. In the ſecond commandement God doth promiſe eternall life to the keepers of his commaundements, yet hee ſaith not that they ſhal obtaine it by deſert, but *that hee will ſhew mercy to thouſands of them that loue him, and keepe his commandements.* IV. That a worke may be meritorious, firſt, it muſt haue an equall proportion with legall iuſtice, and eternall life: ſecondly, merit doth preſuppoſe this alſo, that in God there muſt be a due debt towards man; for God then ought on duty, not by fauour, to accept of the perſon of man: But all our workes, yea our moſt holy workes, cannot come neere vnto legall righteouſnes. For, ſeeing all the regenerate are partly carnal, and partly ſpirituall, all their good workes in like ſort are imperfectly good. For looke what the cauſes are, ſuch muſt the effects needes bee. Againe, good workes doe preſuppoſe a due debt in man, none in God. V. The auncient Fathers do not acknowledge this merit of condignitie as currant. Auguſt. in his Manuel. cap. 22. *My merit is Gods mercy.* Greg. mor. 2. booke, cap. 4. *Grace found me void of merit at my firſt conuerſion, and the ſame grace hath kept me void of merit euer ſince.* Bernard. ſerm. 68. vpon the Cant. *It is ſufficient to know this, that merits are not ſufficient.* And ſerm. 61. Cant. *Mans iuſtice is Gods goodneſſe.* And Epiſt. 190. *That the ſatisfaction of one may be imputed to all, as the ſinnes of all were borne by one.* And as for auncient Doctours, merit was nothing els to them, but a good worke acceptable to God. Aug. epiſt. 105. to Sixtus. *If it be grace, then is it not beſtowed by reaſon of any merit, but vpon free mercie. What merit of his owne can he that is ſet at libertie bragge of, who if he had his merits, ſhould haue beene condemned? good workes are wrought by man, but faith is wrought in man, without which no man could worke good workes.* So the word *merit* doth ſignifie *to doe well, to be acceptable, to pleaſe*; as the olde interpreter hath, (for εὐαρεστεῖται, ſignifying *to pleaſe God,*) vſed this Latine word *promereri, to merit.*

Obiect. I. Workes haue attributed vnto them reward. *Anſw.* Reward is not ſo much attributed to the worke, as to the worker, and to him, not for himſelfe, but for Chriſts merits apprehended by faith. Therefore not our merit, or perſonal merit; but Chriſts merit, and our reward are correlatiues.

Obiection II. 2. Theſſ. 1. 6. *It is a righteous thing with God, to recompence tribulations, &c.* *Anſw.* It is righteous, not becauſe God ought ſo to doe of dutie, but becauſe hee promiſed: now for God to ſtand to his word, is a part of iuſtice.

Obiect. III. Chriſt hath merited, that works might merit. *Anſ. I.* This taketh quite away the interceſſion of Chriſt. *II.* It is againſt the nature of a legall worke, to merit (*ex condigno*) condignly: becauſe both the Law of nature & creation do bind man to performe legal works vnto God. And further, al workes are very imperfect, and mixed with ſin. *III.* This doctrine A concerning works, doth obſcure & darken the merit of Chriſt: becauſe that the obtaining of eternall life is withdrawne from his death and obedience, & attributed vnto workes. For they ſay thus, that Chriſt by his paſſion did merit indeed for the ſinner iuſtification, but a ſinner once iuſtified, doth for himſelfe by his owne merits euen condignly merit eternall life.

Obiect. IV. The works of the regenerate, are the works of the holy Ghoſt, therefore perfect & pure. *Anſ. I.* The works of God are all perfect, but yet in their time, & by degrees: therefore ſanctification which is a worke of God, muſt in this life remaine incomplete, and is made perfect in the world to come. *II.* The B works of God are pure, as they are the workes of God alone, not of God & impure man: but now good workes they do come immediately from the naturall faculties of the ſoule, namely, from the vnderſtanding, and the will, (in which, they beeing as yet, but partly regenerated, ſome corrupt qualities of ſinne doe yet remaine) and are not immediately and ſimply, or wholly deriued from Gods ſpirit. And hence it is that they are all ſtained with ſinne.

The XVII. Errour.

Man knoweth not but by eſpeciall reuelation, whether he be predeſtinated or not.

The Confutation.

The contrarie to this, is a plaine truth. Reaſon *I.* That which a man muſt certainely C beleeue, that may hee alſo certainely know without an eſpeciall reuelation: but euery faithfull man muſt beleeue that he is elected. It is Gods commaundement that wee ſhould beleeue in Chriſt, 1. *Ioh.* 3. 23. Now to beleeue in Chriſt, is not onely to beleeue that wee are adopted, iuſtified, and redeemed by him; but alſo in him elected from eternitie, whereby it is apparent, that hee which beleeues not this, doth not beleeue the whole Goſpel. *II.* That which is ſealed vnto vs by the ſpirit of God, of that we are very ſure without ſpeciall reuelation: but our adoption, and ſo conſequently our election, is ſealed vnto vs by the ſpirit of God. 1. *Cor.* 2. 12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of God: that we might know the things* D *that are giuen to vs of God.* Therefore is our election certainely knowne to vs. Eph. 1. 13. *In whome alſo ye haue truſted after that ye heard the word of truth, euen the Goſpel of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.*

Exception. The holy Ghoſt doth ſeale vnto vs our adoption *morally* by workes, and therefore the knowledge of our adoption is but onely probable. *Anſ.* It ſealeth vnto vs our adoption, by begetting a ſpeciall truſt and confidence. For when as wee heare Gods promiſes, and withall thinke vpon them, then doth the holy Ghoſt by the ſame promiſes mooue our vnderſtandings and wils to imbrace them, and in moouing them, doth make vs both to giue our aſſent vnto them, & in thē to reſt our ſelues; whence ariſeth a ſpecial aſſurāce that we are adopted, & in the fauour of God. Luk. 10. 20. *Reioyce rather that your names are written in heauen.* But no man can be glad for that good which he is in doubt whether he haue receiued it or not. IV. 2. Pet. 1. 10. *Study to make your vocation and election sure, βεβαίαν ποιεῖσθαι*: but this is not in respect of God: but our selues.

Obiection. No man must by the Catholike faith beleeue any thing which God hath not reuealed either in the written or vnwritten word, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henrie is predestinated of God. Therefore no man must particularly beleeue that he is saued. *Ans.* Albeit this particular proposition, *I am elected*, is not expressely set downe in the Scriptures, yet is it inclusiuely comprehended in them, as the *Species* in his *Genus* as the Logitians speake: so that it may by iust consequent be gathered out of Gods word, if wee reason thus: They which truely beleeue are elected, *Ioh.* 6. 35. I truely beleeue; for he which beleeueth doth know himselfe to beleeue: therefore I am elected. The first proposition, is taken from the Scriptures: the second, from the beleeuers conscience, and from them both, the conclusion is easily deriued.

CHAP. LII.

Concerning the decree of reprobation.

THus much shall suffice for the decree of Election, now followes the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certaine men vnto eternall destruction, and miserie, and that to the praise of his iustice. Roman. 9. 21. *Hath not the potter power ouer the clay, to make of the same lump one vessell to honour and another to dishonour?* 1 Pet. 2. 8. *To them which stumble at the word, beeing disobedient, vnto which thing* (ἐτέθησαν) *they were euen ordained.* Iud. v. 4. *There are certaine men crept in, which were before of old* (προγεγραμμένοι) *ordained to this condemnation.* 1. Thess. 5. 9. *God hath not appointed vs vnto wrath, but vnto saluation.* In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Iacob, are propounded vnto vs as types of mankinde, partly elected, and partly reiected.

Neither doe wee here set downe any absolute decree of damnation, as though we should thinke that any were condemned by the meere and alone will of God, without any causes inherent in such as are to be condemned. For vnto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore though wee neuer do, or can separate Gods decree, & the meanes to execute the same, yet doe wee distinguish them, and doe consider the purpose of God, A sometimes by it selfe alone; and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father is a predestinatour.

Againe, the decree of God is secret. I. Because it ariseth onely from the good pleasure of God, vnsearchable, and adored of the very Angels themselues. II. Because it is not knowne, but by that which is after it, namely, by the effects thereof.

CHAP. LIII.

B

Concerning the execution of the decree of Reprobation.

IN the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall hee was subiect both to sinne and damnation. Rom. 11. 32. *For God hath shut vp all in vnbeliefe, that hee might haue mercie on all.* 1. Pet. 2. 8. Here wee must note, that God hath so decreed to condemne some, as that notwithstanding, all the fault and desert of condemnation remaineth in the men onely.

C Further, whome God reiecteth to condemnation, those he hateth: this hatred of God is, whereby hee detesteth and abhorreth the reprobate when he is fallen into sin, for the same sin. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent, nor a cause of Gods decree, but onely a consequent, and followeth the decree.

Reprobates are either infants, or men of riper age.

In reprobate infants, the execution of Gods decree is this: Assoone as they are borne, for the guilt of originall and naturall sinne, being left in Gods secret iudgment vnto themselues, they dying are reiected of God for euer. Rom. 5. 14. *But death raigned from Adam to Moses, euen* D *ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Rom. 9. 11. *For ere the children were borne, and when they had neither done good nor euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth.*

Reprobates of riper age, are of two sorts: they that are called (namely, by an vneffectuall calling) and they that are not called.

In the reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away again, & condemnation.

The acknowledgement of Gods calling, is whereby the reprobates for a time, do subiect themselues to the calling of God, which calling is wrought by the preaching of the word, A Math.22.14. *For many are called, but few are choſen.* And of this calling there are fiue other degrees.

The firſt is, an enlightning of their mindes, whereby they are inſtructed of the holy Ghoſt to the vnderſtanding and knowledge of the word. Heb.6.4. *For it is impoſſible that they which were once lightned, &c.* 2.Pet.2.20. *For if they, after they haue eſcaped from the filthines of the world, through the knowledge of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein, and ouercome, the latter ende is worſe with them then the beginning.*

The ſecond, is a certaine penitencie, whereby the Reprobate, I. doth acknowledge this ſinne. II. Is pricked with the feeling of Gods B wrath for ſinne. III. Is grieued for the puniſhment of ſinne. IV. Doth confeſſe his ſinne. V. Acknowledgeth God to be iuſt in puniſhing ſinne. VI. Deſireth to bee ſaued. VII. Promiſeth repentance in his miſery or affliction, in theſe words, *I will ſin no more.* Mat.27.3. *Then when Iudas which betrayed him, ſaw that he was condemned, hee repented himſelfe, and brought againe the thirtie pieces of ſiluer, to the chiefe Prieſts and Elders.* Heb.12.17. *For ye know, that afterward alſo when hee would haue inherited the bleſſing, he was reiected: for he found no place to repentance, though hee ſought the bleſſing with teares.* 1.King.21.27. *Now when Ahab heard thoſe wordes, hee rent his clothes, and put ſackcloth vpon him, and faſted, and lay in ſackcloth, and went* C *ſoftly.* Numb.23.10. *Let me die the death of the righteous, and let my laſt end be like his.* Pſalm.78.32. *For all this, they ſinned ſtill, and beleeued not his wondrous workes.* 33. *Therefore their daies did hee conſume in vanitie, and their yeares haſtily.* 34. *And when he ſlue them, they ſought him, and they returned, and ſought God early.* 35. *They remembred that God was their ſtrength, and the moſt high God their Redeemer.*

The third degree, is a temporarie faith, whereby the reprobate doth confuſedly beleeue the promiſes of God, made in Chriſt, I ſay, *confuſedly*, becauſe he beleeueth that ſome ſhall be ſaued, but hee beleeueth not, that hee himſelfe particularly ſhall be ſaued, becauſe he being content with a general faith, doth neuer apply the promiſes of God to himſelf, neither doth he ſo much as conceiue any purpoſe, deſire, D or endeauour to apply the ſame, or any wreſtling or ſtriuing againſt ſecuritie or careleſneſſe and diſtruſt. Iam.2.19. *Thou beleeueſt that there is one God, thou doeſt well: the diuels alſo beleeue it and tremble.* Math.13.20. *And hee that receiued ſeed in the ſtony ground, is hee which heareth the word, and incontinently with ioy receiueth it.* 21. *Yet hath he no roote in himſelfe, and dureth but a ſeaſon.* Ioh.2.23. *Now when he was at Ieruſalem at the Paſſeouer in the feaſt, many beleeued in his Name when they ſaw his miracles which he did.* 24. *But Ieſus did not commit himſelfe vnto them, becauſe he knew them all.*

The fourth, is a taſting of heauenly gifts: as of Iuſtification, & of Sanctification, and of the vertues of the world to come. This taſting is verily a ſenſe in the hearts of the Reprobates, whereby they doe perceiue and feele the excellency of Gods benefits, notwithſtanding they doe not enioy the ſame. For it is one thing to taſte of dainties and a banquet, and another thing to feede and to bee nouriſhed thereby. Heb.6.4,5. *For it is impoſſible, that they which were once lightened, and haue taſted of the heauenly gifts, and were made partakers of the holy Ghoſt, and haue taſted, &c.*

The fifth degree is, the outward holineſſe of life for a time, vnder which, is comprehended a zeale in the profeſſion of religion, a reuerence and feare towards Gods miniſters, and amendment of life in many things Mar.6.20. *For Herod feared Iohn, knowing that he was a iuſt man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly.* Act.8.13. *Then Simon himſelfe beleeued alſo, and was baptized, and continued with Philips, and wondered when he ſaw the ſignes and great miracles which were done.* Hoſ.6.4. *O Ephraim, what ſhall I doe vnto thee? O Iudah, how ſhall I intreat thee? for your goodneſſe is as a morning cloud, and as the morning dew it goeth away.*

The ſecond degree of the execution of Gods counſell of reprobation, in men of ripe age which are called, is a falling away againe, which for the moſt part is effected & wrought after this manner: Firſt, the reprobate is deceiued by ſome ſinne. Secondly, his heart is hardened by the ſame ſinne. Thirdly, his heart beeing hardened, becommeth wicked and peruerſe. Fourthly, then followeth his incredulitie and vnbeliefe, whereby hee conſenteth not to Gods word, when he hath heard & knowne it. Fiftly, an Apoſtaſie, or falling away from faith in Chriſt, doth immediately follow this vnbeliefe. Hebr.3.12,13. *Take heede, brethren, leſt at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God,* 1.Tim.1.19.

This Apoſtaſie, is ſometimes ſinne againſt the holy Ghoſt. In the ſinne againſt the holy Ghoſt, wee haue theſe ſeuerall points to bee conſidered: I. The name; it is called a ſinne againſt the holy Ghoſt, not becauſe it is done againſt the perſon, or deitie of the holy Ghoſt, (for in this reſpect hee that ſinneth againſt the holy Ghoſt, ſinneth in like ſort againſt both the Father, and the Sonne) but it is ſo called, becauſe it is done contrarie to the immediate action, namely, the illumination of the holy Ghoſt. For albeit this bee an action common to the whole Trinity, yet the Father and the Sonne doe effect the ſame by the holy Ghoſt. II. The efficient cauſe of it; which is a ſette and obſtinate malice againſt God, and againſt his Chriſt. Therefore when a man doth in the time of perſecution, either for feare, or raſhly denie Chriſt, hee doth not commit this ſinne againſt the holy Ghoſt, as may appeare by the example of Peter who denyed Chriſt. Math.29.73,74,75. Neither doth hee which

perſecuteth

A frame of the doctrine of Predeſtination, out of the writings of ſome later Diuines in Germanie.

Gods eternall decree, whereby he decreed

1. To create mankind.

2. To giue a law to his creature with condition both of life and death.

3. After the giuing of the law to permit the fall.

4. To redeeme all mankind in Chriſt; ſo that *election* is in this place made *vniuerſall.*

5. To call mankind ſo redeemed in time: here is an *vniuerſall vocation.*

Predeſtination or ſpeciall election, whereby God purpoſed with himſelfe vpon his meere mercie, to beſtow faith vpon ſome certain of Adams poſteritie called: and in like ſort freely, not by faith or works foreſeen, to iuſtifie, and glorifie.

Incredulitie and contumacie foreknowne: whereby the reſt of Adams poſteritie, refuſe grace offered in the Goſpel.

The decree of Reprobation, wherby God, for their contumacie foreknown, decreed to condemne them to deſtruction.

The manifeſtation of Gods glorie.

Place this Table betweene Fol. 106. and 107.

perſecuteth Chriſt and his Church vpon ignorance fall into this ſinne. *Paul perſecuted* the Church of Chriſt, and yet God had mercy on him, becauſe he did it ignorantly. 1. Tim. 1. 13. Many of the Iewes crucified our Sauiour Chriſt, who afterward, becauſe they committed that grieuous fact vpon ignorance, repenting at Peters ſermon, they did obtaine remiſſion of their ſinnes. Act. 3. 17. and 2. 37. III. The obiect, namely, God himſelfe, & the Mediatour Chriſt Ieſus. For the malice of this ſin is directed againſt the very maieſtie of God himſelfe, and againſt Chriſt. Hebr. 10. 29. *Of how much ſorer puniſhment ſuppoſe yee ſhall he bee worthy, which treadeth vnder foot the Sonne of God, and counteth the blood of the teſtament as an vnholy thing, wherewith hee was ſanctified, and doth deſpite the ſpirit of grace?* Therfore this ſinne doth directly reſpect the firſt table of the morall law, and is not ſome particular ſlipping aſide from the obſeruation of thoſe commaundements which are contained in this firſt table, ſuch as are ſome doubtings concerning God, or of the truth of the Scriptures, or of Chriſt, &c. but it is a generall defection and apoſtaſie from God, and that totally. IV. The ſubiect in which it is. This ſinne is found in none at al, but ſuch as haue bin enlightened by the holy Ghoſt, & haue taſted of the good gift of God. Heb. 6. 5, 6. Neither is it in him a bare cogitation alone, but an external action, or rather ſuch a blaſphemie againſt God, as proceedes from a malitious and obſtinate heart. Matth. 12. 31. V. The Elect cannot commit this ſinne: and therefore they who feele in themſelues a ſure teſtimony of their election, neede neuer to deſpaire: nay, this ſinne is not in euery reprobate: for many of them die before they haue this illumination by Gods ſpirit. VI. This ſinne cannot bee forgiuen, not becauſe it is greater then that Chriſts merit can ſatisfie for it, but becauſe after a man hath once committed this ſinne, it is impoſſible for him to repent. For the gift of repentance proceedeth from the holy Ghoſt, and the holy Ghoſt remaineth in vs through Chriſt apprehended by faith: now no man doth apprehend Chriſt, that doth malitiouſly deſpiſe and contemne him.

VII. It is very hard to know when a man committeth this ſinne, becauſe the root thereof, namely, ſet malice, lurketh inwardly in the heart, and is not ſo eaſily diſcerned.

Out of all this which hath beene ſpoken, wee may thus define this ſinne. The ſinne againſt the holy Ghoſt, is a voluntarie, and obſtinate deniall of, and blaſphemie againſt the Sonne of God, or that truth which was before acknowledged concerning him, and ſo conſequently, an vniuerſall defection from GOD and his true Church. We haue an example of this ſin, partly in the diuel, who albeit he knew well enough that Ieſus was that Chriſt, yet he neuer ceaſed both wittingly and willingly with all his power to oppugne the ſacred Maieſtie of GOD, togither with the kingdome of Ieſus Chriſt, as farre forth as he could, vtterly to ſupplant the ſame; partly in the Phariſes, Mar. 12. 32. *Ioh.* 3. 2.

After apoſtaſie followeth pollution, which is the very fulneſſe of all iniquitie, altogither contrary to ſanctification. Gen. 15. 16. *And in the fourth generation they ſhall come hither againe, for the wickedneſſe of the Amorites is not yet full.*

The third degree, is damnation, whereby the Reprobates are deliuered vp to eternal puniſhment. The execution of damnation begins in death, and is finiſhed in the laſt iudgement. Luk. 16. 22. *And it was ſo that the beggar died, & was caried by the Angel into Abrahams boſome: the rich man alſo died and was buried. 23. And being in hell torments, he lift vp his eies and ſaw Abraham a far off, and Lazarus in his boſome.*

The execution of this degree of reprobation in infidels which are not called, is this: Firſt, they haue by nature ignorance and vanitie of minde. After that followeth hardnes of heart, whereby they become void of all ſorrow for their ſinnes. Then comes a reprobate ſenſe, which is, when the naturall light of reaſon, and of the iudgement of good and euill, is extinguiſhed. Afterward when the heart ceaſeth to ſorrow, then ariſeth a committing of ſinne with greedineſſe. Then commeth pollution, which is the fulneſſe of ſinne. Laſtly, a iuſt reward is giuen to all theſe, to wit, fearefull condemnation. Epheſ. 4. 18. *Hauing their cogitation darkened, and beeing ſtrangers from the life of God through the ignorance that is in them, becauſe of the hardneſſe of their hearts.* Rom. 1. 28. *For as they regarded not to know God, euen ſo God deliuered them vp to a reprobate minde, to doe thoſe thinges which are not conuenient.*

CHAP. LIV.

Concerning a new deuiſed doctrine of Predeſtination, taught by ſome new and late Diuines.

CErtaine new Diuines of our age, haue of late erected vp a new doctrine of Predeſtination, in which, fearing belike, leſt they ſhould make GOD both vniuſt and vnmercifull, they doe in the diſtribution of the cauſes of ſaluation and damnation, turne them vpſide down: as may appeare by their deſcription in this table.

But this their doctrine hath ſome foule errours and defects, the which I, according as I ſhall be able, will briefly touch.

The I. Errour.

There is a certaine vniuerſall or generall election, whereby God, without any either reſtraint, or exception of perſons, hath decreed to redeeme by Chriſt, and to reconcile vnto himſelfe all mankinde wholly, fallen in Adam, yea euery ſingular perſon, as well the Reprobate, as the Elect.

The Confutation.

The very name of Election doth fully confute this: for none can bee ſaid to be *elected*, if ſo be that God would haue all men elected in Chriſt, for he that electeth or maketh choiſe, cannot be ſaid to take all: neither can hee that accepteth of all, bee ſaid to make choiſe onely of ſome.

Obiect. Election is nothing els but dilection, or loue: but this we know, that God loueth all his creatures; therefore hee electeth all his creatures.

Anſwer. I. I denie that to elect is to loue, but to ordaine & appoint to loue. Rom. 9.13. *II.* God doth loue all his creatures, yet not all equally, but euery one in their place.

Furthermore, this poſition doth flattely repugne the moſt plaine places of holy Scripture. Tit. 2.14. *Who gaue himſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to bee a peculiar people vnto himſelfe. Ioh.* 10. v. 15. *I giue my ſelfe for my ſheepe. Exception.* All men are the ſheepe of Chriſt. *Anſ. Iohn* addeth, v. 27, 28. *And my ſheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, neither ſhall they periſh.* Eph. 5.23. Chriſt is *the head of the Church*, and the ſame is the Sauiour of his body, v. 25. *Chriſt loued the Church, and gaue himſelfe for it.* Redemption, and remiſſion of ſinnes, is the inheritance of the Saints, and of ſuch as are made heires of the Kingdome of Chriſt, *Coloſſ.* 1.12, 13, 14.

Againe, looke for whome Chriſt is an aduocate, to them onely is he a redeemer; for redemption and interceſſion, which are parts of Chriſts prieſthood, the one is as generall and large as the other, and are ſo ſurely vnited and faſtened together, as that one cannot be without the other. But Chriſt is onely an aduocate of the faithfull. Iohn 17. verſ. 9. In that his ſolemne prayer, hee firſt prayeth for his owne, namely, his Diſciples, elected not onely to the Apoſtleſhip, but alſo to eternall life: and then verſe 20. hee prayeth likewiſe for them that ſhould beleeue in him by their word. Now againſt theſe, hee oppoſeth *the world*, for which he prayeth not, that it may attaine eternal life. And Roman. 8.34. *Who ſhall accuſe Gods elect? Chriſt ſitteth at the right hand of the Father, and maketh interceſſion for vs.* Furthermore, the members of Chriſts Church are called the *Redeemed of the Lord*, Pſal. 107.2. Therefore this priuiledge is not giuen to all alike.

Exception. This vniuerſall reconciliation, is not in reſpect of man, but of God himſelfe, who, both made it for all, and offereth it to all. *Anſ.* If Chriſt became once before God a reconciliation for all mens ſinnes, yea and alſo ſatisfied for them all, it muſt needs follow, that before God all thoſe ſins muſt bee quite blotted out of his remembrance. For the actuall blotting out of ſinnes, doth inſeparably depend vpon ſatisfaction for ſinnes: and ſatisfaction with God, doth neceſſarily imply the very reall and generall aboliſhment of the guilt and puniſhment of ſinne.

Obiect. I. Chriſt tooke vpon him mans nature: therefore he redeemed mans nature generally. A *Anſw. I.* It followeth not, except we would ſay, that Chriſt redeemed his owne humanitie, which cannot bee any waies poſſible. *II.* Euery woman doth partake the humane nature of euery man, yet is not euery man each womans husband, but hers alone, with whome by the couenant in matrimonie, hee is made one fleſh: and in like ſort Chriſt did by his incarnation (*ſua ἐν σαρκώσει*) take alſo vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the ſpirit and of faith. And by it the Church is become fleſh of his fleſh, and bone of his bone. Epheſ. 5.30. And B therefore ſhee alone may iuſtly claime title to the death of Chriſt and all his merits.

Obiect. II. Chriſts redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams poſteritie. *Anſ.* Adam was a type of Chriſt, & Chriſt a counter-type correſpondent to Adam. Adam was the roote of all his ſucceſſours, or all that ſhould come of him, from the which firſt Adam, was ſinne & death deriued: againe, Chriſt is alſo a roote, but of the elect onely, and ſuch as beleeue, to whome, from him proceede righteouſneſſe, and life eternall. Hee cannot be ſaid to be the roote of all, and euery ſingular man, becauſe that al do not drinke and receiue this his righteouſnes, and life, neither are they actually by C him made righteous. Rom. 11.17.19. *Obiect.* The benefit of Chriſts death redounded to al. *Anſ.* It did, to all that beleeue. For as Adam deſtroyed all thoſe that were borne of him: ſo Chriſt doth iuſtifie and ſaue all thoſe that are borne anew by him, and none other. *Obiect.* If that Adams ſinne deſtroied all, and Chriſts merit doth not ſaue all: then is Adams ſinne more forcible to condemne, then Chriſts mercie is to ſaue. *Anſ.* We muſt not eſteeme of the mercy of Chriſt by the number of men which receiue mercie (for ſo indeed, I graunt, that as Adams fall made all vniuſt, ſo the mercie of Chriſt and his redemption ſhould actually iuſtifie all) but wee muſt rather meaſure it by the efficacy and dignitie thereof, then by D the number on whome it is beſtowed. For it was a more eaſie thing to deſtroy all by ſinne, then by grace to ſaue but one. Man, being but meere man, could deſtroy all: but to ſaue euen one, none could doe it, but ſuch an one as was both God and man.

Obiection. III. Many places of Scripture there are which affirme this, that the benefite of Chriſts death doth appertaine vnto all. Rom. 11.32. *God hath ſhut vp al vnder ſinne, that he might haue mercie vpon all.* 1. Tim. 2.4. *God would haue all men to bee ſaued.* 2. Pet. 3.9. *God would not haue any to periſh, but all to come to repentance. Anſw. I.* You muſt vnderſtand *all that beleeue*, as it is Mat. 11.28. *All that are wearie, and heauie laden. Iohn* 3.16. *All that beleeue.* Gal. 3.22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt,* *ſhould be giuen to them which beleeue.* Act.10.43. *All which beleeue.* And ſurely there is as well a generality of them that beleeue, as of the whole world. II. Wee may vnderſtand by [*all*] of all ſorts ſome, not euery ſingular perſon of all ſorts. So, Reuel.5.9. Chriſt is ſaid to haue redeemed ſome *out of euery kindred, and tongue, and people, and nations.* And Gal. 3. 28. *There is neither Iew nor Grecian, neither bond nor free, there is neither male nor female, for yee are all one in Chriſt Ieſus.* Math.4.23. Chriſt is ſaid to haue healed *euery diſeaſe*, that is, euery kinde of diſeaſe. And Auguſtine to this purpoſe hath a fit rule. All *is often vſed for* many, as Rom. 5. 18, 19. Auguſtine in his Manuel to Laur. chap. 103. *It is thus ſaid* (ſaith Auguſtine) *God would haue all to be ſaued, not becauſe there was no man which hee would haue damned, who therfore would not doe miracles amongſt them, which would, as hee ſaith, haue repented, if hee had done miracles, but that by all men, we ſhould vnderſtand all ſorts of men, howſoeuer diſtinguiſhed, whether Kings, priuate perſons, &c.* And in his booke de Corrept. & gratia. chap. 14. *It is ſaid,* he would haue al to be ſaued, *ſo as wee muſt vnderſtand all ſuch as are predeſtinate to be ſaued, becauſe amongſt them there are of all ſorts of men, as he ſaid to the Phariſies, You tithe euery hearbe.* III. Theſe two, to be willing to ſaue a man, and that he ſhould come to the ſauing knowledge of the truth, are vnſeparably vnited together. 1.Tim.2.4. But the ſecond we ſee doth not agree to all and euery ſingular perſon: therefore the firſt cannot.

Ob. IV. In many places of Scripture Chriſt is ſaid to redeeme the world, as 1 Ioh.2.2. *He is a propitiation for the ſins of the whole world. Anſw.* This word *world*, ſignifieth, I. The frame of heauen & earth. II. All men both good & bad togither. III. The cōpany of vnbeleeuers, & malignant haters of Chriſt. IV. The cōgregation of the elect, diſperſed ouer the face of the whole earth, & to be gathered out of the ſame. In this 4. ſignificatiō we muſt vnderſtand ſuch
Rom. 4. 13. Gen.17.4.5. places as are aboue mentioned. Abrahā is called *the heire of the world*, that is, of many natiōs.

Obiect. V. *God will not the death of a ſinner, but*
Eze.18.23. *rather that he may repent & liue. Anſw.* Auguſt. in his firſt booke to Simplicius, 2. queſt. anſwereth this queſtion. *You muſt* (ſaith he) *diſtinguiſh betwixt man, as he is man, & man as he is a ſinner. For God is not delighted with the deſtructiō of man, as he is man, but as he is a ſinner: neither wil he ſimply the death of any as he is a ſinner, or as it is the ruine & deſtruction of his creature: but in that, by the deteſtation & reuenge of ſin with eternal death, his glory is exceedingly aduanced.* God therefore will the death of a ſinner, but as it is a puniſhment, that is, as it is a meanes to declare & ſet out his diuine iuſtice: and therefore it is an vntruth for a man to ſay, that God would haue none condemned. For whereas men are once condemned, it muſt be either with Gods will, or without it: if without it, then the will of God muſt needes ſuffer violence, the which to affirme is great impietie; if with his will, God
A muſt needes change his ſentence before ſet downe, but we muſt not preſume to ſay ſo.

Obiect. VI. *God is the father of all*, Mal.2.10. *An.* This place is meant of Gods church, out of which al men, ſtāding in that corrupt eſtate by Adam, are the childrē of wrath, & of the diuel. Eph.2.2. Ioh.8.44.

Obiect. VII. If God did elect ſome, & reiect others, he muſt needes be [προσωπολήπτης] a reſpecter of perſons. *Anſ.* I. One is ſaid then to accept, or haue reſpect of perſons, when as hee by ſome circumſtances inherent in the perſō. is moued to doe this or that. Now, as for God, he did vpon his meere pleaſure elect ſome, & reiect others eternally, not mooued or vrged thereunto by any thing whatſoeuer out of himſelfe. II. He is debter to none, but may by good right doe with his creatures what ſee-
B meth good vnto him in his owne eies. III. It is one thing with God to accept of perſons, & another to make choiſe of men. This if we ſhold not grant, it wold follow that God muſt be deemed blame-worthy, becauſe he made not all his creatures moſt glorious angels.

Ob. VIII. If God decreed to reiect certaine men, then did he hate his creature. *Anſ.* God decreed to reiect his creature and workemanſhip, not becauſe he hated it, but becauſe he appointed it to hatred. And it is one thīg to hate, & another to appoint to hatred. And indeede God doth not actually hate any thing, but for ſin. That ſaying of Auguſt. to Simplicius is fit for this purpoſe. *When God maketh the wicked, whom he doth not iuſtifie, veſſels of wrath, he doth it*
C *not to hate that, which he made: for in that he made them veſſels, they haue their vſe, namely, that by their paines to which they were ordained, the veſſels of honour might reape profit. God therefore doth not hate them, in that they are men, or veſſels, neither any thing that he made in them by creation, or ordinatiō. For God hateth nothing which he hath made. But in as much as he made thē veſſels of deſtructiō, he did it to inſtruct others. As for their impietie, which he neuer made, that he hateth vtterly. As therefore a iudge hateth theft in a man, but he doth not hate his puniſhmēt that he is ſent to worke in the mines; For the theefe doth the firſt, the iudge the latter; ſo God, whereas of the cōpanie of thē that periſh, he maketh veſſels of perdition, he doth not therefore hate that which he maketh, that is, the condemnatiō*
D *of thoſe which periſh in their due puniſhment for ſin.*

Ob. IX. The reprobates are ſaid in many places of ſcripture to be redeemed by Chriſt, 2.Pet.2.1.
Anſ. Firſt, we muſt not vnderſtād ſuch places meant of al reprobates, but of ſuch as are for a time in the Church. II. They are ſaid to be redeemed, iuſtified, & ſāctified, both in their own iudgemēts, & the Churches alſo, in as much as they make an external profeſſion of the faith. But this is a iudgmēt of charity, not of certētу.

Obiect. X. God might be thought cruell, if that he had ordained the greateſt part of the world to deſtruction. *Anſw.* God could well enough haue decreed, that euen all men ſhould vtterly haue beene reiected, and yet he ſhould haue beene neuer a whit either cruel or vniuſt.

Reaſons. I. He adiudged all and euery one of thoſe foule and wicked ſpirits which fell from him to eternall torments. I I. He decreed alſo, as is apparent by the euent, that men ſhould liue by the ſlaughter of beaſts; and yet God is not therefore cruel againſt them: and ſurely God is no more bound vnto man, then vnto the very bruit beaſts.

Exception. God appointed all to be ſaued, with this caueat and condition, *If they beleeue.* *Anſw.* This is abſurd to affirme: for I. by this meanes the decree of God ſhould depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour cauſes. II. It quite taketh away the certenty of Gods decree, becauſe a conditional propoſition doth ſet down nothing as being; or, it doth not certenly affirme any thing.

Obiect. If the merit of Chriſt did not extend it ſelfe as farre as the fall of Adam, then is not the head of the Serpent broken, nor Sathans kingdome aboliſhed by Chriſt. *Anſw.* This bruiſing of the Serpents head, is ſeene in them onely which are at enmity with the Serpent, namely, in ſuch as truely beleeue. Gen. 3. 15. compared with Rom. 16. 20.

To conclude, that is not true which they ſay, namely, that this opinion of an vniuerſall and effectuall redemption of euery ſingular man, is a notable remedie to comfort afflicted conſciences. For I appeale to the iudgements of all men, whether there is this maner of conſolatiō, any great cōfort to the cōſcience afflicted.

Chriſt dyed for all men.
Thou art a man:
Therefore Chriſt died for thee.

The II. Errour.

God did foreknow the fall of Adam, but he did not by his eternall decree fore-ordaine the ſame, and therefore that his fall was without the agent permiſſion of God.

The Confutation.

It is falſe. For, I. there is not the leaſt thing in nature, but it commeth to paſſe by the decree & will of God. Math. 10. 30. Wherefore ſuch as affirme, that God did onely foreknow this, or that, they doe either quite ouerturne the prouidence of GOD, or at the leaſt, imagine that it is a very idle prouidence. II. The fact of Herod and Pilate, in deliuering Chriſt, againſt their owne conſciences, to be crucified, may ſeeme to be as heinous as was Adams fall, and yet they are ſaid to haue done that, which *the hand of the Lord had fore-ordained to be done.* Act. 4. 28. Againe, the fall of Adam was two manner of waies, by Gods actiue, or rather operatiue permiſſion. I. In as much as the fall was an action: for in God alone we liue, we mooue, and haue our beeing. II. In as much as that his fall was but a bare triall of his loyaltie to God, whereby God would trie both the power and will of his creature.

The III. Errour.

God by reaſon that he did foreſee the diſobedience of ſome, or, that they would contemne the Goſpell, A *did decree their deſtruction and condemnation.*

The Confutation.

We vtterly deny, that the foreſeeing of the contempt of grace in any, was the firſt and principall cauſe of the decree of reprobation. Reaſons. I. Paul, Rom. 1. 18. doth deriue the common condemnation of the Gentiles from hence, namely, that they *withheld the truth in vnrighteouſneſſe*, that is, becauſe they did wittingly extinguiſh that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey their conſciences inwardly checking them for the ſame. II. If that faith foreſeene, be not the cauſe of the decree of election, it can not be that the B want of faith foreſeene, ſhould be the cauſe of the decree of reprobation; but rather, as faith doth, in order of cauſes, follow after election, ſo muſt incredulitie reprobation. For there is the like reaſon or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they haue any vſe of reaſon: and againe, many there are, which albeit they liue long, yet beeing either idiots and fooles, or borne deafe, they cannot come to the true vſe of reaſon: in all which it is not credible, that there ſhould be ſuſpected any contempt of the Goſpel, which they could not learne. IV. Eſau was hated of God for none other cauſe, but for that it ſo pleaſed him. Rom. 9. 18. V. If this opinion ſhould bee C true, then would it follow, that men ſhould be condemned for nothing els but incredulitie, the which is not ſo. Ioh. 3. 36. Chriſt ſpeaking of vnbeleefe, ſaith not, that for it the wrath of God came vpon man, but *remaineth vpon him.* And why ſhould we daily aske pardon for our ſinnes, if nothing but incredulity or vnbeleefe condemned vs? nay, although that there were neuer any contempt of the Goſpel, yet that corruption of originall ſinne, were ſufficient enough to condemne men. VI. Alſo that admiration which Paul hath, Rom. 9. 20. *O man, who art thou, which diſputeſt with God!* doth plainely ſhew that the cauſe of the decree of God in reiecting ſome, is vnſearchable: & that it doth not at all depend vpon any foreſeene D contumacy towards the grace of God offered in the Goſpel. For if it were otherwiſe, wee might eaſily giue a reaſon of Gods decree. Auguſt. epiſt. 105. ſaith very well. *Who* (ſaith hee) *created the reprobates, but God? and why, but becauſe it pleaſed him? but why pleaſed it him? O man, who art thou that diſputeſt with God?*

Some Diuines perceiuing that this is an hard ſentence, they goe about to mitigate it in this ſort, *The matter,* ſay they, *or obiect of predeſtination, is a reaſonable creature, and that not ſimply or abſolutely conſidered but partly as it fell, partly as of it ſelfe it was ſubiect to fall: and thereupon God preordaining men from euerlaſting, conſidered them, not ſimply as he was to make them men, but as they were ſuch men as might fall into ſinne, and againe bee redeemed by Chriſt, and after called to the light of the Goſpell. The efficient or firſt motiue* *cauſe, was not any foreknowne cauſe, either this or that, but the meere will of God. For he diſpoſeth all things not of, and by his knowledge, but rather according to the ſame.* But theſe things, albeit they may ſeeme to be ſubtile deuiſes, yet are they not altogether true. Reaſons. I. The Potter when he purpoſeth to make ſome veſſell, doth not conſider the clay, and regard in it ſome inherent quality, to make ſuch a veſſell, but he maketh it of ſuch and ſuch a forme, to this or that vſe, euen of his alone free-will and pleaſure. II. Rom. 9. 21. *Hath not the potter power to make of the ſame lumpe one veſſell to honour, and another to diſhonour.* In which place we may not vnderſtand by the name lumpe, all mankind corrupted & fallen, and ſo to be redeemed in Chriſt: for then Paul would not haue ſaid, that God made veſſels of wrath, but rather that he did forſake them after they were made. III. This ſeemeth prepoſterous that God did firſt foreknow mankind created, fallen, and redeemed in Chriſt: and that afterward hee ordained them ſo foreknown to life or to death. For the end is the firſt thing in the intention of the agent: neither will a very vnskilfull worke-man firſt prepare meanes by which he may bee helped to do a thing, before he hath ſet downe in his mind all the ends, both ſuch as are moſt neere, and them that are very far off. Now we know this, that mans creation, and his fall in Adam, are but meanes to execute Gods predeſtination, and therefore are ſubordinate vnto it: but the end of Gods decree, is the manifeſtation of his glory, in ſauing ſome, and condemning others. Therefore we may not once imagine, that God did firſt conſult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The IV. Errour.

Gods calling to the knowledge of the Goſpell, is vniuerſall, yea, of all men, and euery ſingular perſon, without exception.

The Confutation.

This is a very vnreaſonable poſition. Reaſons. I. God would not haue all men called vnto Chriſt. Mat. 20. 16. *Many are called, but few are choſen.* He ſaith not that *all*, but *many* are called. Chriſt in his Diſciples firſt emballage, chargeth them that they ſhould not preach to the Gentiles of his comming: and to the Cananitiſh woman hee ſaith, Math. 15. 26. *It is not meete to giue the childrens bread vnto dogges.* Math. 13. 11. *It is not giuen to euery one to know the myſteries of the kingdome of God.* Rom. 16. 25. *The myſterie of the Goſpell* (whether it be meant of Chriſt, or the calling of the Gentiles) *was kept ſecret from the beginning of the world.* II. There be many millions of men, which haue not ſo much as heard of Chriſt. Act. 14. 16. *God in times paſt ſuffered all the Gentiles to walke in their owne waies.* III. The greateſt part of the world hath euer bin out of the couenant of grace. Eph. 2. 12. *Ye were, I ſay, at that time without Chriſt, & were aliants from the common-wealth* A *of Iſrael, and ſtrangers from the couenants of promiſe, and had no hope, and were without God in the world: but now ye are no more ſtrangers and forreiners, but citizens with the Saints, &c.* verſ. 19.

Obiect. They are ſaid to be [απηλλοτριωμενοι] not ſimply *alienated*, but *abalienated* from God: now how could they be abalienated, except either they or their predeceſſours had bin in the couenant? *Anſw.* The Gentiles are not ſaid to be *abalienated* from the couenant, but from the common-wealth of Iſrael: becauſe that God had then by certaine lawes, rites, and ceremonies, vtterly ſeuered, and diſtinguiſhed the people of the Iewes from all other nations.

B *Obiect.* This general calling, is not to be vnderſtood ſimply of the miniſtery of the word, but of the will of God deliuered preſently after the fall in his vnwritten word: and afterward in his written word: and this all men ought to know, although many, through their owne default know it not. *Anſw.* But the Scriptures were committed to the cuſtodie of the Church of God, & euery one was not credited with them. Rom. 3. 2. *Vnto the Iewes were of credit committed the Oracles of God.* 1. Tim. 3. 15. *The Church is the pillar & the ground of truth.* Pſal. 147. 19. *He ſhewed his words vnto Iacob, and his ſtatutes & lawes to the houſe of Iſrael.* 20. *He hath not dealt ſo with euery nation: therefore they haue not knowne his lawes.* Pſal. 76. 1 *The Lord is* C *famous in Iudea; and in Iſrael is his name great.*

Obiect. The couenant of Grace was made with Adam and Eue, and in them all mankind was receiued both into the Church, and couenant, and alſo called to the knowledge of God. *Anſw.* I. This reaſon wanteth euen common reaſon and ſenſe, to ſay that God giuing his promiſe in the daies of Adam and Noah, did in them call al mankinde that ſhould come after. II. Adam before his fall, did indeede receiue the grace both for himſelfe, and for others alſo; and in the fall, he loſt it both for himſelfe, and for all others: but after the fal, he receiued the promiſe for himſelfe alone, & not for the whole world; otherwiſe the firſt Adam ſhould not onely haue beene a liuing creature, D but a quickening ſpirit, the which is proper to the ſecond Adam, 1. Cor. 15, 55.

The Concluſion.

If we ſhould graunt this doctrine to be true, then muſt we needes allow of theſe abſurdities in diuinity, which follow. I. That God would haue all, and each ſingular man to be ſaued: & withall he would haue ſome ordained to hatred and perdition: or, That in regard of God, all men are elected, & redeemed, but in regard of the euent many periſh. II. The guilt of Adams ſin muſt not be imputed to any one of his poſterity, becauſe that God, hauing mercie of all generally in Chriſt, did take into the couenant of reconciliation all mankinde. Now if but the guiltineſſe of Adams fall be taken away, the puniſhment forthwith ceaſeth to be a puniſhment, and corruption it ſelfe is by litle and litle aboliſhed in all men.

CHAP. LV.

Of the ſtate and condition of the Reprobates when they are dead.

THe death of the Reprobate, is a ſeparation of the bodie and the ſoule: of the body, that for a time it may lie dead in the earth: of the ſoule, that it may feele the torments of hell, euen vntil the time of the laſt iudgement: at which time the whole man ſhall be caſt into the moſt terrible and fearefull fire of hell. 1. Pet.3.19. *By the which he alſo went and preached vnto the ſpirits that are in priſon.* Luk.8.2. Pet.2. 4. *For if God ſpared not the Angels that ſinned, but caſt them downe into hell, and deliuered them into* B *chaines of darkenes to be kept vnto damnation, &c.*

The reprobates when they die; do become without ſenſe and aſtoniſhed like vnto a ſtone: or elſe they are ouerwhelmed with a terrible horrour of conſcience, and deſpairing of their ſaluation, as it were with a gulfe of the ſea ouerturning them. 1.Sam. 25. 37. *Then in the morning when the wine was gone out of Naball, his wife told him thoſe wordes, & his heart died within him, & he was like a ſtone.* 38. *And about ten daies after the Lord ſmote Nabal that he died.* Mat.27. 5. *And when he had caſt downe the ſiluer peeces in the temple, he departed, & went & hanged himſelf.*

CHAP. LVI.

Of the condemnation of the Reprobates at the laſt iudgement.

IN the laſt iudgement, at the ſound of the trumpet, the liuing beeing ſtricken with horrour and feare, ſhall be changed in a moment, the dead ſhall riſe againe to condemnation: both the liuing and the dead ſhall then haue immortall bodies, but without glory: and they ſtanding vpon the earth at the left hand of Chriſt the iudge, ſhall heare the ſentence of condemnation: *Depart from me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels.* Math.25.41. *And they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection* D *of condemnation.* Ioh.5.29. 1.Theſſ.4.16. *For the Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voice of the Archangell, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt.* 17. *Then ſhall we, which liue and remaine, bee caught up with them alſo in the cloudes, to meete the Lord in the ayre: and ſo ſhall we be euer with the Lord.*

CHAP. LVII.

Of the eſtate of the Reprobates in hell.

AFter that the ſentence of condemnation is pronounced, then followeth euerlaſting death: whereof this is the eſtate.

I. The Reprobates are ſeparated from the preſence and glorie of God.

A II. They are puniſhed with eternall confuſion, and moſt bitter reproches: becauſe all their ſecret wickedneſſes and ſinnes are reuealed. 2.Theſſ.1.9. *Which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power.* Mat.5.8. *Bleſſed are the pure in heart, for they ſhall ſee God.* 1. Ioh. 2. 28. *And now litle children, abide in him, that when he ſhall appeare, wee may be bold, and not bee aſhamed before him at his comming.*

III. They haue fellowſhip with the diuell and his angels, Math.25.41.

IV. They are wholly in body and ſoule tormented with an incredible horrour, and exceeding great anguiſh, through the ſenſe & feeling of Gods wrath, powred out vpon them for euer. Eſay,66 24. *And they ſhall goe forth, &* B *looke vpon the carkeſſes of men, that haue tranſgreſſed againſt me: for their worme ſhall not die, neither ſhall their fire bee quenched, and they ſhall bee an abhorring vnto all fleſh.*

Hereupon is the puniſhment of thoſe that are condemned, called hell fire, a worme, weeping and gnaſhing of teeth, vtter darkeneſſe, &c. Reu.21,8. *But the fearefull, and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and Idolaters, and all lyars, ſhall haue their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Mat. 13.42. *And ſhall caſt them into a furnace of fire, there ſhall bee weeping and gnaſhing of teeth.* Eſay, 66.24.

A Corollarie.

C ANd this is the full execution of Gods decree of reprobation, whereby appeareth the great iuſtice of God in puniſhing ſinne: from whence alſo commeth Gods glorie, which he propoundeth to himſelfe, as the laſt and chiefeſt end in all theſe things. Therefore let euery Chriſtian propound the ſame end vnto himſelfe. Rom. 9. 14. *What ſhall wee ſay then? is there vnrighteouſneſſe with God? God forbid.* 15. *For hee ſaid to Moſes, I will haue mercie on him, to whome I will ſhew mercie: and will haue compaſſion on him, on whom I will haue compaſſion.* 16. *So then, it is not in him that willeth: nor in him that runneth, but in God that ſheweth mercie,* 17. *For the Scripture ſaith vnto Pharaoh, For this ſame purpoſe haue I ſtirred thee vp, that I might* D *ſhew my power in thee, and that my name might be declared throughout all the earth.* 1. Cor. 10.31. *Whether therefore yee eate, or drinke, or whatſoeuer yee doe, doe all to the glorie of God.*

CHAP. LVIII.

Of the Application of Predeſtination.

THe right applying of Predeſtination to the perſons of men, is very neceſſary: and it hath two parts. The firſt, is the iudgement of particular predeſtination, and the ſecond, is the vſe of it.

The iudgement and diſcerning of a mans

owne predeſtination, is to bee performed by meanes of theſe rules which follow.

I. The Elect alone, and all they that are elect, not onely may bee, but alſo in Gods good time, are ſure of Election in Chriſt to eternall life. 1.Cor.2,12.2.Cor.13.5.

II. They haue not this knowledge from the firſt cauſes of Election, but rather from the laſt effects thereof: and they are eſpecially two: The teſtimonie of Gods ſpirit, and the works of Sanctificatiō. 2.Pet.1.10 Rom.8.16.

III. If any doubt of this teſtimonie, it will appeare vnto them, whether it come from the ſpirit of God, or their owne carnall preſumption: Firſt, by a full perſwaſion which they ſhall haue; for the holy Ghoſt will not barely ſay it, but perſwadeth ſuch, that they are the children of GOD, the which the fleſh cannot in any wiſe doe. Secondly, by the manner of perſwaſion: for the holy Ghoſt draweth not reaſons from the works, or worthines of man, but from Gods fauour & loue: & this kind of perſwaſion is farre different from that which Satan vſeth. Thirdly, by the effects of that teſtimony. For if the perſwaſion ariſe from preſumption, it is a dead perſwaſion: but contrarily, it is moſt liuely and ſtirring, if it come from the H.Ghoſt. For ſuch as are perſwaded that they are elected, & adopted children of God, they will loue God, they will truſt in him, and they will cal vpon him with their whole heart.

IV. If the teſtimony of Gods ſpirit be not ſo powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghoſt; namely, Sanctification, like as we vſe to iudge by heate that there is fire, when we cannot ſee the flame it ſelfe.

V. And of all the effects of Sanctification, theſe are moſt notable. I. To feele our wants, & in the bitterneſſe of heart to bewaile the offence of GOD in euery ſinne. II. To ſtriue againſt the fleſh, that is, to reſiſt, and to hate the vngodly motions thereof, and with griefe to thinke them burthenous & troubleſome. III. To deſire earneſtly and vehemently the grace of GOD, and merit of Chriſt to obtaine eternall life. IV. When it is obtained, to account it a moſt pretious iewell. Phil.3.8. V. To loue the miniſter of Gods word, in that he is a miniſter; & a Chriſtian, in that he is a Chriſtian: and for that cauſe, if neede require, to be ready to ſpend our blood with them: Math.10.42. 1.Ioh.3.16. VI. To cal vpon GOD earneſtly, and with teares. VII. To deſire and loue Chriſts comming, and the day of iudgement, that an end may be made of the daies of ſinne. VIII. To flie all occaſions of ſinne, and ſeriouſly to endeauour to come to newnes of life. IX. To perſeuere in theſe things to the laſt gaſpe of life. Luther hath a good ſentence for this purpoſe, *He that will ſerue god, muſt*, ſaith he, *beleeue that which cannot be ſeene, hope for that which is deferred, and loue God when he ſheweth himſelfe an enemy, and thus remaine to the end.*

VI. Now, if ſo be all the effects of the ſpirit A are very feeble in the godly, they muſt know this, that God trieth them, yet ſo as they muſt not therewith be diſmaied, becauſe it is moſt ſure, that if they haue faith, but as much as a graine of muſtard ſeed, and be as weake as a young infant is, it is ſufficient to engraffe them into Chriſt, & therfore they muſt not doubt of their electiō, becauſe they ſee their faith feeble & the effects of the H. Ghoſt faint within thē.

VII. Neither muſt he, that as yet hath not felt in his heart any of thoſe effects, preſently conclude that he is a Reprobate: but let him rather vſe the word of God, & the ſacraments, that he may haue an inward ſenſe of the power of Chriſt, drawing him vnto him, & an aſſurãce of his redemptiō by Chriſts death & paſſion.

VIII. No man may peremptorily ſet down, B that himſelfe, or any other is a Reprobate. For God doth oftentimes prefer thoſe which did ſeeme to be moſt of all eſtranged from his fauour, to be in his kingdome aboue thoſe, who in mans iudgement were the children of the kingdome. Hence it is that Chriſt ſaith. Mat.21.31. *The Publicanes and harlots goe before you*: and, Math.20.6. *many an one is called at the eleuenth houre*, as appeareth by that notable example of the thiefe vpon the croſſe.

The vſes, which may be made of this doctrine of predeſtination, are very many. Firſt, for our inſtruction, we are taught theſe things.

I. That there is neither any iuſtification by workes, nor any works of ours that are meritorious. For election is by the free grace of C GOD: and therefore in like ſort is iuſtification. For, as I haue ſaid before, the cauſe of the cauſe, is the cauſe of the thing cauſed. And for this reaſon, in the worke of ſaluation, grace doth wholly challenge al to it ſelfe. *At this time there is a remnant through the election of grace.* Rom.11.5. *Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs, through Chriſt Ieſus before the world was.* 2.Tim.1.9. *Vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue him, but alſo ſuffer for his ſake.* Phil.1.29. *We are iuſtified freely by grace.* Rom.3.24. *Not by the workes of righteouſneſſe which wee had done, but according to his mercy he ſaued vs.* Tit.3.5. *I will cauſe you to walke in my ſtatutes.* Ezec.36.27. Rom.6.23. *The gift of God is eternall life.*

D II. That Aſtrology, teaching, by the caſting of Natiuities, what men wil be, is ridiculous, & impious: becauſe it determineth, that ſuch ſhal be very like in life, & conuerſation, whom God in his predeſtination hath made vnlike. *Iacob* and *Eſau*, borne of the ſame parents, and almoſt in the ſame moment of time, (for *Iacob* Gen.25.26. held Eſau by the heele as he was born) were of moſt vnlike diſpoſitions, & had diuers euents. The like may we ſee in all twins, and others, which are borne at the ſame time.

III. That God is moſt wiſe, omnipotent, iuſt, and mercifull. Rom.11.33. *O the wonderfull riches, both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, & his waies paſt finding out!* Eph.1.5. *Who hath predeſtinate* *vs, to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.*

Secondly, beeing the ſeruants of Chriſt we are admoniſhed,

Mat.21.24.
Luk.10.20.
Rom 8.33.
2.Tim.2, 19.

I. To fight againſt al doubting & diffidence of our ſaluation, becauſe it neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. *Reioyce that your names are written in the booke of life. Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth, who ſhall condemne?* This teacheth, that the anker of hope muſt be fixed in that truth and ſtability of the immutable good pleaſure of God: ſo that albeit our faith be ſo toſſed, as that in danger of ſhipwracke, neuertheles it muſt neuer ſinke to the bottome, but euen in the midſt of danger take hold vpon repentance, as on a board, and ſo recouer it ſelfe.

II. To humble our ſoules vnder the mighty hand of God: for we are as clay in the hand of the potter. Rom. 11 20. *They through infidelitie are broken off, but thou ſtandeſt through faith. Be not high minded, but feare.*

III. To giue all glory to God, 2. Theſſ. 2, 13. *Wee ought to giue thankes alway to God for you brethren, beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation.*

IV. To beare croſſes patiently. Rom, 8. 29. *Thoſe which he knew before, he hath alſo predeſtinate, to be made like to the image of his ſonne.* This likeneſſe to Chriſt, is the bearing afflictions. Phil. 3. 10. *That I may know him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, to be made conformable to his death.*

V. To doe good workes. Eph. 2. 10 *We are his workemanſhippe created in Chriſt Ieſus to doe good workes, which God hath ordained, that we ſhould walke in them.*

Thus much concerning Theologie.

AN EXCELLENT TREATISE of comforting ſuch, as are troubled about their Predeſtination:

Taken out of the ſecond anſwer of M. Beza, to D. Andreas, in the act of their Colloquie at *Mompelgart, &c.*

VNleſſe (ſaith D. Andreas) *regeneration be alwaies vnited to baptiſme, and remaineth in ſuch as are baptized, how ſhould the troubled conſciences of thoſe be eaſed & comforted, who becauſe they feele not in thẽſelues any good motions of Gods holy ſpirit, finde none other refuge, but the Word & Sacraments, eſpecially the Sacrament of Baptiſme? Now this remedy would be of ſmall force, except it be oppoſed againſt thoſe imaginations, which the diuell caſteth into a troubled heart; yea, except it taught ſuch, that God is greater then our heart, who in baptiſme hath not onely offered vs the adoption of ſonnes, but hath indeed beſtowed the ſame vpon vs: as it is ſaid by Chriſt,* Mark. 16. 16. He that beleeueth, and is baptized, ſhall be ſaued. *And by Paul,* Gal. 3. 27. Yee which are baptized, haue put on Chriſt. *David beeing armed with the like comfort from his circumciſion, feared not to ioyne battell with the Giant Goliah: & if this were not ſo, it muſt needs follow, that Baptiſme were nothing els, but an idle ceremonie, & alſo the perſons of the Trinity would be thought lyars. Wherfore thoſe afflicted men, when Satan aſſaulteth them, muſt reſiſt him with theſe words: Depart from me Satan, thou haſt neither part nor portion in the inheritance of my ſoule, becauſe I am baptized in the name of the holy Trinity, and ſo am I truly made the Son of GOD by adoption.* And theſe are the ſtrong weapons, which ſo many times; and in ſo many wordes, haue bin obiected againſt me by D. Andreas? & wherby he hath gotten the victorie? But becauſe this his reaſon is ſomewhat intricate, I wil explane it after this ſort. Firſt, for the place of Scripture which he alleadgeth, namely, that *GOD is greater then our hearts:* 1. Ioh. 3. 20. It is ſo far from comforting an afflicted cõſcience, that it will rather driue him to diſpaire. Neither doth Ioh. 1. Epiſt. 3. 20. make mention of it, to eaſe ſuch as are in deſpaire, ſhewing vnto them by that ſentence, the greatnes of Gods mercies; but rather that he might therby euen bruiſe in pieces the hearts of proud perſons, when they conſider the greatnes of Gods maieſty. And for the other place, when as a man doubteth of his ſaluation, and feeleth no teſtimonies of faith in himſelfe, (for ſuch an one we here ſpeake of) what comfort, thinke you, can he haue in theſe words: Mar. 16. 16. *He that beleeueth, and is baptized, ſhall be ſaued?* For he wold rather reaſon cõtrarily thus: I indeed am baptized, yet for al that I beleeue not, & therefore my baptiſme is not auaileable, I muſt needs be condemned. For the ſaying of Aug. in his treatiſe vpon Ioh. 6. is very true, who ſpeaking of Simon Magus, ſaith, *What good did it to him to be baptized? brag not therefore,* ſaith he, *that thou art baptized, as though that were ſufficient for thee, to inherit the kingdome of heauen.* As for the place of Paul, Gal. 3. 27. I ſhewed plainely befone, how D. Andreas did violently wreſt it to his purpoſe.

Neither are his reaſous taken from the abſurdity that would follow, of more force then the former, albeit he maketh them eſpecial pillars to vnderproppe the truth of his cauſe, For, pray you, is God of leſſe truth, becauſe his truth is neglected & derided of them that contemne it? Is the ceremony of Baptiſme therfore in vain, becauſe ſome refuſe the grace offered in Baptiſme: others (if wee may beleeue D. Andr) reiect that grace whẽ they haue receiued it? What? Is not the Goſpel therefore the power of God to ſaluation, becauſe it is to ſuch as beleeue not, the ſauour of death to eternal death? May not the Supper of the Lord, be a pleadge of Gods couenant, becauſe ſo many abuſe theſe holy ſignes, or (as D. *Andreas* is of opinion) the very body and blood of our Sauiour Chriſt? And, that I may reaſon from that which is true in the experience of euery childe: can the Sunne be ſaid to be without light, becauſe they which are blinde, and aſleepe, haue no benefit by the light thereof, neither ſuch as ſhut their eies ſo cloſe that they will not enioy the comfort of the light? But amongſt all, this one is moſt childiſh, that D. *Andreas* wil make this his principal argument, namely that in vaine did men, thus tempted, flie at all vnto baptiſme, vnleſſe wee conclude with him, that all ſuch as are baptized, are in Baptiſme adopted the Sons of God. For firſt, if this were a good conſequent from baptiſme, it were in vaine, for ſuch an afflicted conſcience, to gather vnto himſelf a teſtimony from the word of God, and the other Sacrament of the Lords Supper, vnleſſe wee make all thoſe to be in like ſort regenerate and adopted, vnto whome the word of God is preached, and the Lords ſupper adminiſtred, either of which for D. *Andreas* to affirme, is a bolde vntruth.

But to omit this, what if we graunt this which D. *Andreas* requireth concerning Baptiſme? may not for all that, any that is ſo tempted, by Satans policie, refell this great comforter, by his owne argument? after this ſort: I will grant D. *Andreas* your queſtion: ſuppoſe I haue bin baptized and adopted the ſonne of God, yet ſeeing you teach, that the grace of God is not ſo ſure, but that I may fall from the ſame, as indeede I feele that I haue grieuouſly fallen, what doe you now elſe but lift me vp with one hand to heauen, and with the other caſt mee downe into hell? What meane you therefore to teach me thoſe things which are ſo far from eaſing me, as that contrarily, they doe more & more lay out vnto mee mine abominable and vngrateful heart? See now what ſure conſolation, conſciences grieuouſly afflicted may reape by this doctrin of their comforter D. *Andreas*.

Now if any be deſirous to know, what ſpirituall comfort is moſt meete to bee miniſtred vnto conſciences ſo troubled, I will ſhew them that which is grounded vpon a ſure foundation, and which I my ſelfe haue often found to be true in mine owne experience: the which alſo I purpoſe to handle more largely, for the benefit of the Chriſtian reader. Firſt therefore we teach, contrarily to that which D. *Andreas* doth moſt falſly obiect againſt vs, that the eternall decree, or as *Paul* ſpeaketh, the purpoſe of God, muſt not be ſought in the bottomleſſe counſell of God, but rather in the manifeſtation of it, namely, in his vocation, by the Word and Sacraments. This I ſpeake of ſuch as are of yeares of diſcretion, as they muſt needs be, whome we ſeeke to comfort in this place.

Now becauſe that externall vocation, is not proper only to the elect. Mat. 22. 14. *(for many are called, but few are choſen)* but ſuch a vocation as is effectuall, that is, whereby the vnderſtanding is not onely inlightened with the ſauing knowledge of God, but in the will alſo there is created a true, though not a perfect hatred of ſinne, from whence ariſeth an abhorring of ſinne, and loue of that which is good, or rather a deſire to will, and doe that which is right. Therefore when we ſee one thus dangerouſly tempted, wee apply vnto his afflicted conſcience, that true Nepenthes, and comfortable and reſtoratiue medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to do with ſuch an one, who either was neuer called by the preaching of the Goſpel, or if he were called, yet ſeemeth both to himſelfe and others, neuer to haue regarded him that called: and hence concludeth that he is not in the number of them, whome God hath purpoſed to take pitty vpō: I forthwith tell him, that Satan plaieth the Sophiſter in teaching him thus to conclude: for this his reaſon is as vntrue, as if a man looking at midnight, & ſeeing that the Sunne is not then riſen, ſhould therefore affirme, that it would neuer riſe. And this is that which when I obiected to D. *Andreas*. p. 482. he very boldly corrupting my meaning, printed this as mine aſſertion, *Say vnto a man that is afflicted, the Sun is riſen, although as yet it be not riſen.* But I teach not lies, howſoeuer this deprauation of my words came from D. *Andreas* printers, or himſelfe. And whereas D. *Andreas* excepted, that this conſolation were to no purpoſe, becauſe he that was afflicted might doubt whether this Sunne would euer riſe or not: I anſwered to him, that which the printers haue quite left out, and which I will therefore now more fully repeate. I was wont therefore to tell the partie thus troubled, after hee had forſaken his falſe and diueliſh poſition: that although an externall vocation were not of force ynough to appeaſe an afflicted conſcience, yet it was of ſufficient force and efficacy againſt the diuell. For I tell him that they which neuer had externall nor internall calling, they (if we regard an ordinarie calling) muſt needes periſh: but whoſoeuer is once called, he hath ſet as it were, his foot into the firſt entry into the kingdome of heauen: and vnleſſe it be by his own default, hee ſhall come afterwards into the courts of of God, and ſo by degrees into his maieſties pallace. And for the confirmation of this, I vſe diuerſe waies. For why, ſay I, doubteſt thou of his good will towards thee, who in mercy hath ſent me a miniſter to call thee vnto him? thou haſt no cauſe, vnleſſe thou alleadge the number of thy ſinnes. If this be all, why oppoſe the infinite greatnes of Gods mercy againſt thy ſinnes, who hath ſent mee to bring thee vnto him. The Lord vouchſafeth to bring thee into the way of the elect, why art thou a ſtumbling blocke vnto thy ſelfe? & refuſeſt to follow him? if thou feeleſt not as yet inwardly thy ſelfe to be ſtirred forward, pray that thou maiſt know this for a moſt ſure truth, that this deſire in thee is a pledge of Gods fatherly good wil towards thee. He neither can, nor wil be wanting to this which he hath ſtirred vp in thee. After theſe exhortations, I ſhew him how ſome are called at the eleuenth houre, how the Gentiles after many 1000. yeres were called to be Gods people, how the thiefe was ſaued vpon the croſſe: theſe and other remedies I vſed, whereof, I neuer remember, that it repented me.

But if I deale with ſuch as haue before obeied

A the Lords calling, & either by reaſon of ſome grieuous ſinne, into which they haue fallen, or becauſe they haue abſented themſelues from the Church of God, or in that they, refuſing publike and priuate admonitions, haue beene offenſiue to the Church, or which in mine experience, hath befallen many very good and godly perſons, whileſt they ſatisfied not themſelues, they are ſo altogether buſily conuerſant in reprehending and iudging themſelues, that they for a while forget the mercy of God: with theſe, to omit ſuch as for ſome naturall infirmities, are if they procure not ſpeedie helpe of ſome expert Phiſition, moſt daungerouſly tempted: with theſe, I ſay, I vſe this order:

B Firſt, I deſire that they intimate vnto me, that which eſpecially grieueth them, & as I vnderſtand both the thing, and meaſure thereof by them: I take eſpeciall care of this, that they beeing already ouermuch caſt downe, that I then, by the ſeuere denunciation of the law, do not quite ouerturne them: yet ſo, as that I doe not altogether withdraw them, either frõ condemning their former ſins, or the meditatiõ of Gods iudegmẽt: And ſo, as much as I can, I tẽper the words of conſolation, as that I nothing cloake Gods anger againſt them for their ſins.

After I haue thus prepared them, I then demaund, whether they haue bin euer in this caſe or no? nay (ſay they, for the moſt part) the time was, when in great ioy & peace of conſcience, I C ſeru'd the Lord, then was I an happy perſõ, ful of faith, ful of hope: but now wretch that I am, haue loſt my firſt loue, & there is nothing vexeth me more, thẽ to remẽber thoſe times paſt. But ſay I, whether conſideration is more grieuous vnto thee, the apprehenſiõ of gods iudgmẽts, or the diſlike of thy ſelf that thou ſhouldeſt offend ſo gratious & louing a father? Both ſay they, but eſpecially the latter. Therefore, ſay I, ſinne alſo diſpleaſeth thee in that it is ſin, namely, becauſe it is euill, & God who is goodnes it ſelfe, is offended with it? It is euen as you told vs, ſay they, & I am now aſhamed that ſo vile & wicked a wretch as my ſelf, ſhould come before ſo gratious & merciful a father. Then I tell them, that no man is offended, but rather D is glad, when he can iniurie one whom he hateth: this they grant, and withall ſay, God forbid, that albeit the Lord hate me, I in like ſort ſhould hate him, vnto whome, if it were poſſible, I would be reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good caſe. For who can loue God, eſpecially when he is wounded by him? who can bewaile the loſſe of his friendſhippe? who can deſire to come againe into his fauour, but hee, whome God ſtill loueth, although for a time he be angry with him? except peraduenture you haue not learned thus much, that the knowledge of our ſaluatiõ commeth not from fleſh and blood, but from God himſelfe, who firſt vouchſafed to inſtruct vs, and from Chriſt Ieſus, manifeſting the Father vnto vs: And that it is Gods bleſſing, that we doe loue God, who loued vs firſt, when wee were his enemies. You haue therfore, my good brother, iuſt cauſe, why you ſhould bee greatly diſpleaſed with many things paſt, but there is no cauſe why you ſhould deſpaire. Briefly, you haue inwardly, and, as it were, dwelling with you, euident teſtimonies of your future reconciliation with God: eſpecially if you ceaſe not to pray vnto him earneſtly, who hath laid the *foundation of repentance in you, to wit, a diſlike of ſin, and a deſire to be reconciled vnto him.* The ſheep which wandered out of the fold, ceaſed not to bee a ſheepe, albeit it went aſtray for a time: you now are that ſheepe, to whome that faithfull ſhepheard of all thoſe ſheep, which the father hath committed to him, leauing thoſe ninetie and nine, doth not ſo much by my miniſterie, declare that hee ſeeketh you, as hauing already ſought you, though you not ſeeking him. hath indeed found you. Math. 7. 7. *Knocke* (ſaith he) *and it ſhall bee opened vnto you.* And haue you now forgotten thoſe promiſes, which were ſo often made to them that repent? and alſo, which they had experience of, who in the ſight of the world were in a deſperate caſe. But I, ſaith he, againe feele no ſenſe of faith, or hope: but I feele all the contrary. Nay, ſay I, you deceiue your ſelfe, as I tolde you before. For it is the comforter alone, which teacheth you to hate ſinne, not ſo much for the puniſhment, as becauſe it is euil & diſliketh God, albeit he ſheweth not himſelfe ſo fully at the firſt: becauſe you had ſo many waies grieuouſly offended him: as that hee ſeemeth for a while quite to forſake you. And, that you haue not quite loſt him, but that he is yet in ſome ſecret corner of your ſoule, frõ whence at your inſtant prayers he wil ſhew himſelfe vnto you, this will plainly declare vnto you, which I now admoniſh you of the ſecond time. But let vs graunt as much as you can ſay: yet ſure it is, that your faith was not dead, but only poſſeſſed with a ſpiritual lethargy. You liued in the womb of your mother, & there were ignorant of your life. A drunken man, although he loſe for a time the vſe of reaſon, and alſo of his limmes, yet hee neuer loſeth reaſon it ſelfe. You would thinke that in winter the trees were dead, but they ſpring againe in the ſummer ſeaſon. At night the Sunne ſetteth, but in the next morning it riſeth again. And how often ſee we by experience, that he which at one time tooke the foyle in a combate, at another did winne the prize? And know this, that in a ſpirituall combate of the fleſh with the ſpirit, the like we may ſee in many, partly by reaſon of the weakenes of our nature, partly through ſloth to reſiſt, and partly for default to beware. To theſe hee replieth, for ſuch temptations are very hardly remoued, I would to God, ſaith he, I could perſwade my ſelfe that theſe promiſes belonged to mee. For my preſent eſtate conſtraineth me to doubt, whether I am the childe of God, or not.

Laus Chriſto neſcia finis.

AN EXPOSITION OF THE SYMBOLE OR CREED OF THE APOSTLES, ACCORDING to the tenour of the Scripture, and the *conſent of Orthodoxe Fathers* of the Church.

Reviewed and corrected by WILLIAM PERKINS.

Aug. Lib. quæſt. in Mat. cap. 11.
They are good Catholikes, which are of ſound faith and good life.

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA
MATER
CANTA
BRIGIA

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the Vniuerſitie of Cambridge.
1612.

TO THE RIGHT HONOVRABLE, EDWARD LORD Ruſſell, Earle of Bedford, Grace, *and Peace, &c.*

RIGHT *Honourable, excellent is the ſaying of Paul to Titus:* To the pure all things are pure: but to the impure and vnbeleeuing is nothing pure, but euen their mindes and conſciences are defiled. *In which words hee determines three queſtions. The firſt, whether things ordained and made by God, may become vncleane or no? his anſwer is, that they may: and his meaning muſt be conceiued with a diſtinction.* By nature *things ordained of God are not vncleane: for Moſes in Geneſis ſaith, that God ſaw all things which he had made, and they were very good: yet they may become vncleane either by* law, *or* by the fault *of men.* By law, *as when God forbids vs the things which in themſelues are good: without whoſe commaundement, they are as pure as things not forbidden. Thus, for the time of the olde Teſtament, God forbad the Iewes the vſe of certaine creatures; not becauſe they were indeede worſe then the reſt, but becauſe it was his pleaſure vpon ſpeciall cauſe to reſtraine them, that he might put a difference betweene his owne people, and the reſt of the world: that he might exerciſe their obedience, and aduertiſe them of the inward impuritie of minde. Now this* legall impurity *was aboliſhed at the aſcenſion of Chriſt.* By the fault of men *things are vncleane when they are abuſed, and not applyed to the ends for which they were ordained. The ſecond queſtion is, to whom things ordained of God are pure? Hee anſwers,* to the pure: *that is, to them whoſe perſons ſtand iuſtified and ſanctified before God in Chriſt in whome they beleeue, who alſo doe vſe Gods bleſſings in holy manner to his glorie and the good of men. The third queſtion is, who they are to whome all things are vncleane? His anſwer is,* to the vncleane: *by whom he vnderſtands all ſuch:* I. *whoſe perſons diſpleaſe God, becauſe they do not indeed beleeue in Chriſt.* II. *Who vſe not the gifts of God in holy manner, ſanctifying them by the word and prayer.* III. *Who abuſe them to bad ends, as to ryot, pride, and oppreſſion of men, &c. Now that to ſuch, the vſe of all the creatures of God is vncleane, it is manifeſt: becauſe all their actions are ſinnes, in that they are not done of faith: and a mans perſon muſt firſt pleaſe God in Chriſt, before his action or worke done can pleaſe him. Againe, they vſe the bleſſings and creatures of God with euill conſcience, becauſe ſo long as they are forth of Chriſt, they are but vſurpers thereof before God. For in the fall of the firſt Adam, we loſt the title and intereſt to all good things: and though God permit the vſe of many of them to wicked men; yet is not the former title recouered but in Chriſt the ſecond Adam, in whome we are aduanced to a better ſtate, then we had by creation.*

Tit.1,15.

Act.15.10,
1.Tim.4.3.

Hence it followes neceſſarily, that (to omit all other things) Nobility, though it be a bleſſing and ordinance of God in it ſelfe, is but an vncleane thing, if the enioyers thereof be not truly engraffed into Chriſt, and made bone of his bone, and fleſh of his fleſh. The blood vnſtained before men, is ſtained blood before God by the fall of Adam, if it be not reſtored by the blood of Chriſt the Lambe of God. And hence it followes againe, that Nobilitie muſt not dwell ſolitary, but combine her ſelfe in perpetuall fellowſhip with hearty loue and ſincere obedience of pure and ſound religion: without the which all pleaſant paſtimes, all ſumptuouſneſſe of building, all brauery in apparell, all gliſtering gold, all delicate fare, all delightfull muſicke, all reuerence done with cappe and knee, all earthly pleaſures and delights that heart can wiſh, are but as a vaniſhing ſhadow, or like the mirth, that begins with laughing, and endes with woe. A happy thing were it, if this conſideration might take place in the hearts of all Noble men: it would make them honour God, that they might be honoured of God with euerlaſting honour: and it would make them kiſſe the Sonne leſt he be angrie, and they periſh in the way.

1.Sam.2.
22,26.
Pſal.2.12.

I ſpeake not this as though I doubted of your Lordſhips care in this very point: but my onely meaning is, to put you in minde that as you haue begun to cleaue vnto Chriſt with full purpoſe of heart, ſo you would continue to doe it ſtill, and doe it more; and withall to manifeſt the ſame vnto the whole world, by honouring Chriſt with your owne honour, and by reſembling him ſpecially in one thing, in that as he grew in ſtature and yeares, he alſo grew in grace and fauour with God and men. And for this very cauſe (without any further conſideration of earthly reſpects) I further preſent vnto you an Expoſition of another part of the Catechiſme, namely, the Symbole or Creed of the Apoſtles: which is indeed the very pith & ſubſtance of Chriſtian religion, taught by the Apoſtles, embraced by the auncient Fathers, ſealed by the blood of Martyrs, vſed by (a) *Theodoſius the Emperour, as a meanes to end the controuerſies of his time: and hereupon hath beene called the* (b) rule of faith, *the* (c) key of faith. *And furthermore, I hope that your Lordſhip will accept the ſame in good part, the rather becauſe you vouchſafed when you were in* Cambridge, *to be an hearer thereof when it was taught and deliuered. Thus crauing pardon for my boldneſſe, I take my leaue, commending your Lordſhip and yours to the protection of the Almightie.* Anno 1595. Apr. 2.

Prou.3.9.
10.
Luk.2.15.

a Socrat. hiſt Eccl.l.5.cap.10.
b Aug. de temp. ſerm. 119.
c Ambr. ſer.38.

Your L. to commaund,
William Perkins.

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Of the holy Ghoſt.
The Church.
Predeſtination.
The myſticall vnion.
The communion of Saints.
The forgiueneſſe of ſinnes.
The reſurrection of the bodie.
Life euerlaſting.

In handling of the fore-ſaid points for orders ſake, is conſidered,

1. The *meaning*, or ſuch *points of doctrine* as are neceſſarie to be knowne thereof.
2. The *Duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.

The reſolution of the Creede.

- The Creede hath two parts.
  - One, of the Actions of faith, which are
    - *To beleeue in a thing*, as in God: and it hath three parts:
      - I. To beleeue God as he hath reuealed himſelfe in his word.
      - II. To acknowledge him in particular to be my God.
      - III. To put my confidence in him.
    - *To beleeue a thing*; and this action hath two parts.
      - I. To acknowledge the thing.
      - II. To apply the thing to my ſelfe; as to beleeue the Church, is, to acknowledge the Church, and that I am a member of it.
  - The ſecond the Obiect, which is
    - God diſtinguiſhed into three perſons.
      - I. The firſt is deſcribed by
        - I. Name, *Father.*
        - II. Attribute, *Almightie.*
        - III. Worke, *Creatour of heauen and earth.*
      - II. The ſecond is deſcribed by his
        - I. Titles which are foure.
          - I. *Ieſus.*
          - II. *Chriſt.*
          - III. *his Sonne.*
          - IV. *our Lord.*
        - II. Incarnation, and it hath two parts.
          - *The conception*, where cōſider
            - the parts
              - The perſonall vnion.
              - The ſanctification of that maſſe or lumpe whereof the body of Chriſt was framed.
            - the cauſe efficient, *the holy Ghoſt.*
          - *The birth*, where is mentioned the mother of Chriſt, deſcribed by her.
            - Name, *Marie.*
            - qualitie, *a virgin.*
        - III. Eſtate afterward of
          - Humiliatiō ſet downe
            - Generally in theſe words, *Suffered vnder, &c.* where is noted the time of his ſuffering, when *P. Pilate* was preſident of Iurie.
            - By parts, which are foure.
              - I. *His crucifying.*
              - II. *His death.*
              - III. *His buriall.*
              - IV. *His deſcending into hell.*
          - Exaltation hauing 3. parts.
            - I. *His reſurrection.*
            - II. *His aſcenſion.*
            - III. *His ſitting at his fathers right, &c.* and it is ſet forth by the
              - Place, *Heauen.*
              - Effect, *his comming to iudgement.*
      - III. The third perſon deſcribed by his name, *holy Ghoſt*, infolding his office.
    - The Church, deſcribed by her
      - Qualities,
        - *Holy.*
        - *Catholike.*
      - Prerogatiues which are foure:
        - I. *Communion of Saints.*
        - II. *Forgiueneſſe of ſinnes.*
        - III. *Reſurrection of the body.*
        - IV. *Life euerlaſting.*

Place this Table after the Contents of the Creed, before the page 121.

AN EXPOSITION OF The Creede.

I beleeue in God, &c.

A NO man iuſtly can be offended at this, that I beginne to treate of the Doctrine of faith without a text, though ſome bee of mind, that in Catechizing the Miniſter is to proceede as in the ordinarie courſe of Preaching, onely by handling a ſet portion of Scripture: and therefore that the handling of the Creede being no ſcripture, is not conuenient. Indeede I graunt, that other courſe to be commendable: yet I doubt not, but in Catechizing the Miniſter hath his libertie to follow, or not to follow a certaine text of Scripture, as we do in the vſuall courſe of preaching. My reaſon is taken from the practiſe of the primitiue Church; whoſe Catechiſme (as the author of the epiſtle to the Hebrewes ſheweth) was contained in ſixe principles or grounds of religion, which were not taken out of any ſet text in the old Teſtament: but rather was a forme of teaching gathered out of the moſt cleare places thereof. Hence I reaſon thus; That which in this point was the vſe and manner of the primitiue church, is lawfull to be vſed of vs now: but in the primitiue Church it was the manner to catechize without handling any ſet text of ſcripture: and therefore the Miniſters of the Goſpel at this time may with like libertie do the ſame: ſo be it they doe confirme the doctrine which they teach with places of ſcripture afterward.

Now to come to the Creede, let vs beginne with the name or title thereof. That which in Engliſh wee call the Apoſtles Creede, in other tongues is called *Symbolum*, that is a *ſhot* or a *badge*. It is called a *ſhot*, becauſe as in a feaſt or banquet euery man payeth his part; which being all gathered, the whole (which is called the *ſhot*) amounteth: and ſo out of the ſeuerall writings of the Apoſtles, ariſeth this Creede or briefe confeſſion of faith. It is a *badge*, becauſe as a ſouldier in the field by his badge and liuery is knowne of what band he is, and to what Captaine he doth belong: euen ſo by this beleefe a chriſtian man may be diſtinguiſhed and knowne from al Iewes, Turks, Atheiſts, and all falſe profeſſours: and for this cauſe it is called a *badge*.

Againe, it is called the Creede of the Apoſtles, not becauſe they were the penners of it, conferring to it beſides the matter, (a) the very ſtyle and frame of wordes, as we haue them now ſet downe. Reaſons. I. There are in this Creede certaine words and phraſes, which are not to be found in the writings of the Apoſtles: and namely theſe; *He deſcended into hell*: the *Catholike Church*. The latter whereof, no doubt, (b) firſt began to be in vſe, when after the Apoſtles daies the Church was diſperſed into all quarters of the earth. II. If both matter B and words had beene from the Apoſtles, why is not the Creede Canonicall ſcripture, as well as any other writings? III. The Apoſtles had a ſummary collection of the points of Chriſtian Religion which they taught, and alſo deliuered to others to teach by; conſiſting of two heads, *faith* and *loue*: as may appeare by Pauls exhortation to Timothy, wiſhing him *to keepe the patterne of wholeſome words: which hee had heard of him in faith and loue, which is in Chriſt Ieſus*. Now the Creede conſiſts not of two heads, but of one, namely of faith onely, and not of loue alſo. C Wherefore I rather thinke, that it is called the Apoſtles Creede, becauſe it doth ſummarily containe the chiefe and principall points of religion, handled and propounded in the doctrine of the Apoſtles: and becauſe the points of the Creede are conformable and agreeable to their doctrine and writings.

a Ruffin. in expoſ. Symb. & Hieron. ad Pam.

b Pacianus epiſt. 1. ad Symp.

2.Tim.1.13

And thus much of the title. Now let vs heare what the Creede is. It is a ſumme of thinges to be beleeued concerning GOD and concerning the Church, gathered forth of the Scriptures. D For the opening of this deſcription: firſt I ſay, it is a ſum of things to be beleeued, or an abridgement: It hath bin the practiſe of teachers both in the new and old teſtament to abridge and contract ſummarily the religion of their time. This the Prophets vſed. For when they had made their ſermons to the people, they did abridge them and penned them briefely: ſetting them in ſome open place, that al the people might reade the ſame. So the Lord bad Habakuk *to write the viſion which he ſaw, and to make it plaine vpon tables, that he may runne that readeth it*. And in the new teſtament, the Apoſtles did abridge thoſe doctrines, which otherwiſe they did handle at large as may appeare in the place of Timothy

Hab.2.2.

2.Tim.1.13

afore named. Now the reaſon why both in the old and new teſtament the doctrine of religion was abridged, is that the vnderſtanding of the ſimple, as alſo their memories might bee hereby helped, & they better inabled to iudge of the truth, and to diſcerne the ſame from falſhood. And for this end the Apoſtles Creed beeing a ſummarie collection of things to be beleeued, was gathered briefly out of the word of GOD (d) for the helping of memory and vnderſtanding of men. I adde that this Creede is concerning God and the Church. For in theſe two points conſiſteth the whole ſumme thereof. Laſtly, I ſay, that it is gathered forth of the Scripture, to make a difference betweene it and other writings, and to ſhew the authoritie of it; which I will further declare on this manner.

There be two kindes of writings in which the doctrine of the Church is handled, and they are either *Diuine* or *Eccleſiaſticall*. Diuine, are the bookes of the olde and new Teſtament, penned either by Prophets or Apoſtles. And theſe are not onely the pure *word of God*, but alſo the *ſcripture of God*: becauſe not only the matter of them; but the whole diſpoſition thereof, with the ſtyle and the phraſe was ſet downe by the immediate inſpiration of the holy Ghoſt. And the authority of theſe bookes is *diuine*, that is, abſolute and ſoueraigne: and they are of ſufficient credit in and by themſelues, needing not the teſtimony of any creature; not ſubiect to the cenſure either of men or Angels; binding the conſciences of all men at al times; and beeing the onely foundation of faith, and the rule and canon of all truth.

Eccleſiaſticall writings are all other ordinarie writings of the Church conſenting with Scriptures. Theſe may be called the *word* or *truth of God*, ſo farre forth as their matter or ſubſtance is conſenting with the written word of God: but they cannot be called the Scripture of God, becauſe the ſtyle and phraſe of them was ſet downe according to the pleaſure of man, and therefore they are in ſuch ſort the word of God, as that alſo they are the word of men. And their authoritie in defining of truth and falſhood in matters of religion is not ſoueraigne, but ſubordinate to the former: and it doth not ſtand in the authoritie and pleaſures of men and Councels, but in the conſent which they haue with the Scriptures.

Eccleſiaſticall writings, are either generall, particular, or proper. *Generall*, are the Creedes and confeſſions of the Church, diſperſed ouer the whole world, and among the reſt the *Creede of the Apoſtles*, made either by the Apoſtles themſelues, or by their hearers and diſciples Apoſtolicall men deliuered to the Church, and conueied from hand to hand to our times. *Particular* writings, are the confeſſions of *particular* Churches. *Proper* writings, are the bookes and confeſſions of priuate men. Now betweene theſe we muſt make difference.

A For the generall Creede of the Apoſtles, (other vniuerſall Creedes in this caſe not excepted) though it be of leſſe authoritie then Scripture; yet hath it more authority then the particular and priuate writings of Churches and men. For it hath beene receiued and approoued by vniuerſall conſent of the Catholike church in al ages, and ſo were neuer theſe: in it the meaning and doctrine cannot be changed by the authoritie of the whole Catholike Church: and if either the order of the doctrine, or the words whereby it is expreſſed, ſhould vpon ſome occaſion be changed, a particular Church of any countrey can not doe it, without catholike conſent of the whole B Church: yet particular writings and confeſſions made by ſome ſpeciall Churches, may be altered in the words, and in the points of doctrine by the ſame churches, without offence to the Catholike church. Laſtly, it is receiued as a rule of faith among all churches, to trie doctrines and interpretations of Scriptures by, not becauſe it is a rule of it ſelfe, for that the Scripture is alone; but becauſe it borroweth his authoritie from Scripture with which it agreeth. And this honour no other writings of men can haue.

Here ſome may demaund the number of Creedes. *Anſ.* I ſay but one creede, as there is but one faith: and if it bee alleadged, that we haue many Creedes, as beſides this of the Apoſtles, the Nicene Creede, and Athanaſius C creede, &c. I anſwer, the ſeuerall creedes and confeſſions of Churches, containe not ſeuerall faithes and religions, but one and the ſame: and this called the Apoſtles creede, is moſt auncient, and principall: all the reſt are new Creedes in ſubſtance, but in ſome points penned more largely for the expoſition of it, that men might better auoid the hereſies of their times.

Further, it may be demaunded, in what forme this Creede was penned? *Anſ.* In the forme of an anſwer to a queſtion. The reaſon is this. In the Primitiue church, when any man was turned from Gentiliſme to the faith of Chriſt, and was to be baptized, this (a) queſtion was asked him. What beleeueſt thou? D then hee anſwered according to the forme of the creede, *I beleeue in God, &c.* And this manner of queſtioning was vſed euen from the time of the Apoſtles. When the Eunuch was conuerted by Philip, he ſaid, What doth let mee to bee baptized? Philip ſaid, *If thou doeſt beleeue with all thine heart, thou maiſt.* Then he anſwered, *I beleeue that Ieſus Chriſt is the ſonne of God.* By this it appeares, that although all men, for the moſt part, amongſt vs can ſay this creede, yet not one of a thouſand can tell the ancient and firſt vſe of it: for commonly at this day of the ſimpler ſort it is ſaid for a prayer, being indeed no prayer: and when it is vſed ſo, men make it no better then a charme.

Before wee come to handle the particular points of the creede, it is very requiſite that we

[d] Aug. ſerm. 119. de temp. Caſſian. lib. 6. de incar. dom.

[a] Cyrill Catec. 1 Myſtag. Tertul. de reſurrect. Origen. hom. 5. in Num.

Act. 8. 37.

ſhould make an entrance thereto by deſcribing the nature, properties, and kindes of faith, the confeſſion and ground whereof is ſet forth in the Creede.

Faith deſcribed generally.

Faith therefore is a gift of God, whereby wee giue aſſent or credence to Gods word. For there is a neceſſary relation betweene faith and Gods word. The common property of faith, is noted by the author of the Hebrewes, when he ſaith, *Faith is the ground of things hoped for: and, the demonſtration of things that are not ſeene.*

Heb.11.1.

For all this may be vnderſtood, not onely of iuſtifying faith, but alſo of temporarie faith, and the faith of miracles. Where faith is ſaid to be a *ground*, the meaning is, that though there are many things promiſed by God, which men doe not preſently enioy, but onely hope for, becauſe as yet they are not: yet faith doth after a ſort giue ſubſiſting or beeing vnto them. Secondly, it is an *euidence* or *demonſtration*, &c. that is, by beleeuing a man doth make a thing as it were viſible, beeing otherwiſe inuiſible and abſent.

Faith is of two ſorts: either common faith, or the faith of the elect: as Paul ſaith, hee is an Apoſtle according *to the faith of Gods elect*: which is alſo called *faith without hypocriſie*.

Tit.1.1.
1.Tim.1.5.

The common faith is that, which both the Elect, and reprobate haue, and it is three-folde. The firſt, is *hiſtoricall faith*, which is, when a man doth beleeue the outward letter and hiſtorie of the word. It hath two parts; knowledge of Gods word, and aſſent vnto the ſame knowledge: and it is to bee found in the diuell and his angels. So Saint Iames ſaith, *the diuels beleeue and tremble.*

Iam.2.19.

Some will ſay, what a faith haue they? *Anſw.* Such as thereby they vnderſtand both the Law and the Goſpell; beſides, they giue aſſent to it to be true: and they doe more yet, in that they tremble and feare. And many a man hath not ſo much. For amongſt vs, there is many a one which hath no knowledge of God at all, more then hee hath learned by the common talke of the world: as namely, that there is a God, and that he is mercifull, &c. and yet this man will ſay, that he beleeueth with all his heart: but without knowledge it cannot bee that any ſhould truely beleeue, and therefore hee deceiueth himſelfe. *Queſt.* But whence haue the diuels hiſtoricall faith? were they illuminated by the light of the ſpirit? *Anſw.* No: but when the Goſpell was preached, they did acknowledge it, and beleeued it to bee true, and that by the vertue of the reliques of Gods image, which remained in them ſince their fall. And therefore this their faith doth not ariſe from any ſpeciall illumination by his ſpirit, but they attaine to it euen by the very light of nature, which was left in them from the beginning.

The ſecond kind of faith, is *Temporary faith*, ſo called, becauſe it laſteth but for a time and ſeaſon, and commonly not to the ende of a mans life. This kinde of faith is noted vnto vs in the parable of the ſeede, that fell in the ſtonie ground. And there bee two differences or A kindes of this faith. The firſt kinde of temporarie faith, hath in it three degrees. The firſt, is to know the word of God, and particularly the Goſpell. The ſecond, to giue an aſſent vnto it. The third, to profeſſe it, but to goe no further: and all this may bee done without any loue to the word. This faith hath one degree more then hiſtoricall faith. Examples of it we haue in Simon Magus, Act.8.13. who is ſaid to beleeue, becauſe hee held the doctrine of the Apoſtle to bee true; and withall profeſſed the ſame: and in the diuels alſo, who in ſome ſort confeſſed, that Chriſt was the ſonne of the moſt higheſt, and yet looked for no ſaluation by him. Mark.5.7. Act.19.15. And this is the B common faith that abounds in this land. Men ſay they beleeue as the prince beleeueth, and if religion change, they will change. For by reaſon of the authoritie of princes lawes, they are made to learne ſome little knowledge of the word: they beleeue it to be good, and they profeſſe it: and thus for the ſpace of thirtie or fortie yeares men heare the word preached, and receiue the Sacraments, beeing for all this as voide of grace as euer they were at the firſt day: and the reaſon is, becauſe they doe barely profeſſe it, without either liking or loue of the ſame. The ſecond kinde of temporarie faith, hath in it fiue degrees. For by it firſt, a man knowes the word. Secondly, hee aſſenteth vnto it. Thirdly, he profeſſeth it. C Fourthly, hee reioyceth inwardly in it. Fiftly, hee bringeth forth ſome kind of fruit: and yet for all this hath no more in him, but a faith that will faile in the end: becauſe he wanteth the effectual application of the promiſe of the Goſpel, and is without al maner of ſound conuerſation. This faith is like corne in the houſe top, which groweth for a while, but when heat of ſommer commeth, it withereth. And this is alſo ſet forth vnto vs in the parable of the ſeede, which fel in ſtony ground, which is haſty in ſpringing vp: but becauſe of the ſtones, which will not ſuffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God: by which many reioyce in the preaching of the word, and for a D time bring forth ſome fruits accordingly, with ſhew of great forwardnes, yet afterward ſhake off religion and all.

Luk.8.13.

But (ſome will ſay) how can this bee a temporarie faith, ſeeing it hath ſuch fruits? *Anſ.* Such a kinde of faith is temporarie, becauſe it is grounded on temporarie cauſes, which are three. I. A deſire to get knowledge of ſome ſtrange points of religion. For many a man doth labour for the fiue former degrees of temporarie faith, onely becauſe hee deſires to get more knowledge in Scripture then other men haue. The ſecond cauſe, is a deſire of praiſe among men, which is of that force, that it will make a man put on a ſhew of all the graces which God beſtoweth vpon his owne children, though otherwiſe hee want them: and to goe very farre in religion; which appeareth thus. Some there are which ſeeme very bitterly to weepe for the ſinnes of other men, and yet haue neither ſorrow nor touch of conſcience for their owne: and the cauſe hereof is nothing elſe but pride. For he that ſheddes teares for another mans ſinnes, ſhould much more weepe for his owne, if he had grace. Againe, a man for his owne ſinnes will pray very ſlackly and dully, when he prayeth priuately: and yet when he is in the companie of others, he praies very feruently and earneſtly. From whence is this difference? ſurely often it ſpringeth from the pride of heart and from a deſire of praiſe among men. The third cauſe of temporarie faith, is profit, commoditie, the getting of wealth and riches: which are common occaſions to mooue to chooſe or refuſe religion, as the time ſerueth: but ſuch a kinde of beleeuers imbrace not the Goſpell becauſe it is the Goſpell, that is, the glad tidings of ſaluation; but becauſe it brings wealth, peace, and libertie with it. And theſe are the three cauſes of temporarie faith.

The third kinde of faith, is the faith of Miracles: when a man grounding himſelſe on ſome ſpecial promiſe or reuelation from God, doth beleeue, that ſome ſtrange and extraordinarie thing, which he hath deſired or foretolde, ſhall come to paſſe by the worke of God. This muſt be diſtinguiſhed from hiſtoricall and temporarie faith. For Simon Magus hauing both theſe kinds of faith, wanted this faith of miracles, and therfore would haue bought the ſame of the Apoſtles for mony. Act. 8. 19. Yet we muſt know, that this faith of miracles may be in hypocrites, as it was in Iudas, and at the laſt iudgement it ſhall bee found to haue beene in the wicked and reprobate, which ſhall ſay to Chriſt, *Lord in thy name we haue propheſied; and caſt out diuels, and done many great miracles.* Math. 7. 22. 1. Cor. 13. 2.

And thus much for the three ſorts of common faith: Now wee come to true faith, which is called the faith of the Elect. It is thus defined: Faith is a ſupernaturall gift of God in the minde, apprehending the ſauing promiſe with all the promiſes that depend on it. Firſt, I ſay, it is a gift of God, Phil. 1. 29. to confute the blinde opinion of our people, that thinke that the faith whereby they are to be ſaued, is bredde and borne with them. I adde that this is a gift ſupernaturall, not onely becauſe it is aboue that corrupt nature in which we are borne, but alſo becauſe it is aboue that pure nature, in which our firſt parents were created, for in the ſtate of innocencie they wanted this faith, neither had they then any neede of faith in the ſame GOD as he is Meſſias: but this faith is a new grace of GOD added to regeneration after the fall, and firſt preſcribed and taught in the couenant of grace. And by this one thing, faith differeth from the reſt of the gifts of GOD, as the feare of GOD, the loue of GOD, the loue of our brethren, &c. for theſe were in mans nature before the fall; and after it, when it pleaſeth God to call vs, they are but renewed; but iuſtifying faith admits no renewing. For the firſt ingrafting of it into the heart, is in the conuerſion of a ſinner after his fall.

The place and ſeate of faith (as I thinke) is the minde of man, not the will: for it ſtands in a kind of particular knowledge or perſwaſion, and there is no perſwaſion but in the minde. Paul ſaith indeede, that wee beleeue with the heart, Rom. 10. 9. But by the heart he vnderſtandes the ſoule without limitation to any part. Some doe place faith partly in the mind, and partly in the will, becauſe it hath two parts; knowledge and affiance: but it ſeemes not greatly to ſtand with reaſon, that one particuler and ſingle grace ſhould be ſeated in diuers parts or faculties of the ſoule.

The forme of faith, is to apprehend the promiſe, Gal. 3. 14. *That we might receiue the promiſe of the ſpirit through faith*, and Ioh. 1. 12. *to receiue Chriſt* and *to beleeue*, are put one for another; and to beleeue, is to eate and drinke the bodie and blood of Chriſt, to apprehend properly, is an action of the hand of man, which laies hold of a thing, and puls to himſelfe: and by reſemblance it agrees to faith, which is the hand of the ſoule, receiuing and applying the ſauing promiſe.

The apprehenſion of faith, is not performed by any affection of the will, but by a certaine and particular perſwaſion, whereby a man is reſolued that the promiſe of ſaluation belongs vnto him, which perſwaſiõ is wrought in the minde by the holy Ghoſt, 1. Cor. 2. 12. And by this, the promiſe which is generall, is applyed particularly to one ſubiect.

By this one action, ſauing faith differeth from all other kindes of faith. From hiſtoricall; for it wanteth all apprehenſion, and ſtandeth onely in a generall aſſent. From temporarie faith, which though it make a man to profeſſe the Goſpel, and to reioice in the ſame, yet doth it not thoroughly apply Chriſt with his benefits. For it neuer brings with it any thorough touch of conſcience, or liuely ſenſe of Gods grace in the heart. And the ſame may bee ſaid of the reſt.

The principal and maine obiect of this faith, is the ſauing promiſe, *God ſo loued the world, that hee gaue his onely begotten ſonne, that whoſoeuer beleeues in him, ſhal not periſh, but haue euerlaſting life.* Ioh. 3. 16. But ſome will ſay, Chriſt is commonly ſaid to be the obiect of faith. *Anſ.* In effect it is all one to ſay the ſauing promiſe, and Chriſt promiſed, who is the ſubſtance of the couenant. Chriſt then, as he is ſet forth vnto vs in the word and Sacraments, is the obiect of faith. And here certaine queſtions offer themſelues to be skanned.

The firſt, What is that particular thing, which faith apprehendeth? *Anſ.* Faith apprehendeth whole Chriſt God and man. For his Godhead without his manhood, and his manhood without his Godhead, doth not reconcile vs to God. Yet this which I ſay muſt be

A conceiued with ſome diſtinction according to the difference of his two natures. His God-head is apprehended, not in reſpect of his efficacie or nature, but in reſpect of his efficacie manifeſted in the manhood, whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in reſpect of the ſubſtance or thing it ſelfe, and alſo in reſpect of the efficacie and benefits thereof.

The ſecond, in what order faith apprehends Chriſt? *Anſ.* Firſt of all it apprehends the very bodie and blood of Chriſt: and then in the ſecond place the vertue and benefits of his bodie and blood: as a man that would feele in his B bodie the vertue of meate and drinke, muſt firſt of all receiue the ſubſtance thereof.

To goe forward. Beſides this maine promiſe, which concernes righteouſneſſe and life euerlaſting in Chriſt, there be other particular promiſes touching ſtrength in temptations, comfort in afflictions, and ſuch like, which depend on the former: and they alſo are the obiect of iuſtifying faith: and with the very ſame faith wee beleeue them, wherewith wee beleeue our ſaluation. Thus Abraham by the ſame faith wherewith he was iuſtified, beleeued that he ſhould haue a ſonne in his old age, Rom. 4.19.22. And Noe by that faith whereby he was made heire of righteouſneſſe, beleeued that he and his family ſhould be preſerued in the flood: this concluſion being al- C waies laid downe, that to whome GOD giues Chriſt, to them alſo hee giues all things needfull for this life, or the life to come, in and by Chriſt. And hereupon it comes to paſſe, that in our prayers, beſides the deſire of things promiſed, wee muſt bring faith, whereby we muſt be certainely perſwaded, that God will graunt vs ſuch things as he hath promiſed: and this faith is not a new kind or diſtinct faith from iuſtifying faith. Thus wee ſee plainely what ſauing faith is.

Whereas ſome are of opinion, that faith is an affiance or confidence, that ſeemes to be otherwiſe; for it is a fruite of faith: and indeed no man can put any confidence in God, till he Eph.3.12. bee firſt of all perſwaded of Gods mercie in D Chriſts towards him.

Some againe are of mind, that *loue* is the very nature and forme of faith; but it is otherwiſe. For as confidence in God, ſo alſo loue is an effect which proceedeth from faith. 1. Tim. 1.5. *The end of the law is loue from a pure heart, and good conſcience, and faith vnfained.* And in nature they differ greatly. Chriſt is the fountaine of the waters of life. Faith in the heart is as the pipes and leades that *receiue in*, and hold the water: and Loue in ſome part is as the cocke of the conduit, *that lets out* the water to euery commer. The propertie of the hand is to hold, and of it ſelfe it cannot cutte: yet by a knife or other inſtrument put into the hand, it cuts: the hand of the ſoule is faith, and his propertie is to apprehend Chriſt with all his benefits and by it ſelfe it can doe nothing elſe: yet ioyne loue vnto it, and by loue it will bee effectuall in all good duties. Gal.5.6.

Now to proceede further: firſt, we are to conſider, how faith is wrought: ſecondly, what be the differences of it. For the firſt, faith is wrought in and by the outward miniſtery of the Goſpell, accompanied by the inward operation of the Spirit; and that not ſuddenly, but by certaine ſteps and degrees: as nature frameth the bodie of the infant in the mothers wombe, 1. by making the braine and heart; 2. by making veines, ſinewes, arteries, bones: 3. by adding fleſh to them all. And the whole operation of the ſpirit ſtands in two principall actions. Firſt, the enlightening of the minde: the ſecond, the moouing of the wil. For the firſt, the holy Ghoſt enlightens mens minds with a further knowledge of the law, then nature can afford; and thereby makes them to ſee the ſinnes of their hearts and liues with the vglineſſe thereof; and withal to tremble at the curſe of the law. Afterward the ſame ſpirit opens the eye to vnderſtand and conſider ſeriouſly of righteouſneſſe and life eternal promiſed in Chriſt. This done, then comes the ſecond worke of the holy Ghoſt, which is the inflaming of the will, that a man hauing conſidered his fearefull eſtate by reaſon of ſinne, and the benefite of Chriſts death, might hunger after Chriſt; and haue a deſire not ſo much to haue the puniſhments of ſinne taken away, as Gods diſpleaſure; and alſo might enioy the benefites of Chriſt. And when he hath ſtirred vp a man to deſire reconciliation with God in Chriſt, then withall he giues him Grace to pray not onely for life eternall, but eſpecially for the free remiſſion and pardon of all his ſinnes: and then the Lords promiſe is, *Knocke and it ſhall be opened, ſeeke and ye ſhall* Math.7.7. *find.* After which he further ſends his ſpirit into the ſame heart, that deſireth reconciliation with God, and remiſſion of ſinnes in Chriſt: and doth ſeale vp the ſame in his heart by a liuely and plentifull aſſurance thereof.

The differences and degrees of faith are two: I. a weake faith: II. a ſtrong faith. Concerning the firſt, this weake faith ſhewes it ſelfe by this grace of God, namely, an vnfained deſire, not onely of ſaluation, (for that the wicked and graceleſſe man may haue) but of reconciliation with God in Chriſt. This is a ſure ſigne of faith in euery touched and humbled heart, & it is peculiar to the elect: and they which haue this, haue in them alſo the ground and ſubſtance of true ſauing faith: which afterwards in time wil grow vp to greater ſtrength. *Reaſons.* I. Promiſe of life euerlaſting, is made to the deſire of reconciliation, Pſal. 10. 17. *Lord thou haſt heard the deſire of the poore.* Pſal. 143.6. *My ſoule deſireth after thee, as the thirſtie land.* Pſal. 145.19. *He will fulfill the deſire of them that feare him.* Math. 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* Reu. 21.6. *I will giue vnto him which*

it

is a thirſt, of the well of the water of life freely. II. The hungring deſire after grace is a ſanctified affection: where one affection is ſanctified, all are ſanctified: where all are ſanctified the whole man is ſanctified: and hee that is ſanctified, is iuſtified and beleeues. III. God accepts the wil and deſire to repent and beleeue, for repenting and beleeuing indeed: wherfore this deſire of reconciliation (if it be ſoundly wrought in the heart) is in acceptation with God as true faith indeede. But carnall men wil ſay, If faith, yea true faith ſhew it ſelfe by a deſire of reconciliation with God in Chriſt for all our ſinnes, then we are well inough, though wee liue in our ſinnes: for we haue very good deſires. *I anſwer*, that there be many ſundrie fleeting motions & deſires to doe good things which grow to no iſſue or head, but in time vaniſh as they come. Now ſuch paſſions haue no ſoundneſſe in them, and muſt be diſtinguiſhed from the deſire of reconciliation with God, that comes from a bruiſed heart, and brings alwaies with it reformation of life: therefore ſuch, whatſoeuer they are that liue after the courſe of this world, and thinke notwithſtanding that they haue deſires that are good, deceiue themſelues.

Now faith is ſaid to be weake, when a man either failes in the knowledge of the Goſpel; or els hauing knowledge, is weake in grace to apply vnto himſelfe the ſweete promiſes thereof. As for example, wee know that the Apoſtles had all true ſauing faith (except Iudas) and when our Sauiour Chriſt asked them, whome they thought he was; Peter in the perſon of the reſt, anſwered for them all, and ſaid: Math.16,16. *Thou art Chriſt the ſonne of the liuing God*: for which our Sauiour commended him, and in him, them all, ſaying: verſ.18. *Thou art Peter and vpon this rocke*, (that is, vpon Chriſt, which Peter confeſſed in the name of them all) *will I build my Church*. And yet about that time we ſhall finde in the Goſpel, that they are called men, Mate 18.26 and 16.8. of *little faith*. Now they failed in knowledge of the death of Chriſt, and of his paſſion, and reſurrection; and were carried away with a vaine hope of an earthly kingdome. And therefore when our Sauiour ſhewed them of his going downe to Hieruſalem, and of his ſufferings there, Peter a litle after his notable Mat.16,22. confeſſion beganne to rebuke Chriſt and ſaid, *Maſter haue pitie on thy ſelfe, this ſhall not be vnto thee*. And vntill hee had appeared vnto them after his death, they did not diſtinctly beleeue his reſurrection.

Againe, weake faith, though it be ioyned with knowledge, yet it may faile in the applying or in the apprehenſion and appropriating of Chriſts benefits to a mans owne ſelfe. This is to be ſeene in ordinarie experience. For many a man there is of humble and contrite heart, that ſerueth God in ſpirit and truth, yet is not able to ſay without great doubtings & wauerings; I know and am fully aſſured that my ſinnes are pardoned. Now ſhall wee ſay, A that all ſuch are without faith? God forbid. Nay, we may reſolue our ſelues, that the true childe of God, may haue a hungring deſire in his heart after reconciliation with God in Chriſt for all his ſinnes, with care to keepe a good conſcience, and yet be weake ſometime in the apprehenſion of Gods mercy, and the aſſurance of the remiſſion of his owne ſinnes.

But if faith faile either in the true knowledge, or in the apprehenſion of Gods mercies, how can a man be ſaued by it? *Anſ.* We muſt know, that this weake faith will as truly apprehend Gods mercifull promiſes for the pardon of ſinne, as ſtrong faith, though not ſo ſoundly. Euen as a man with a palſie hand can B ſtretch it out as well to receiue a gift at the hand of a king, as hee that is more ſound, though it be not ſo firmely and ſtedfaſtly. And Chriſt ſaith, that he will not breake the bruiſed reede, nor quench the ſmoaking flaxe.

The Church of Rome beares men in hand, that they are good Catholikes, if they beleeue as the Church beleeues; though in the meane ſeaſon they cannot tell what the Church beleeues. And ſome papiſts commend this faith, by the example of an old deuout father, who beeing tempted of the diuell, and asked how he beleeued; anſwered, that he beleeued as the Church beleeued; beeing again asked how the Church beleeued, he anſvvered, as I beleeue: wherevpon the diuell (as they ſay) was faine to C depart. VVell, this fond and ridiculous kind of faith we renounce, as beeing a meanes to nuzzle men in blindneſſe, ſuperſtition, and perpetual ignorance: yet withal we do not denie but there is an implicite or infolded faith; which is, when a man as yet hauing but ſome litle portion of knowledge in the doctrine of the Goſpel, doth truly performe obedience according to the meaſure thereof; and withall hath care to get more knowledge, and ſhewes good affection to all good meanes whereby it may be increaſed. In this reſpect a certaine ruler, who by a miracle wrought vpon his child, was mooued to acknowledge Chriſt for Ioh.4.53. and 42. the Meſſias, and further to ſubmit himſelfe to his doctrine, is commended for a beleeuer: & ſo are in like caſe the Samaritans.

D And thus much of weake faith: which muſt be vnderſtood to be in a man, not all the daies of his life, but while hee is a young babe in Chriſt. For as it is in the ſtate of the bodie, firſt wee are babes and grow to greater ſtrength as we grow in yeares; ſo it is with a chriſtian man. Firſt he is a babe in Chriſt, hauing weake faith, but after growes from grace to grace, till he come to haue a ſtrong faith: example whereof we haue in Abraham, who was ſtrong and perfect both in knowledge & apprehenſion. This *ſtrong faith*, is when a man is indued with the knowledge of the Goſpell, and grace to apprehend and apply the righteouſneſſe of Chriſt vnto himſelfe for the remiſſion of his owne ſinnes: ſo as he can ſay diſtinctly of himſelfe and truly, that he is fully reſolued in his owne conſcience, that hee is reconciled vnto God in Chriſt for all his ſinnes, and accepted in him to life euerlaſting. This degree of faith is proper to him that beginnes to bee a tall man, and of ripe yeares in Chriſt. And it comes not at the firſt calling of a man vnto grace: and if any ſhall thinke that he can haue it at the firſt, he deceiueth himſelfe: for as it is in nature, firſt we are babes, and then as we increaſe in yeares, ſo we grow in ſtrength: ſo it is in the life of a Chriſtian: firſt, ordinarily hee hath a weake faith, & after growes from grace to grace, till he come to ſtronger faith: and at the laſt he be able to ſay, hee is fully aſſured in his heart and conſcience of the pardon of his ſinnes, and of reconciliation to God in Chriſt. And this aſſurance ariſeth from many experiences of God fauour and loue in the courſe of his life by manifolde preſeruations and other bleſſings, which being deepely and duly conſidered, bring a man to be fully perſwaded that God is his God, and God the Father his Father, and Ieſus Chriſt his redeemer, and the holy Ghoſt his ſanctifier.

Now howſoeuer this faith bee ſtrong, yet is it alwaies imperfect, as alſo our knowledge is; and ſhall ſo long as wee liue in this world bee mingled with contrarie vnbeliefe and ſundrie doubtings more or leſſe. A great part of men amongſt vs, blinded with groſſe ignorance, ſay they haue faith, and yet indeede haue not. For aske them what faith they haue, they will anſwer, they beleeue that God is their Father, & the Sonne their redeemer, &c. aske them how long they haue had this faith, they will anſwer, euer ſince they could remember: aske them whether they euer doubt of Gods fauour? they will ſay, they would not once doubt for all the world. But the caſe of theſe men is to be pitied: for howſoeuer they may perſwade themſelues, yet true it is, that they haue no ſound faith at al, for euen ſtrong faith is aſſaulted with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies goe out of themſelues, and depend wholly on the merit of Chriſt.

And thus much of theſe two degrees of faith. Now in whomſoeuer it is, whether it be a weak faith, or a ſtrong, it bringeth forth ſome fruite, as a tree doth in the time of ſommer. And a ſpecial fruit of faith, is this confeſſion of faith; Rom. 10.10 *I beleeue in God, &c.* ſo Paul ſaith, *With the heart a man may beleeue vnto righteouſnes, and with the mouth man confeſſeth to ſaluation.* Confeſſion of faith, is when a man in ſpeech & outward profeſſion doth make manifeſt his faith for theſe two cauſes: I. That with his mouth outwardly he may glorifie God, and do him ſeruice both in body and ſoule. II. That by the confeſſion of his faith, he may ſeuer himſelfe from al falſe Chriſtians, from Atheiſts, hypocrites, and all falſe ſeducers whatſoeuer. And as this is the duty of a Chriſtian man, to make profeſſion of his faith: ſo heere in this Creede of the Apoſtles, wee haue the right order and forme of A making confeſſion ſet downe, as we ſhall ſee in handling the parts thereof.

The Creed therefore ſets downe two things concerning faith, namely, the action of faith, and his obiect, which alſo are the parts of the Creede. The Action, in theſe words, *I beleeue:* the obiect in all the words following, *in God the Father Almightie, maker, &c.* And firſt let vs beginne with the action.

I beleeue in God.] We are taught to ſay, *I beleeue*, not *wee beleeue*, for two cauſes: Firſt, becauſe (as we touched before) in the Primitiue Church this Creed was made to bee an anſwer to a demaund or queſtion, which was demaunded of euery particular man that was baptiſed: for they asked him thus, What doeſt thou beleeue? then he anſwered, *I beleeue in God the Father, &c.* 1. Pet. 3.21. B And thus did euery one of yeares make profeſſion of his faith, & it is likely that Peter alluded hereunto, ſaying, *The ſtipulatiō or anſwer of a good conſcience maketh requeſt to God.* The ſecond cauſe is, howſoeuer we are to pray one for another, by ſaying, *O our Father, &c.* yet whē we come to yeares, we muſt haue a particular faith of our owne: no man can be ſaued by another mans faith, but by his owne, as it is ſaid: *The iuſt ſhall liue by his faith.* Heb. 2.4. But ſome will ſay, this is not true, becauſe children muſt bee ſaued by their parents faith: the anſwer is this, the faith of the parent doth bring the child to haue a title or intereſt to the couenāt of grace, & to all the benefits of Chriſt: yet doth it not apply the benefits of Chriſts death, his obedience, C his merits, and righteouſnes vnto the infant: for this the beleeuer doth only vnto himſelfe, and to no other. Againe, ſome may ſay, if children doe not apprehend Chriſts benefites by their parents faith, how thē is Chriſts righteouſnes made theirs and they ſaued? *Anſwer.* By the inward working of the holy Ghoſt, who is the principall applyer of all graces, whereas faith is but the inſtrument. As for the places of Scripture that mention iuſtification and ſaluation by faith, they are to be reſtrained to men of yeares: whereas infants dying in their infancie, and therefore wanting actuall faith, which none can haue without actuall knowledge of Gods will and word, are no doubt ſaued by ſome other ſpeciall D working of Gods holy ſpirit, not knowne to vs.

Furthermore, to beleeue, ſignifieth two things, to conceiue or vnderſtand any thing, and withall to giue aſſent vnto it to bee true: and therfore in this place, to beleeue, ſignifieth to know and acknowledge that all the points of religion which follow, are the truth of God. Here therefore wee muſt remember, that this clauſe (*I beleeue*) placed in the beginning of the Creede, muſt bee particularly applyed to all and euery article following. For ſo the caſe ſtands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is ſaid to be *wholly copulatiue.* Fides eſt tota copulatiua. It is not ſufficient to holde one article, but he that will hold any of them for his good, muſt holde them all: and he which holds them all in ſhew of words, if he ouerturne but one of them in deede, hee ouerturnes them all.

Againe, *to beleeue* is one thing, and *to beleeue in this or that*, is another thing: and it containes in it three points or actions of a beleeuer. I. To know a thing. II. To acknowledge the ſame. III. To put truſt and confidence in it. And in this order muſt theſe three actions of faith bee applyed to euery article following, which concernes any of the perſons in Trinity. And this muſt bee marked as a matter of ſpeciall moment. For alwaies by adding them to the words following, we do apply the article vnto our ſelues in a very comfortable manner. As I beleeue in the Father, and doe beleeue that he is my Father: and therefore I put my whole truſt in him, and ſo of the reſt.

Now wee come to the obiect of generall faith, which is either God or the Church; in handling of both which, I will obſerue this order: I. I will ſpeake of the meaning of euery article. II. Of the duties which we ought to learne thereby. III. and laſtly, of the conſolations which may be gathered thence. Concerning God, three things are to bee conſidered. And firſt, by reaſon of manifolde doubtings that riſe in our minds, it may be demanded, whether there bee a God? many reaſons might be vſed to reſolue thoſe that haue ſcruple of conſcience: otherwaies we are bound to beleeue that there is a God without all doubting. As for the Atheiſts which confidently auouch there is no God, by Gods Law they ought to die the death: nay, the earth is too good for ſuch to dwell on. Malefactours, as theeues & rebels, for their offences haue their reward of death: but the offence of thoſe, which denie that there is a God, is greater: and therefore deſerues a moſt cruell death.

The ſecond point followeth, namely what God is? *Anſ.* Moſes deſiring to ſee Gods face, was not permitted but to ſee his hinder parts: and therefore no man can bee able to deſcribe God by his nature, but by his effects and properties, on this or ſuch like manner: *God is an eſſence ſpirituall, ſimple, infinite, moſt holy.* I ſay firſt of all, that God is an eſſence, to ſhew, that he is a thing abſolutely ſubſiſting in himſelfe, & by himſelfe, not receiuing his beeing from any other. And herein he differs from all creatures whatſoeuer, which haue ſubſiſting and beeing from him alone. Againe, I ſay he is an eſſence ſpirituall, becauſe he is not any kinde of body, neither hath he the parts of the bodies of men or other creatures, but is in nature a ſpirit inuiſible, not ſubiect to any mans ſenſes. I adde alſo, that he is a ſimple eſſence, becauſe his nature admits no maner of compoſition of matter or forme or parts. The creatures are compounded of diuers parts, and of variety of nature, but there is no ſuch thing in God: for whatſoeuer thing he is, hee is the ſame by one & the ſame ſingular & indiuiſible eſſence. Furthermore he is infinite, & that diuers waies: infinite in time, without any beginning & without end: infinite in place; becauſe hee is euery where, & excluded no where, within all places, and forth of all places. Laſtly, he is moſt holy, that is, of infinite wiſedome, mercy, loue, goodnes, &c. and hee alone is rightly tearmed moſt holy, becauſe holineſſe is of the very nature of God himſelfe: whereas among the moſt excellent creatures it is otherwiſe. For the creature it ſelfe is one thing, and the holines of the creature an other thing. Thus we ſee what God is, and to this effect God deſcribes himſelfe to be *Iehouah Elohim*: and *Paul* deſcribes him to be a King *euerlaſting, immortal, inuiſible, and only wiſe, to whome is due all honour and glorie for euer*.

Exod. 33. 20.23.

Exod. 3.6. 14.

1.Tim.1.17.

The third point, is touching the number of Gods, namely, whether there bee more Gods then one or no. *Anſ.* There is not, neither can there bee any more Gods then one. Which point the Creede auoucheth, in ſaying, *I beleeue in God*, not *in Gods*: and yet more plainely the Nicene Creede, and the Creede of Athanaſius, both of them explaining the words of the Apoſtles Creede in this manner, *I beleeue in one God*. Howſoeuer ſome in former times haue erroniouſly held, that two Gods were the beginning of al things, one of good things, the other of euill things: others, that there was one God in the old teſtament, another in the new: others again, namely the *Valentiniani*, that there were thirty couples of Gods: and the heathen people (as *Auguſtine* reporteth) worſhipped thirty thouſand Gods: yet we that are members of Gods Church, muſt hold and beleeue one God alone, and no more, *Deut.* 4.39. *Vnderſtand this day & conſider in thine heart, that Iehouah hee is God in heauen aboue, and vpon the earth beneath: there is none other*. Epheſ. 4.6. *One God, one faith, one baptiſme*. If it be alleadged that the Scripture mentioneth many Gods, becauſe (*a*) Magiſtrates are called Gods, (*b*) Moſes is called Aarons God, (*c*) the diuell and all idols are called Gods. The anſwer is this: They are not properly or by nature Gods, for in that reſpect there is onely one God: but they are ſo tearmed in other reſpects. Magiſtrates are gods, becauſe they are Vicegerents placed in the roome of the true God, to gouerne their ſubiects: Moſes is Aarons god, becauſe he was in the roome of God to reueale his will to Aaron: the diuell is a god, becauſe the hearts of the wicked would giue the honour vnto him, which is peculiar to the euerliuing God: Idols are called gods, becauſe they are ſuch in mens conceits & opinions, who eſteeme of them as gods. Therfore *Paul* ſaith, *an idol is nothing in the world*, that is, nothing in nature ſubſiſting, or nothig in reſpect of the diuinity aſcribed to it.

(a) Pſ.82.6.
(b) Exo.4.16.
(c) 2.Cor.4.4.

1.Cor. 8.4.

To proceede forward: to beleeue in this one God, is in effect thus much: I. To know & acknowledge him as hee hath reuealed himſelfe in his word: II. To beleeue him to be my God: III. From mine heart to put all mine affiance in him. To this purpoſe Chriſt ſaith, Ioh.17.3. A *This is eternall life to know thee the onely God, and whom thou haſt ſent Ieſus Chriſt.* Now the knowledge heere meant, is not a bare or generall knowledge, for that the diuels haue, but a more ſpeciall knowledge, whereby I know God not onely to be God, but alſo to be my God, and thereupon doe put my confidence in him.

And thus much of the meaning of the firſt words, *I beleeue in God, &c.* Now followeth the duties which may be gathered hence. Firſt of all, if we are bound to beleeue in God, then we are alſo bound to take notice of our naturall vnbeliefe, whereby we diſtruſt God, to checke our ſelues for it, and to ſtriue againſt it. Thus dealt the father of the childe that had a dumb Mark.9.24. ſpirit, *Lord* (ſaith hee) *I beleeue, Lord help mine vnbeliefe.* And Dauid, *Why art thou caſt downe* Pſal.42.11. *my ſoule? and why art thou ſo diſquieted within* B *me? wait on God.* And that which our Sauiour Chriſt ſaid once to Peter, men ſhould daily ſpeake to themſelues: *O thou of litle faith! why* Mat.14.31. *haſt thou doubted?* But ſome may ſay, wherein ſtands our vnbeliefe? *Anſw.* It ſtands in two things: I. In diſtruſting the goodnes of God, that is, in giuing too little or no affiance to him; or in putting affiance in the creature. For the firſt, few men will abide to be tolde of their diſtruſt in God: but indeede it is a common and rife corruption: and though they ſooth themſelues neuer ſo, yet their vſuall dealings proclaime their vnbeliefe. Goe through all places, it ſhall bee found that ſcarſe one of a thouſand in his dealings makes conſcience of C a lie: a great part of men gets their wealth by fraud and oppreſſion, and all kinde of vniuſt and vnmercifull dealing. What is the cauſe that they can doe ſo? Alas, alas, if there bee any faith, it is pinned vp in ſome by-corner of the heart, and vnbeliefe beares ſway as the Lord of the houſe. Againe, if a man had as much wealth as the world comes to, hee could finde in his heart to wiſh for another; and if he had two worlds, hee could bee caſting for the third, if it might bee compaſſed: the reaſon hereof is, because men haue not learned to make God their portion, and to ſtay their affections on him: which if they could do, a meane portion in temporall bleſſings would bee enough. Indeede theſe and ſuch like perſons D will in no wiſe yield that they doe diſtruſt the Lord, vnleſſe at ſome time they be touched in conſcience with a ſenſe and feeling of their ſins, and be throughly humbled for the ſame: but the truth is, that diſtruſt of Gods goodnes is a generall and a mother ſinne, the ground of all other ſinnes, and the very firſt and principall ſinne in Adams fall. And for the ſecond part of vnbeliefe, which is an affiance in the creatures, reade the whole booke of God, and wee ſhall finde it a common and vſuall ſinne in all ſorts of men, ſome putting their truſt in riches, ſome in ſtrength, ſome in pleaſures, ſome placing their felicity in one ſinne, ſome in another. When king Aſa was ſicke, hee put his 2.Chr.16.12. whole truſt in the Phyſitians, and not in the A Lord. And in our daies the common practiſe is when croſſes and calamities fall, then there is trotting out to that wiſe man, to this cunning woman, to this ſorcerer, to that wizzard, that is, from God to the diuell; and their counſell is receiued and practiſed without any bones making. And this ſhewes the bitter root of vnbeliefe, and confidence in vaine creatures, let men ſmooth it ouer with goodly tearmes as long as they will. In a word, there is no man in the world, be he called, or not called, if he look narrowly vnto himſelfe, hee ſhall finde his heart almoſt filled with manifolde doubtings and diſtruſtings, whereby hee ſhall feele himſelf euen caried away from beleeuing in God. Therefore the dutie of euery man is, that will truely ſay that hee beleeues in God, to labour B to ſee his owne vnbeliefe, and the fruits therof in his life. As for ſuch as ſay they haue no vnbeliefe, nor feele none; more pittifull is their caſe, for ſo much greater is their vnbeliefe.

Secondly, conſidering that we profeſſe our ſelues to beleeue in God, we muſt euery one of vs learne to know God. As Paul ſaith, *How can they beleeue in him, of whome they haue not heard?* Rom.10.14 *and how can they heare without a preacher?* therefore none can beleeue in God, but hee muſt firſt of all heare and be taught by the miniſterie of the word to know God aright. Let this bee remembred of young and old, it is not the pattering ouer of the beliefe for a prayer, that will make a man a good beleeuer, but God muſt bee knowne of vs, and acknowledged as C he hath reuealed himſelfe partly in his word, and partly in his creatures. Blinde ignorance, and the right vſe of the Apoſtles Creede will neuer ſtand togither. Therefore it ſtands men in hand to labour & take paines to get knowledge in Religion, that knowing God aright, they may come ſtedfaſtly to beleeue in him, and truely make confeſſion of their faith.

Thirdly, becauſe we beleeue in God, therefore another dutie is, to denie our ſelues vtterly, and to become nothing in our ſelues. Our Sauiour Chriſt requires of vs to become as little children, if wee would beleeue. The beggar depends not vpon the reliefe of others, till hee finde nothing at home: and till our hearts bee purged of ſelfe-loue and pride, wee can- D not depend vpon the fauour and goodneſſe of God. Therfore he that would truſt in God, muſt firſt of all be abaſed and confounded in himſelfe, and in regard of himſelfe, bee out of all hope of attaining to the leaſt ſparke of the grace of God.

Fourthly, in that we *beleeue in God*, and therfore put our whole truſt and aſſurance in him: we are taught, that euery man muſt commit his body, his ſoule, goods, life, yea all that he hath into the hands of God, and to his cuſtodie. So Paul ſaith, *I am not aſhamed of my ſufferings, for I* 2.Tim.1.12. *know whome I haue beleeued, and am perſwaded, that hee is able to keepe that which I haue committed vnto him againſt that day.* A worthie ſaying: for what is the thing which Paul committed vnto the Lord? it was his owne ſoule, and the eternall ſaluation thereof. But what mooues him to truſt God? ſurely his perſwaſion, wherby hee knew that God would keepe it. And 1.Pet.4.19 Peter ſaith: *Let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithfull creatour.* Looke as one friend layeth downe a thing to be kept of another: ſo muſt a man giue that hee hath to the cuſtodie of God. Few or none can practiſe this, and therefore when any euill befals them either in body or in goods, or any other way whatſoeuer, then they preſently ſhew themſelues rather beaſts, then men in impatience. For in proſperitie they had no care to put their truſt in God, and therefore in aduerſitie when croſſes come, they are void of comfort. But when a man hath grace to beleeue, and truſt in God, he commits all into Gods hands: and though all the world ſhould periſh, yet hee would not be diſmaied. And vndoubtedly, if a man will be thankful for the preſeruation of his goods, or of his life, hee muſt ſhew the ſame by committing al he hath into Gods hands, and ſuffer himſelfe to be ruled by him.

Now followes the conſolations and comforts which Gods Church and children reape heereby. Hee that beleeues in God, and takes God for his God, may aſſure himſelfe of ſaluation, and of a happie deliuerance in all dangers and neceſſities. 2.Chr.34.27. When God threatned a plague vpon Iſraell for their Idolatrie, good King Ioſiah humbled himſelfe before the Lord his God: and hee was ſafe all his daies. 2.Chro.32 And ſo king Hezekiah, when Senacherib the king of Aſhur offered to inuade Iudah, truſted likewiſe in the Lord, and prayed vnto him, 2.Chr.20.20. and was deliuered: Whereby wee ſee, if a man puts his whole truſt in God, he ſhall haue ſecuritie and quietneſſe, as Iehoſaphat ſaid to the men of Iudah. And our Sauiour Chriſt when hee was vpon the croſſe, and felt the whole burden of the terrible wrath of Mar.15.34. God vpon him, cryed, *My God, my God, why haſt thou forſaken me?* And it appeareth in the Hebr.5.7. Epiſtle to the Hebrewes, that Chriſt *was heard, in that he feared:* whereby wee are giuen to vnderſtand, that they ſhall neuer bee vtterly forſaken, that take God for their God. And king Pſal.22.10 Dauid hauing experience of this, vſeth moſt excellent ſpeeches for this ende, to ſhew that the ground of his comfort was, that God was his God. And it is ſaid, that Daniell had no Dan.6.22 manner of hurt in the Lyons denne: becauſe hee truſted in the Lord his God. And contrariwiſe, ſuch as diſtruſt God, are ſubiect to all miſeries and iudgements. The Iſraelites in the Pſal.78.21, 22. wilderneſſe *beleeued not God, and truſted not in his helpe, therefore God was angrie, and his fire was kindled in Iacob, and wrath came vpon Iſrael.*

God, the Father Almightie.] Some haue thought that theſe words are to bee coupled to the former without diſtinction, as if the title of God had beene proper to the firſt perſon the Father, and not common to the reſt: A and thus haue ſome heretickes thought. But indeede there muſt a pauſe or diſtinction bee made, that the name or title of God may bee ſet in the fore-front, as common to all the three perſons following. For that is the very intent of the order of this Creede, to teach vs to beleeue in one God, who is diſtinct in three ſubſiſtances or perſons, called the Father, the Sonne, and the holy Ghoſt. And heere offers it ſelfe to be conſidered, euen one of the greateſt myſteries of our religion: namely, that God is the Father, the Sonne, and the holy Ghoſt: and againe, that the Father, the Sonne, and the holy Ghoſt are one & the ſame God. Some at the firſt may poſſibly ſay, that this B cannot ſtand, becauſe it is againſt all reaſon, that one ſhould be three, or three one. The anſwer is, that indeede if one and the ſame reſpect bee kept, it is not poſſible, but in diuers conſiderations and reſpects it may. And thus the Father, the Sonne, and the holy Ghoſt are three, namely in perſon; and againe, they three are one, not in perſon, but in nature. By nature is meant, a thing ſubſiſting by it ſelfe, that is common to many: as the ſubſtance of man conſiſting of bodie and ſoule common to all men, which we call the *humanitie* of a man, is the nature of man. By perſon is meant, a thing or eſſence ſubſiſting by it ſelfe, not common to many, but incommunicable: as among mẽ, theſe particulars, Peter, Iohn, Paul, are called C perſons. And ſo in the myſterie of the Trinity, the diuine nature is the Godhead it ſelfe, ſimply and abſolutely conſidered; and a perſon is that which ſubſiſteth in this godhead, as the Father, the Sonne, and the holy Ghoſt. Or againe, a perſon is one and the ſame Godhead, not abſolutely conſidered, but in relation, & as it were, reſtrained by perſonal or characteriſticall properties: as the godhead or God begetting is the Father; God againe conſider'ed not ſimply, but ſo far forth as he is begotten, is the Sonne; and God proceeding of the Father, & the Sonne, the holy Ghoſt. And if any man would conceiue in mind rightly the diuine nature, hee muſt conceiue God or the Godhead abſolutely; if any of the perſons, then hee muſt D conceiue the ſame Godhead relatiuely with perſonall properties. Thus the Godhead conſidered with the propriety of fatherhood or begetting, is the Father: and conceiuing the ſame Godhead with the propriety of generation, we conceiue the Son, & the Godhead with the propriety of proceeding, wee conceiue the holy Ghoſt. Neither muſt it ſeeme ſtrange to any that wee vſe the names of nature and perſon, to ſet forth this myſterie by: for they haue beene taken vp by common conſent in the Primitiue Church, and that vpon waightie conſideration, to manifeſt the truth, and to ſtoppe the mouthes of heretickes: and they are not ſo vſed againſt the proper ſenſe of the Scriptures, nay they are therein (*a*) contained. Thus wee ſee how it comes to paſſe,

a Heb. 1.3. Gal. 4.8.

that the three things ſignified by theſe names, Father, Sonne, and holy Ghoſt, are each of them one and the ſame God. And this myſterie may well bee conceiued by a compariſon borrowed from light. The light of the Sunne, the light of the Moone, and the light of the aire, for nature and ſubſtance are one and the ſame light: and yet they are three diſtinct lights. The light of the Sunne being of it ſelfe and from none, the light of the Moone from the Sunne, and the light of the aire from them both. So the diuine nature is one, and the perſons are three, ſubſiſting after a diuers maner in one and the ſame nature.

And for the further clearing of this point, we muſt yet further mark and remember two things: namely, the vnion and the diſtinction of the perſons. The vnion is, whereby three perſons are one not ſimply, but one in nature, that is, coeſſentiall, or conſubſtantiall; hauing all one godhead. For the Father is God, the Sonne is God, & the holy Ghoſt is God: now there are not three diſtinct Gods, but one God, becauſe there is one God and no more in nature; conſidering that the thing which is infinite is but one, and is not ſubiect to multiplication: and the Father is this one God, as alſo the Sonne, and the holy Ghoſt. And as theſe three perſons are in nature, ſo whatſoeuer agrees to God ſimply conſidered, agrees to them all three. They are al coequall & coeternall: all moſt wiſe, iuſt, mercifull, omnipotent, by one and the ſame wiſedome, iuſtice, mercy, power. And becauſe they haue all one godhead, therefore they are not onely one with another, but alſo each in other, the Father in the Son, and the Sonne in the Father, and the holy Ghoſt in them both. And we muſt not imagine that theſe three are one God, as thogh the Father had one part of the godhead, the Sonne another part, and the H. Ghoſt a third. For that is moſt falſe, becauſe the infinite and the moſt ſimple godhead is not ſubiect to cōpoſition or diuiſion: but euery perſon is whole God, ſubſiſting not in a part, but in the whole godhead: & the whole entire godhead, is communicated from the Father to the Son, and frō both Father & Son to the holy Ghoſt. But ſome may yet ſay, that this doctrine ſeemes to be impoſſible; becauſe three creatures, as for example, *Peter*, *Paul*, *Timothie*, be three perſons, & ſo remaining, cannot haue one and the ſame nature, that is, the ſame body, & the ſame ſoule. *Anſ.* Three or moe men may haue the ſame nature (*b*) in kinde, but the truth is, they cannot poſſibly haue a nature which ſhal be one and the ſame (*c*) in number, in them all three. For a man is a ſubſtance created and finite, and the bodies of men are quantities, and therefore diuiſible and ſeparable one from another. Hereupon it comes, that the perſons of men are not only diſtinguiſhed by proprietie, but alſo diuided and ſundered one from another. And though *Peter*, *Paul*, and *Timothie* haue all one common and vniuerſall forme, yet they three are not one man, but three men. Now it is otherwiſe with the diuine nature or godhead which is vncreated and infinite, & therfore admits neither cōpoſition nor diuiſion, but a diſtinction without any ſeparation: ſo as the three perſons ſubſiſting in it, ſhal not bee three Gods, but one and the ſame God.

b Specie.

c Numero.

Yet further, ſome will obiect, that it is truly ſaid of the Father, that hee is God, but the ſame godhead is not in the Son, nor in the holy Ghoſt; for the Son & the holy Ghoſt haue their beginning from the Father. *Anſ.* The Son & the H. Ghoſt haue not a beginning of their nature, or of their godhead from the Father, but of their perſon only: the perſon of the Son is from the Father; and the perſon of the holy Ghoſt is both from the Father & from the Son: but the godhead of all three perſons is vncreate & vnbegotten, & proceeding from none. Yet ſome may ſay, both the Sonne and the holy Ghoſt haue receiued from the Father all their attributes, as wiſedome, knowledge, power, &c. Now he that receiueth any thing from another, is in that reſpect inferiour to him that giueth it: and therefore the Sonne and the holy Ghoſt are not God as he is. *Anſ.* We muſt know, that that which the Sonne receiueth of the Father, he receiueth it by nature, and not by grace: and he receiueth not a part, but all that the Father hath, ſauing the perſonall proprietie. And the holy Ghoſt receiueth from the Father and the Sonne by nature, and not by grace: and therfore though both the Sonne and the holy Ghoſt receiue from the Father, yet they are not inferiour to him, but equall with him. And thus much is both neceſſarie and profitable to bee learned of the vnion betweene the three perſons in Trinitie, whereby they beeing three haue all one and the ſame godhead.

The ſecond point to be conſidered is, that though theſe three haue but one godhead, & all make but one God, yet they are diſtinguiſhed one from another: for the Father is the Father, and not the Sonne or the holy Ghoſt: the Sonne is the Sonne, and not the Father nor the holy Ghoſt: and the holy Ghoſt is the holy Ghoſt, not the Father nor the Son. This diſtinction of the perſons is notably ſet forth vnto vs in the baptiſme of our Sauiour Chriſt, where it is ſaid, that *when Ieſus was baptized, he came out of the water:* there is the ſecond perſon: and the holy Ghoſt deſcended vpon him in the forme of a doue; there is the third perſon: and the Father the firſt perſon pronounced from heauen, that hee was his onely beloued Sonne in whome hee was well pleaſed. And wee muſt not conceiue this diſtinction in ſuch manner, as though theſe three, Father, Sonne, and holy Ghoſt, were three names of one God: For the three perſōs do not in name or word, but really in truth diſtinctly ſubſiſt in the ſame diuine nature. Neither muſt we imagin that the three perſōs

Matth. 3. 16, 17.

are three formes or differences of one God, as ſome hereticks haue dreamed, who taught that the Father alone is God, and that hee is called a Father in one reſpect, the Sonne in another, and the holy Ghoſt in a third. For this were nothing elſe, but to make the perſonall proprieties to bee nothing but imaginarie accidents, which indeede, or at the leaſt in mans conceit, might come and goe, and be either in the perſons, or forth of them. For the perſonall relations, though in (a) minde they may be diſtinguiſhed from the diuine eſſence, yet (b) indeede they are one with it. But ſome will ſay, if they make this diſtinction, there is rather a quaternity then a Trinity: for the Godhead is one, the Father another, the Sonne a third, & the holy Ghoſt a fourth. Thus ſome hereticks haue obiected againſt the diſtinction of the Trinity: but it is vntrue which they ſay. For the Godhead muſt not bee ſeuered from the Father, nor from the Sonne, nor from the holy Ghoſt: for the Father is God, or the whole Godhead, ſo alſo is the Sonne & the holy Ghoſt: and the Godhead likewiſe is in euery one of theſe three perſons, and euery one of them ſubſiſting in the Godhead, the ſame muſt be conceiued to be in them all, and not as a fourth thing out of them. And therefore wee muſt ſtill maintaine, that theſe three perſons are diſtinguiſhed, and not deuided, as three men are deuided in beeing and ſubſtance: for this diuiſion cannot be in them; becauſe all three haue one diuine nature and one Godhead. This is the myſterie of all myſteries to bee receiued of vs all, namely, the Trinitie of the perſons in the vnity of the Godhead. This forme of doctrine muſt bee retained and holden for theſe cauſes: I. Becauſe by it we are able to diſtinguiſh this true God from all falſe Gods and Idols. II. Becauſe among all other points of religion this is one of the chiefeſt, beeing the very foundation thereof. For it is not ſufficient for vs to know God as wee can conceiue of him in our owne imagination: but wee muſt know him as hee hath reuealed himſelfe in his word. And it is not ſufficient to ſaluation to beleeue in God confuſedly, but wee muſt beleeue in one God diſtinct in three perſons, the Father, the Sonne, and the holy Ghoſt: yea and more then this, we muſt holde and beleeue, that God the Father is our Father, the Sonne our redeemer, the holy Ghoſt our ſanctifier and comforter. Well then, if we muſt in this manner beleeue in God, then we muſt alſo know him; for wee can haue no faith in the thing which is vtterly vnknowne. Wherefore if we would beleeue in the Father, Sonne, or holy Ghoſt, wee muſt know them in part. Ioh. 17. 3. *This is life eternall to know thee the onely God, and whome thou haſt ſent Ieſus Chriſt.* Ioh. 14. 17. *The world can not receiue the ſpirit of truth, becauſe it hath neither ſeene him, nor knowne him.* 1. Ioh. 2. 23. *Whoſoeuer denieth the Sonne, hath not the Father.* Thirdly, this doctrine directs vs in worſhipping God aright: for vnity in trinitie, and trinitie in vnity is to bee worſhipped; one God muſt bee worſhipped in the Father, in the Sonne, and in the holy Ghoſt: & if we worſhip God the Father, without the Sonne & the holy Ghoſt: or if we worſhip the Sonne, without the Father & the holy Ghoſt: and the holy Ghoſt, without the Father and the Sonne, we worſhippe nothing but an idoll. Againe, if wee worſhip the three perſons not as one God, but as three Gods, then likewiſe wee make three idols.

a τῷ λόγῳ
b τῷ εἶναι

Note further, that of all the three perſons, the firſt perſon the Father is ſet in the firſt place, and deſcribed to vs by three things. I. by his title, that he *is a father.* II. by his attribute, that he is *Almighty.* III. by his effect, that he *is maker of heauen and earth:* of theſe in order as they lie in the Creed. And firſt of the title (*Father*) It may ſeeme that he hath ſome prerogatiue ouer the Sonne and the holy Ghoſt, becauſe he is ſet before them: but we muſt know, that he is ſet before them neither in regard of time, nor of dignitie, for therein all three are equall; but in regard of order onely. The Father is the firſt, the Sonne the ſecond, and the holy Ghoſt the third: as may appeare by this ſimilitude. If three Emperours equall in dignity ſhould meete all in one place, being equal alſo in power and maieſtie, if all three ſhould ſit downe, though one bee no better then another; yet one of them muſt needes ſit downe the firſt, and another in the ſecond place, and then the third: but yet we cannot ſay, that he which ſate downe firſt is the chiefeſt. And ſo it is in the Trinity, though none be greater or aboue another; yet the Father is in the firſt place, not becauſe he is before the Sonne, or the holy Ghoſt in dignity and honour, but becauſe hee is the fountaine of the deitie, the Sonne beeing from him, and the holy Ghoſt from them both.

The meaning.

Now let vs come to the title of the firſt perſon. The name *Father* in Scriptures, is aſcribed either to God taken indefinitely, and ſo by conſequent to all the three perſons in trinitie: or particularly to the firſt perſon alone. For the firſt, God is a Father properly and principally, according to the ſaying of Chriſt, *Call no man father vpon earth, for there is but one your Father which is in heauen:* that is, principally: whereas earthly parents, whome we are commaunded to worſhip and honour, are but certaine images or reſemblances of our heauenly father, hauing this bleſſing, that they are fathers from him. And hereupon this title agrees to men, not ſimply, but ſo farre forth as God honoureth them with fatherhood in calling them to bee fathers, whereas God himſelf receiues this honour from none. God is tearmed a father in reſpect both of nature and grace. Hee is a father in regard of nature, becauſe hee created and gouerneth all things. In this regard he is called the (a) *father of ſpirits*; and (b) Adam is called the Sonne of God. He is a father in reſpect of grace, becauſe

Mat. 23. 9.

a Heb. 12. 9.
b Luk. 3. 38.

we are regenerate by him, and accepted to be his ſonnes by adoption through the merit of Christ. And in this reſpect the ſecond perſon as well as the firſt is called (c) a Father, & ſaid to haue an offſpring (d) or ſeede and (e) children. (c) Eſa. 9.6. d Eſa. 53. 10. e Eſa. 8.18. But when the name of father is giuen to the firſt perſon, it is done vpon a ſpeciall conſideration, becauſe he is a father by nature to the ſecond perſon, begetting him of his owne ſubſtance before all worlds. By this it appeares, that out of the title of the firſt perſon, we may fetch a deſcription therof on this manner. The Father is the firſt perſon in Trinitie, begetting the Sonne. Now to beget, is the perſonall propriety whereby he is diſtinguiſhed from the other two. If it bee ſaid, that creatures doe beget, and that therefore to beget is not proper to the father: the anſwer is, that in this point there are many differences betweene God the father and all creatures. First, the Father begets the Sonne before all eternitie: and therefore God the father begetting, and the Sonne begotten are equall in time: whereas in earthly generation the father is before the ſonne in time. Secondly, God the Father begets his Sonne by communicating to him his whole eſſence or Godhead, which can not bee in earthly parents, vnleſſe they ſhould bee aboliſhed and come to nothing: Whereas neuertheleſſe, God the Father giuing his whole nature to his Sonne, retaines the ſame ſtill, becauſe it is infinite. Thirdly, the father begets the Sonne in himſelfe, and not forth of himſelfe: but in earthly generation the father begetting is forth of the child, and the child foorth of the father. And that muſt not trouble vs which heretikes alleadge againſt this doctrine, namely, that if the Father who is of one nature with the Sonne, did beget the Sonne, then he did beget himſelfe: for the Godhead of the Father doth not beget either the Godhead or the perſon of the Sonne: but the perſon of the Father begets the perſon of the Sonne, both which in one Godhead are really diſtinct.

Thus wee ſee what the Father is. Now to beleeue in the Father, is to bee perſwaded, that the firſt perſon in Trinitie, is the Father of Christ, and in him my Father particularly, and that for this cauſe I intend and deſire for euer to put my truſt in him. Ier. 24. 19. Math 6,4.

The duties which we may learne hence are manifold. And here wee haue occaſion offered, firſt of all to conſider who is our father by nature, Duties 1. *I ſhall ſay to corruption* (ſaith Iob) *thou art my father: and to thee worme thou art my mother:* Iob. 17. 14. ſeeing God vouchſafeth this great prerogatiue to them that loue him, that he will be their father: therefore Iob in conſideration hereof would haue euery man to haue recourſe to his owne naturall condition, to ſee who is his father by nature. Iob ſaith, corruption is his father: but if we marke well the condition of our nature, wee ſhall further ſee euery man to be the child of wrath, and that Satan is his father: for ſo long as a man walkes in his ſinnes (which euery man doth by nature) ſo long doth he ſhew himſelfe to be the liuely child of the diuell. And thus Christ reaſoneth againſt the Scribes and Phariſies. *Ye are of your father the diuell, and the luſts of your father yee will doe.* Ioh. 8. 44. And true it is, that no child is ſo like his father that begot him, as euery man by nature is like the diuell: and the whole tenour and courſe of his naturall life without grace, is a liuely reſemblance of the diſpoſition of Satan.

2 Secondly, euery one that beleeues God to bee a Father, and in Christ his Father, muſt as a good child be obedient to his fathers will. So Salomon ſaith, *A wiſe ſonne maketh a glad father.* Prou. 10. 1. How? by doing his will: and therefore when one told our Sauiour Christ that his mother and brethren ſtood without, deſiring to ſpeake with him, he ſaid, *Whoſoeuer ſhall doe my fathers will which is in heauen, the ſame is my brother, my ſiſter, and mother:* Math. 12. 50. wherein we may note, that he that will haue God the Father to be his father, and Christ Ieſus his brother, muſt doe the will of God the father. And hence God ſaith, *If I be a maſter, where is my feare? If I be a Father where is my honour?* Mal. 1. 6. Where is plainely taught this ſecond duty; that if God be our Father, then as good children wee muſt ſhew obedience vnto him: but if we diſobey him, then wee muſt know, that that former ſaying of Christ will be verified vpon vs: that becauſe men doe the luſts of the diuell, therefore they are the children of the diuell. But leaſt this fearefull ſentence be verified of vs, it is the dutie of euery man that maketh this confeſſion, that he beleeues God to be his Father, first, to labour to know Gods will; and ſecondly, to performe continuall obedience vnto the ſame: like vnto a good child, that would faine pleaſe his father, and therefore is alwaies readie to doe the beſt he can. And without doubt, that man which vnfainedly takes God for his Father, is then moſt grieued, when as by any ſinne hee diſpleaſeth him, and no other croſſe or calamitie is ſo grieuous vnto him. The greateſt griefe that the prodigall ſonne vpon his repentance had, was that he had offended his Father, by ſinning againſt heauen, and againſt him: the ſame alſo muſt be our griefe: and all our care muſt be ſet on this, to conſider how wee may be obedient children to this our louing father.

3 Thirdly, that man that beleeues God to be his Father, muſt imitate and follow him: for it is the will of God that his children ſhould be like vnto himſelfe. Now we follow God ſpecially in two things. I. In doing good to them that perſecute vs: ſo ſaith our Sauiour Christ. *Pray for them that hurt you, that you may be the children of your father which is in heauen: for he maketh the Sunne to riſe on the euill and on the good, and ſendeth raine on the iuſt and vniuſt.* Math. 5. 45. II. Our heauenly Father is mercifull: for he is

the father of the fatherleſſe, and therefore hee that will be a ſonne of this father, muſt bee mercifull to his poore brethren; as Iob ſaith of himſelſe, *I was the eyes to the blind, and I was the feete vnto the lame, I was a father to the poore.* Ioh, 29, 15. 16.

4 Fourthly, ſeeing we beleeue God to be our father, wee are hereby taught to vſe moderate care for the things of this life; for if a man know himſelfe to be the child of God, then he alſo knowes, that God will prouide for him, as we know in a family the father prouideth for all. Now God is a father, and his Church is his family; therefore if thou wilt be a member of Gods church, and a child of God, thou muſt caſt thy care on God, and follow the counſell of Chriſt. *Be not too carefull for your life, what ye ſhall eate, or what ye ſhall drinke.* Mat. 6. 25. B And marke his reaſon drawne from the point which wee haue in hand; Verſ. 26. *The foules of the heauen* (ſaith he) *they neither ſow, nor reape, nor carrie into barnes: and yet your heauenly father feedeth them: are ye not much better then they?* But alas, the practiſe of the world is contrarie: for men haue no care for the knowledge of Gods word, nor the meanes of their ſaluation: al their minds are ſet on the things of this life, when as Chriſt ſaith: Verſ. 33. *Firſt ſeeke the kingdome of heauen, and the righteouſnes thereof, and all theſe things ſhall be miniſtred vnto you.* If you ſhould ſee a young man prouide for himſelſe, and no man elſe for him, we ſhould preſently ſay, ſurely his father is dead: euen ſo, when a mans care is ſet wholly both day and night for the things of this life, it argues that C God hath either caſt him off, or elſe that hee takes him for no father of his.

5 Fifthly, if God be our father, then we muſt learne to beare any croſſe patiently, that he ſhall lay vpon vs, either in bodie or in minde, and alwaies looke for deliuerance from him: for whom the Lord loueth, them hee chaſtiſeth: and Heb. 12, 7. *if yee endure chaſtiſing* (ſaith the Apoſtle) *God offereth himſelfe vnto you as vnto children:* which may appeare more plainly by this compariſon: If two children ſhould fight, and a man comming by, ſhould part them, and after beate the one, and let the other goe free: euery man that ſeeth this will ſay, that that child which he beates is his owne ſonne. Euen ſo, when God chaſtiſeth vs, D he ſheweth himſelfe vnto vs a father, if we ſubmit our ſelues. Verſ. 9. *Now if our earthly fathers corrected vs, and we gaue them reuerence, taking it patiently, ſhould we not much rather be in ſubiection to the father of ſpirits, that we may liue?* Therefore the concluſion is this, If wee diſpleaſe God, be yee ſure, he will correct vs; and when his hand is vpon vs, wee muſt not murmure againſt him, but beare it with a milde ſpirit: and furthermore when we are vnder the croſſe, we muſt alwayes looke for deliuerance from this Father onely. If a ſonne when hee is beaten ſhould flie to his fathers enemies for helpe and counſell; it would argue that hee were but a graceleſſe child. Sundrie aud diuers calamities & croſſes befall men in this life, which they cannot A brooke: and therefore it is a common practiſe of many among vs in theſe daies, when Gods hand is vpon them, to goe for helpe to the diuill; they ſeeke for counſell at witches and Wiſemen (as I haue ſaid) but let them looke vnto it, for that is the right way to double their miſerie, and to ſhew themſeldes lewd children.

6 Laſtly, if we confeſſe and beleeue God to be the Father of Chriſt, and in him our Father alſo; then in regard of our conuerſation, we muſt not frame our ſelues like vnto the world: but the courſe of our liues muſt bee in righteouſneſſe and true holineſſe. Paul exhorteth the Corinthians to ſeparate themſelues B from Idolaters, 2. Cor. 6, 17. alledging the place out of the old Teſtament, where the Lord biddeth the Iſraelites *to come out from Idolaters, and to touch no vncleane thing:* Iſa, 52, 11. and the reaſon followeth out of Ieremie, that if they doe ſo, *then God will be their Father, and they ſhall be his children, euen his ſonnes and daughters;* Ier. 31. 1. which reaſon Paul vrgeth 2, Cor. 7. 1. in the next chapter to this effect: conſidering we haue theſe promiſes, that therefore we ſhould clenſe our ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto holineſſe in the feare of the Lord. Where, if we marke the place diligently, we ſhall find this leſſon; That euery man who takes God for his father, muſt not onely in this ſinne of Idolatrie, but in all other ſinnes ſeparate himſelſe, that C men by his godly life may know whoſe childe he is. But ſome will ſay, this exhortation is needeleſſe amongſt vs, for we haue no cauſe to ſeparate our ſelues from others, becauſe all amongſt vs are Chriſtians, all beleeue in God and are baptized, and hope to be ſaued by Chriſt. *Anſ.* In outward profeſſion, I confeſſe, we carrie the ſhew of Chriſtians, but in deede and truth, by our liues and conuerſations, very many among vs denie Chriſt: for in euery place the common practiſe is, to ſpend the time in drunkenneſſe and ſurfetting, in chambering and wantonneſſe: yea, great is the companie of thoſe that make a trade of it: take this lewd conuerſation from many men, and take away their liues. And on the Lords D day it may be ſeene both publikely and priuately, in houſes and in the open ſtreetes, there is ſuch reuell, as though there were no God to ſerue. In the ſixe daies of the weeke, many men walke very painfully in their callings: but when the Lords day commeth, then euery man takes licenſe to doe what hee will: & becauſe of the Princes lawes, men will come formally to the Church for faſhions ſake: but in the meane time how many doe nothing els but ſcorne, mocke, and deride, and as much as in them lyeth, diſgrace both the word and the miniſters thereof? ſo that the common ſaying is this: oh he is a preciſe fellow, he goes to heare Sermons, he is too holy for our companie. But it ſtands men in hand to take out a better leſſon, which is, if we will haue God to be our Father, we muſt ſhew our ſelues to be

the children of God by repentance and newneſſe of life: he can not be but a graceleſſe child, that will lead a rebellious life flat againſt his fathers minde. Let vs then ſo behaue our ſelues, that we may honour our Father which is in heauen, and not diſhonour him in our liues and callings: rather let vs ſeparate our ſelues from the filthineſſe of the fleſh, loathing thoſe things which our father loatheth, and flying from thoſe things which our father abhorreth.

Conſolations. And thus much for the duties. Now follow the conſolations which ariſe from this point. But firſt we are to know, that there are three ſorts of men in the world. The firſt, are ſuch as will neither heare nor obey the word of God. The ſecond ſort, are thoſe which heare the word preached vnto them, but they will not obey: both theſe ſorts of men are not to looke for any comfort hence. Now there is a third ſort of men, which as they heare Gods word: ſo they make conſcience of obeying the ſame in their liues and callings: and theſe are they to whom the cōſolations that ariſe out of this place, do rightly belong, & muſt be applyed.

1 Firſt therefore, ſeeing God the Father of Chriſt, and in him the father of all that obey and doe his will, is our father, here note the dignitie and prerogatiue of all true beleeuers: for they are ſonnes and daughters of God, as ſaith S. Iohn, *So many as receiued him, to them he gaue a prerogatiue to be the ſonnes of God: euen to them that beleeue in his name.* This priuiledge wil appeare the greater, if we conſider our firſt eſtate: for as Abraham ſaith, *We are but duſt & aſhes*, and in regard of the deprauation of our natures, we are the children of the diuell: therfore of ſuch rebels to be made the ſonnes of God, it is a wonderfull priuiledge and prerogatiue, and no dignity like vnto it. And to inlarge it further, he that is the Sonne of God, is the brother of Chriſt, and fellow heire with him; and ſo heire apparant to the kingdome of heauen: and in this reſpect, is not inferiour to the very angels. This muſt be laid vp carefully in the hearts of Gods people, to confirme them in their conuerſation among the companie of vngodly men in this world. Ioh.1.12. Gen.18.27.

2 Mal.3.17. Pſal.103.13 Secondly, if a man doe indeauour himſelfe to walke according to Gods word, then the Lord of his mercy will beare with his wants: for as a father ſpareth his owne ſonne, ſo will God ſpare them that feare him. Now a father commands his child to write, or to apply his booke: though all things herein be not done according to his minde, yet if he find a readineſſe with a good indeauour, he is content, and falls to praiſe his childes writing or learning. So God giueth his commaundement, and though his ſeruants faile in obedience; yet if the Lord ſee their heartie indeauour, & their vnfained willingneſſe to obey his will, though with ſundry wants, he hath made this promiſe, and will performe it, that as a father ſpareth his ſonne, ſo will he ſpare them. If a childe be ſicke, will the father caſt him off? nay, if through the grieuouſneſſe of his ſickeneſſe he cannot take the meate that is giuen him, or if he take it, and for faintnes picke it vp againe, will the father of the child thruſt him out of doores? no: but he will rather pittie him. And ſo when a man doth indeauour himſelfe through the whole courſe of his life to keepe Gods commaundements, God will not caſt him away, though through weakeneſſe he faile in ſundrie things and diſpleaſe God. This prerogatiue can none haue, but he that is the child of God: as for others, when they ſinne, they doe nothing els but draw downe Gods iudgemeuts vpon them, for their deeper condemnation.

3 Thirdly, hence we learne, that the child of God cannot wholly fall away from Gods fauour, I doe not ſay, that hee cannot fall at all: for hee may fall away in part, but hee cannot wholly. Indeed ſo oft as he ſinnes, he depriues himſelfe wholly of Gods fauour as much as in him lyeth: yet God for his part ſtill keepeth the minde and purpoſe of a Father. Dauid loued his ſonne Abſolon wonderfully, but Abſolon like a wicked ſonne played a lewd pranck, and would haue thruſt his father out of his kingdome: and Dauid although he was ſore offended with Abſolon, and ſhewed tokens of his wrath, yet in heart hee loued him, and neuer purpoſed to caſt him off. Hereupon when he went againſt him, he commanded the captaines to *intreate the young man Abſolon gently for his ſake.* And when hee was hanged by the haire of the head in purſuing of his father, then Dauid wept and cryed, *O my ſonne Abſolon, my ſonne Abſolon, would God I had dyed for thee, Abſolon my ſonne.* And ſo it is with God our heauenly Father, when his children ſinne againſt him, and thereby looſe his loue and fauour, and fal from grace, hee forſakes them: but how farre? Surely hee ſhewes ſignes of anger for their wickedneſſe, and yet indeede his loue remaines towards them ſtill: and this is a true concluſion. The grace of God in the adoption of the elect is vnchangeable, and he that is the child of God can neuer fall away wholly or finally. On the contrarie, that is a bad and comfortleſſe opinion of the church of Rome; which holdeth, that a man may be iuſtified before God, and yet afterward by a mortall ſinne, finally fall from grace and bee condemned. 2.Sam.18.5 Verſ.33. Torren. confeſſ. Auguſt.

4 Fourthly, the child of God that takes God the Father for his Father, may freely come into the preſence of God, and haue libertie to pray vnto him. We know it is a great priuiledge to come into the chamber of preſence before an earthly Prince: and few can alwaies haue this prerogatiue, though they be great men: yet the kings owne ſonne may haue free entrance, and ſpeake freely vnto the king himſelfe, because he is his ſonne. Now the children of God haue more prerogatiue then this: for they may come into the preſence, not

of an earthly king, but of almighty God the King of kings: and as they are the ſonnes of God in Chriſt, ſo in him they may freely ſpeake vnto God their father by prayer. And this ouerthrowes the doctrine of ſuch as be of the church of Rome, which teach and hold, that a man muſt come to ſpeake to God by prayer through the interceſſion of Saints; for, ſay they, the preſence of God is ſo glorious, that we may not bee ſo bold, as of our ſelues to ſpeake vnto him; but needes muſt haue the interceſſion of others.

Laſtly, God will prouide for all his Church and children all things needfull both for their bodies and ſoules: ſo our Sauiour Chriſt bids his diſciples take no thought what they ſhould eate, or what they ſhould drinke, or wherewith they ſhould be cloathed, adding this reaſon: *for your heauenly father knoweth all your wants.* Math.6.32. And if we take thought, it muſt be moderate, and not diſtruſtfull: it is a part of the fathers dutie to prouide for his family & children, and not the children for the father. Now ſhall an earthly father haue this care for his children: and ſhall not our heauenly Father much more prouide for thoſe that feare and loue him? Nay, marke further, in Gods church there be many hypocrites which receiue infinite benefits from God, by reaſon of his elect children with whome they liue: and we ſhall ſee this to be true, that the wicked man hath euer fared better for the godly mans cauſe. Sodome and Gomorrha receiued many benefits by reaſon of righteous Lot: and when the Lord was purpoſed to deſtroy Sodome, hee was faine to pull Lot forth of the citie: for the text ſaith, the Angell of the Lord *could not doe any thing, till he was come out of it.* Gen.19.22 So alſo in Pauls dangerous voyage towards Rome, all the men in it fared better for Paules companie: for the Lord told Paul by an Angell, that there ſhould be no loſſe of any mans life, for *the Lord had giuen to him all that ſayled with him.* Act.27.24. And vndoubtedly, if it were not for ſome few that feare God, he would powre downe his vengeance vpon many nations and kingdomes, there is ſuch exceſſe of wickedneſſe in all ſorts. Againe, if the Lord doe thus carefully prouide for his children all kind of benefits; what a wonderfull wickedneſſe is this, for men to get their liuing by vngodly meanes; as vſury, carding, dicing, and ſuch like exerciſes. If a man were perſwaded, that God were his Father, and would prouide ſufficiently both for his bodie and ſoule; ſo that vſing lawfull meanes he ſhould euer haue enough: out of all doubt he would neuer after the faſhion of the world vſe vnlawfull and prophane meanes to get a liuing. But this prooueth, that howſoeuer ſuch men ſay, God is their Father, yet indeed they deny him.

And thus much of this title, *Father*, the firſt thing whereby the firſt perſon is deſcribed. Now followeth the ſecond point, namely, his attribute of *Omnipotencie*, in the word *Almightie.* And whereas the Father is ſaid to be Almighty, it is not ſo to be vnderſtood as though the Sonne were not almightie, or the holy Ghoſt not almightie; for euery propertie or attribute (ſaue the perſonall properties) is common to all the three perſons. For as God the Father doth impart his godhead vnto the Sonne, and to the holy Ghoſt, ſo doth he communicate the properties of the godhead to them alſo.

God is omnipotent two waies: I. Becauſe he is able to doe whatſoeuer he will. II. Becauſe he is able to doe more then he will doe. For the firſt, that God is able to doe whatſoeuer hee will, Dauid ſaith, *Our God is in heauen, and he doth whatſoeuer he will:* Pſal.115.3. for there is nothing that can hinder God; but as he willeth, ſo euery thing is done. Secondly, that God can doe more then he willeth to be done, it is plaine, where Iohn Baptiſt ſaith, *God is able of of theſe ſtones to raiſe vp children vnto Abraham:* Math.3.9. for though God can doe thus much, yet he will not doe it. So likewiſe when Chriſt was betrayed, the Father could haue giuen him more then 12. legions of Angels to haue deliuered him out of their hands, Mat.26.53. but yet he would not: and the like may be ſaid of many other things. The Father is and was able to haue created an other world, yea a thouſand worlds but he would not, nor will not. And likewiſe Chriſt being vpon the croſſe, was able at their bidding to haue come downe, and ſaued himſelfe from death; but he would not: and therefore this is true, the Lord can doe any thing that he willeth to be done actually, yea and more then he will. But ſome will ſay, God can not doe ſome things which man can doe, as God *cannot lie*, nor *denie himſelfe*; Tit.1.2. 2.Tim.2.13. and therefore he is not omnipotent. *Anſw.* Although ſome haue thought that God could doe euen theſe things, and he did them not, becauſe he would not: yet we muſt know and beleeue, that God can neither lie, nor denie himſelfe: indeede man can doe both, but theſe and many other ſuch things if God could doe them, he could not be God. God indeede can doe all things which ſhew forth his glorie and maieſtie: but ſuch things as are againſt his nature he cannot doe: as for example: God can not ſinne, and therefore can not lie: and becauſe he can not doe theſe things, for this very cauſe he is omnipotent: for theſe and ſuch like, are works of impotencie: which if God could doe, he ſhould euen by his owne word be iudged impotent. Secondly, he can not doe that which implies contradiction: as when a thing is, to make it at the ſame time to be, and not to bee: as when the Sunne doth ſhine, to make it at the ſame inſtant to ſhine and not to ſhine. And therfore falſe is the doctrine of that Church, which in their Tranſubſtantiation make the body of Chriſt, (whoſe eſſentiall propertie is to be only in one place at once) to be circumſcribed, and not to be circumſcribed: to be in one place, and not to be in one place.

And thus much for the meaning. Now follow the duties whereunto we are mooued by this doctrine of *Gods Omnipotencie.*

Firſt, whereas God the Father is ſaid to be Almighty, we are taught true humiliation: 1.Pet.5.6. *Humble your ſelues vnder the mightie hand of God*, ſaith Peter: where he giueth an exhortation to humilitie, and alleadgeth the cauſe, becauſe God is *Almightie.* To make this more plaine. Euery one of vs was borne in ſinne, and by nature we are moſt wretched in our ſelues: now what an one is God? Surely he is able to doe whatſoeuer he will, yea and more then hee will, and is able to deſtroy ſuch as rebell againſt him euery moment. Therefore our dutie is, to caſt downe our ſelues for our ſinnes in his preſence. This true humiliation was that which our Sauiour Chriſt wold haue brought the young man in the Goſpell vnto, when he bad him go ſell all that he had and giue to the poore. Therefore whoſoeuer thou art, take heede thou muſt: for if thou runne on in thy wickednes, and ſtill rebell againſt God, it is a thouſand to one at length he wil deſtroy thee. For he is an Almightie God, and able to doe whatſoeuer he will: his hand is mightie, it boots not a man to ſtriue with him: for he was neuer yet ouermaſtered, and for this cauſe we muſt needes caſt downe our ſelues vnder his hand. Heb.10.31. It is a *fearefull thing* (ſaith the holy Ghoſt) *to fall into the hands of the liuing God*: therefore if we would eſcape his heauie and terrible diſpleaſure, the beſt way for vs is, to abaſe our ſelues, and be aſhamed to follow our ſinnes. Chriſt biddeth vs not to feare him that is able to kill the bodie, and can go no further: Math.10.28 *but wee muſt feare him that is able to caſt both bodie and ſoule into hell fire.* Example of this we haue in Dauid, who when he was perſecuted by his owne ſonne Abſolon, he ſaid vnto the Lord, 2.Sam.15.26. *If hee thus ſay, I haue no delight in thee, behold here I am, let him doe to mee as ſeemeth good in his eyes.* But ſome will ſay, I will liue a little longer in my ſinnes, in lying, pride, Sabbath-breaking, in ſwearing, dicing, gaming, & wantonnes: for God is merciful, and in my old age I will repent. *Anſw.* Well; ſooth not thy ſelfe: but marke, vſually when God holds back his hand for a ſeaſon, hee doth as it were fetch a more mightie blow, for the greater confuſion of a rebellious ſinner; therefore humble, ſubmit, and caſt downe thy ſelfe before God, and doe not ſtriue againſt him: his hand is mightie, and will ouerthrow thee. Though thou hadſt all learning, wiſedome, might, riches, &c. yet (as Chriſt ſaid to the young man) one thing is wanting, that thou ſhouldeſt be humbled; and vntill thou be humbled, nothing is to be looked for but Gods iudgement for ſin.

Secondly, ſeeing God is *Almightie*, we muſt tremble and feare at all his iudgements, we muſt ſtand in awe, quake, and quiuer at them, as the poore child doth, when hee ſeeth his father come with the rod. Example of this wee haue often in Gods word; as when the ſonnes A of Aarõ offered ſtrange fire before the Lord, hee ſent fire from heauen, and burned them vp. And though Aaron was very ſorry for his ſonnes, yet when Moſes told him, that the Lord would be *glorified in all that came neere him*, Leu.10.3. then the text ſaith, *Aaron held his peace.* So alſo we reade that the Apoſtles reprooued Peter, for preaching vnto the Gentiles: but when Peter had expounded the things in order which hee had ſeene, then Act.11.18. *they held their peace, and glorified God.* As alſo Dauid ſaith: Pſal.39.9. *I held my tongue, O Lord, becauſe thou didſt it.* Iſaiah ſaith, Iſay.30.15. *In hope and ſilence is true fortitude.* If a man be in trouble he muſt hope for deliuerance, and be quiet & patient at Gods iudgements. B But the practiſe of the world is flatte contrarie; For men are ſo farre from trembling at them, that they vſe to pray to God that plagues, curſes, and vengeance may light vpon them, and vpon their ſeruants and children. Now the Lord beeing a mighty God, often doth anſwerably bring his iudgements vpon them. Againe, many carried away with impatiencie, wiſh themſelues hanged or drowned, which euils they thinke ſhall neuer befall them: yet at the length God doth in his iuſtice bring ſuch puniſhments vpon them according as they wiſhed. And (which is more) in all ages there haue beene ſome which haue ſcorned and mocked at Gods iudgements. Hereof we had not farre hence a moſt fearefull C example. One beeing with his companion in a houſe drinking on the Lords day, when he was readie to depart thence there was great lightening and thunder: whereupon his fellow requeſted him to ſtay, but the man mocking and ieſting at the thunder and lightening, ſaid (as report was) *it was nothing but a knaue cooper knocking on his tubbes*, Ann. 1592. in Cambridgeſhire come what would, hee would goe; and ſo went on his iourney: but before he came halfe a mile from the houſe, the ſame hand of the Lord, which before hee had mocked, in a crack of thunder ſtrooke him about the girdleſtead, that he fell downe ſtarke dead. Which example is worthie of our remembrance, to put vs in minde of Gods heauie wrath againſt thoſe which ſcorne his D iudgements: for our dutie is to tremble and feare: and it were greatly to be wiſhed, that we could with open eie behold the terribleneſſe and fearefulnes of Gods iudgements: it would make a man to quake and to leaue off ſinne. If a man paſſe by ſome high and daungerous place in the night when he cannot ſee, he is not afraid; but if yee bring him backe againe in the day, & let him ſee what a ſteepe & dangerous way he came, he will not bee perſwaded to paſſe the ſame way again for any thing: ſo it is in ſinning: for men liuing in ignorance and blindneſſe, practiſe any wickedneſſe, and doe not care for Gods iudgements: but when God of his goodneſſe bringeth them backe, & openeth their eies to ſee the downfall to the pit of hell, and the iudgements of God due to their ſinnes: then (they ſay) they will neuer ſinne as they haue done, but become new men; and walke in the way to eternall life.

Thirdly, we are taught by the Apoſtle Paul, that if we be to doe any duty to our brethren, as to releeue them, we muſt doe it with chearfulnes: for he laboureth to perſwade the Corinthians to chearefull liberality, and the reaſon of his perſwaſion is, *becauſe God is able to make all grace to abound towards them.* 2.Cor.9.7.8. Where alſo this duty is taught vs, that ſeeing God is omnipotent, and therefore able to make vs abound, therefore we muſt giue chearefully to our poore brethren which want.

Fourthly, whereas there are many in euery place, which haue liued long in their ſinnes, euen from their cradle; ſome in wantonneſſe, ſome in drunkenneſſe, ſome in ſwearing, ſome in idleneſſe, and ſuch like: out of this place to all ſuch there is a good leſſon, namely, that euery one of them doe now become new men, & repent of all their ſins, for all their life paſt. For marke what Paul ſaith of the Iewes which are cut off from Chriſt through vnbeleefe, & haue ſo continued in hardneſſe of heart, and deſperate malice againſt him, almoſt 16. hundreth yeares: Rom.11,23 *If* (ſaith he) *they abide not ſtill in vnbeleefe, they may be grafted in their oliue againe:* and his reaſon is this, *becauſe God is able to graft them in againe.* Euen ſo, though wee haue liued many yeares in ſin, (and ſure it is a dangerous and fearefull caſe for a man to liue 20. 30. or 40. yeares vnder the power of the deuill;) yet we muſt know, that if we will now liue a new life, forſake all our ſinnes, and turne to God, wee may be receiued to grace, and be made a a branch of the true oliue, though wee haue borne the fruits of the wilde oliue all our life long. But ſome will obiect, that they haue no hope of gods fauour, becauſe they haue bin ſo grieuous ſinners, and continued in them ſo long. *Anſ.* But know it, whoſoeuer thou art, God is able to graft thee in; & if thou repent, he will receiue thee to his loue and fauour. This muſt be obſerued of all, but eſpecially of ſuch as are old in yeares, and remaine ignorant without knowledge, they muſt turne to the Lord by repentance: otherwiſe, if they continue ſtill profane and impenitent, they muſt know this, that their damnation comes poſt haſt to meete them, and they to it.

And thus much for the duties. Now follow the conſolations which Gods church reape from this, that God the Father is *Omnipotent.* Firſt, the wonderfull power of God ſerueth to ſtrengthen vs in prayer vnto God: for he that will pray truly, muſt onely pray for thoſe things for which hee hath warrant in Gods word: all our prayers muſt be made in faith, and for a man to pray in faith, it is hard: therefore a ſpeciall means to ſtrengthen vs herein, is the mightie power of God. This was the ground and ſtay of the leper, whom our Sauiour Chriſt clenſed: *Lord* (ſaith hee) *if thou wilt, thou canſt make me cleane.* Math.8.2. And in the Lords praier, when our Sauiour Chriſt hath taught A vs to make ſixe petitions; in the end he giueth vs a reaſon, or motiue to induce vs to ſtand vpon, and to waite for the benefits before craued, in theſe words: *Thine is the kingdome, thine is the power, &c.*

Secondly, hence we learne this comfort, that all the gates of hell ſhall neuer bee able to preuaile againſt the leaſt member of Chriſt. I do not ſay, they ſhall neuer be able to aſſault, or tempt them, for that may be: but they ſhall neuer ouercome them. How (will ſome ſay) may we be reſolued of this? *I anſwer,* By reaſon of faith; for if a Chriſtian man doe beleeue that God the Father, and in Chriſt his Father, is Almightie, no enemy ſhall euer be able to preuaile againſt him. So S. Iohn reaſoneth: B *Little children yee are of God, and haue ouercome them,* that is, all falſe teachers, *becauſe greater is he that is in you,* 1.Ioh.4.4. Chriſt Ieſus by his holy ſpirit, who is God, and therefore Almighty, *then hee that is in the world;* that is, the ſpirit of Satan: therefore you need not to feare. So Dauid compareth himſelfe to a ſilly ſheepe, and ſaith: *Though I ſhould walke through the valley of the ſhadow of death,* Pſal.23.4. that is, as it were in the mouth of the Lyon, *yet I would feare none euill:* why ſo? becauſe the Lord is with him *thy rod* (ſaith hee) *and thy ſtaffe comfort me.*

Thus much for the benefits. Now whereas it is ſaid the firſt Perſon is a *Father,* and alſo *Almightie,* ioyne theſe two together, and hence wil ariſe ſingular benefits and inſtructions. C Firſt, whereas wee are taught to confeſſe, that the firſt Perſon is a *Father Almightie,* we, & euery man muſt learne to haue experience in himſelfe, of the mightie power of this Almightie Father. Why, wil ſome ſay, that is nothing, for the diuell and all the damned ſoules feele the power of the Almighty. True indeed they feele the power of God, namely, as he is an almightie Iudge condemning them; but they feele not the power of an almighty Father: this is the point whereof we muſt indeauour to haue experience in our ſelues. Paul prayeth, Eph.1.19. *that the God of our Lord Ieſus Chriſt the Father of glory, would giue vnto the Epheſians the ſpirit of wiſedome, to ſee what is the exceeding greatneſſe of his power in them which beleeue; according to the working of his mightie power, which hee wrought in Chriſt.* Which place muſt be D conſidered: for here the Apoſtle would haue vs haue ſuch a ſpeciall manifeſtation of Gods power in our ſelues, like to that which he did once ſhew forth in Chriſt. But how did Chriſt ſee and find the power of God as he was man? *Anſ.* Diuers waies: I. on the croſſe he died the firſt death; which is the ſeparation of bodie and ſoule: and he ſuffered the ſorrowes of the ſecond death. For in his ſoule he bare the whole wrath of God, and all the pangs of hell, and after was buried and laid in the graue, where death triumphed ouer him for the ſpace of three dayes. Now in this extremitie God did ſhew his power, in that he raiſed Chriſt from death to life. And look as his power was

manifeſted in Chriſt the head: ſo muſt it bee manifeſted in all his members: for euery man hath his graue, which is naturall ſin & corruption, which wee draw from our firſt parents, & looke as a man lyes dead in the graue, and can mooue neither hand nor foote; ſo euery man by nature lyeth dead in ſinne. Now as God did ſhew his power in raiſing Chriſt from death: ſo euery one muſt labour to haue this knowledge & experience in himſelfe of the mightie power of God, in raiſing him from the graue of ſinne to newneſſe of life. For thus Paul makes Phil. 3. 10. a ſpeciall requeſt, that hee might *know Chriſt, and the vertue of his reſurrection*, that is, that hee might feele in himſelfe that powerw hereby Chriſt was raiſed from death to life, to raiſe him alſo from the bondage of his ſinnes to a new life more and more. Furthermore, when Chriſt was vpon the croſſe, and all the gates of hell were open againſt him, then did he vanquiſh Satan, he bruiſed the Serpents head, and as Paul ſaith, Col. 2. 15. *He ſpoiled principalities and powers, and made a ſhew of them openly, and hath triumphed ouer them on the croſſe*: hee ouercame the diuell and all his angels by the power of his almightie Father, and by his owne power as he is God. And euen ſo muſt Chriſtian men labour to finde the ſame power in themſelues of this almightie Father by which Chriſt did triumph ouer Satan: that by it they may treade him vnder their feete, which men can neuer doe by any power in themſelues. Againe, Chriſt prayeth that that cuppe might paſſe from him: and yet hee ſaith, Luk. 22. 42. *Not my will, but thy will be fulfilled*. For it was neceſſarie that Chriſt ſhould ſuffer. And this requeſt was heard, not becauſe he was freed from death, but becauſe God his Father almightie gaue him power and ſtrength in his manhood to beare the brunt of his indignation. Now looke as this power was effectuall in Chriſt Ieſus the head, to make him able and ſufficient to beare the pangs of hell: ſo the ſame power of God, is in ſome meaſure effectuall in all the members of Chriſt, to make them both patient, and of ſufficient ſtrength to beare any affliction, as Saint Paul ſaith, Coloſſians 1. 11. *Beeing ſtrengthened with all might through his glorious power, vnto all patience, and long-ſuffering, with ioyfulneſſe*. And this is a notable point which euery one ought to learne: that whereas they confeſſe God to bee their almightie Father, they ſhould herewithall labour to feele and haue experience in themſelues, that hee is almightie in the beginning and continuing of grace vnto them, and in giuing them power and patience to ſuffer afflictions. Further, Chriſt Ieſus, when the worke of our redemption was accompliſhed, was lifted vp into hea- Ephe.20,21
uen, and *ſet at the right hand of God in heauenly places farre aboue all principalities and powers, &c.* euen by the power of his Father: well, as this power was made manifeſt in the head; ſo muſt it be in the members therof. Euery child of God ſhall hereafter ſee and feele in him ſelfe the ſame power to tranſlate him from this vale of miſery in this life, to the kingdome of heauen. Wherefore to conclude, wee haue great cauſe to bee thankefull and to praiſe God for this priuiledge, that hee ſhewes his power in his children in regenerating them, in making them die vnto ſin, & to ſtand againſt the gates of hell, and to ſuffer afflictions patiently: as alſo that hee tranſlates them from death to life. And euery one ſhould ſhew his thankfulneſſe, in labouring to haue experience of this power in himſelf, as Paul exhorteth vs in his Epiſtles to the *Coloſſians* and *Epheſians*: yea, reade all his Epiſtles, and wee ſhall finde he mentioneth no point ſo often as this, namely, the mighty power of God, manifeſted firſt in Chriſt, and ſecondly in his mēbers: and *he accounts all things* Phil.3.10.
loſſe that he might know Chriſt, & the vertue of his reſurrection. This point is the rather to be marked, becauſe his power in the matter of grace is not to bee ſeene with eye; and few there bee in reſpect that haue felt the vertue thereof in themſelues: for the diuell doth mightily ſhew his contrarie power in the greateſt part of the world, in carrying them to ſinne & wickednes.

Secondly, hence we learne, that which Paul teacheth, namely, to know that al things work Rom.8,28.
togither for the beſt vnto them that loue God. God is Almightie, & therfore able to do whatſoeuer he will: he is alſo a Father, and therefore is willing to do that which is for our good. But ſome will ſay, wee are ſubiect to many croſſes, yea to ſinne: what? can our ſinnes turne to our good? *Anſ.* If God almightie be thy Father, hee will turne thine afflictions, yea thy ſinnes which by nature are euill, beyond all expectation vnto thy ſaluation. And thus much God will doe to all ſuch as bee obedient vnto him: yet no man muſt hereupon preſume to ſinne.

Thirdly, whereas wee beleeue that God is a mightie Father, it ſerues to confirme Gods children in the promiſes of mercie reuealed in his word. The chiefeſt whereof is, that if men will turne from their ſinnes, and beleeue in Chriſt, they ſhall not periſh, but haue life euerlaſting. I know ſome men will make it an eaſie thing to beleeue, eſpecially thoſe which neuer knew what faith meant. But ſuch perſons need no meanes of confirmation of faith: therefore let all thoſe which haue taſted of the hardnes of attaining vnto it, learne how to eſtabliſh their wauering hearts in the promiſe of God, by the conſideration of theſe two points: God is a Father, and therfore he is willing: he is Almightie, and therefore hee is able to performe his promiſe. He that will be reſolued of Gods promiſes, muſt haue both theſe ſetled in his heart, & build on them as on two foundations.

It followeth, *Creatour of Heauen and Earth.*] Wee haue ſpoken of the title of the firſt perſon, and of his attributes: now wee come to ſpeake of his *effect*, namely, the *Creation*: but before we come to it, we are to anſwer a certen obiection which may bee made. At the firſt it may ſeeme ſtrange to ſome, that the worke of

Creation is aſcribed to the firſt perſon in Trinitie the Father: whereas in the Scripture it is common to them all three equally. And firſt, that the Father is Creator, it was neuer doubted; as for the ſecond perſon the Sonne, that he is Creatour, it is euident: Ioh. 1.3. *All things are made by it*, that is, by the Sonne, who is the ſubſtantiall word of the Father, *and without it was made nothing that was made*. And againe it is ſaid, Heb 1.2. *that God by his Sonne made the world*. As for the holy Ghoſt, the worke of creation is alſo aſcribed vnto him: and therefore Moſes ſaith, Gen. 1.2. *The ſpirit mooued vpon the waters*: and Iob ſaith, Iob.26.13. *His ſpirit hath garniſhed the heauens*. How then is this peculiar to the Father, beeing common to all the three perſons in Trinitie? *I anſwer*, The actions of God are two-folde: either inward, or outward. The inward actions are thoſe, which one perſon doth exerciſe towards another: as the Father doth beget the Sonne, and this is an inward action peculiar to the Father: and all inward actions are proper to the perſons from whome they are. So the Son doth receiue the Godhead by communication from the Father: and the holy Ghoſt from them both: and theſe are inward actions peculiar to theſe perſons. So likewiſe, for the Father to ſend his Sonne, it is an inward action proper to the Father, and cannot bee communicated to the holy Ghoſt: and the Sonne to bee ſent by the Father onely, is a thing proper to the Sonne, and not common to the Father, or to the holy Ghoſt. Now outward actions, are the actions of the perſons in the Trinitie to the creatures, as the worke of Creation, the worke of preſeruation, and of redemption. Theſe and all ſuch actions are common to all the three perſons: the Father createth, the Son createth, and the holy Ghoſt createth: and ſo wee may ſay of the workes of gouernement, and of redemption, and of all outward actions of the perſons to the creatures. But ſome againe may ſay, how then can the worke of creation, being an outward action of God to the creature, bee peculiar to the firſt perſon the Father? *I anſwer*, The worke of creation is not ſo proper to the firſt perſon, as that it cannot alſo bee common to the reſt: for all the three perſons ioyntly created all things of nothing; onely they are diſtinguiſhed in the manner of creating. For the Father is the cauſe that beginneth the worke, the Sonne puts it in execution, the holy Ghoſt is the finiſher of it. Baſil. de ſpirit. ſanct. cap. 16. And againe, the Father createth by the (*a*) Sonne, and by the holy Ghoſt: a Coloſſ. 1. 16. the Sonne createth by the holy Ghoſt & from the Father: Rom. 11. 36. the holy Ghoſt createth not by the Father nor by the Sonne: but from the Father and the Sonne. And this is the reaſon why the worke of creation is aſcribed here vnto the Father, becauſe hee alone createth after a peculiar manner, namely, by the Sonne and by the holy Ghoſt: but the Sonne & the holy Ghoſt create not by the Father, but from him.

Thus hauing anſwered the obiection, wee come to ſpeake of the Creation it ſelfe. In A handling whereof, we muſt withall treat of the *Counſell of God*, as beeing the cauſe therof, and of the Gouernement of the creatures, as being a worke of God whereby hee continues the creation. And the order which I will obſerue, is firſt to ſpeake of the *Counſell of God*, and ſecondly of the Execution of his Counſell, which hath two ſpeciall branches, the firſt the *Creation*, the ſecond the *preſeruation* or *gouernement* of things created.

The Counſell of God, is his eternall & vnchangeable decree, whereby hee hath ordained all things either paſt, preſent, or to come, for his owne glorie. Firſt I call it a decree, becauſe God hath in it ſet downe with himſelfe B an appointed ſoueraigne Lord, what ſhall be, what ſhall not be. I adde further, that al things whatſoeuer come vnder the compaſſe of this decree; as Paul ſaith, *Hee worketh all things according to the counſell of his will*. Eph.1.11. And our Sauiour Chriſt ſaith, Mat. 10.29. that a ſparrow cannot fall on the ground *without the heauenly Father*: yea further, hee tels his diſciples, verſ.30. that the *very haires of their heads are numbred*, meaning that they are knowne and ſet downe in the counſell of God. And conſidering that God is King ouer heauen and earth; and that moſt wiſe, yea wiſedome it ſelfe, and moſt mightie, yea might and power it ſelfe: it muſt needes be that hee hath determined how all things ſhall come to paſſe in his kingdome, with all their circumſtances, time, place, cauſes, &c. in ſuch particular manner, C that the very leaſt thing that may bee, is not left vnappointed and vndiſpoſed.

The counſell of God hath two properties, *eternitie* and *vnchangeableneſſe*. It is eternall, becauſe it was ſet down by God from euerlaſting before all times, as Paul ſaith: God hath choſen the Epheſians to *ſaluation before all worlds*. Eph.1.4. And hee ſaith of himſelfe, that hee was called according to *the purpoſe of God, which was before all worlds*. 2.Tim.1.9. Againe, the ſame counſell once ſet downe, is vnchangeable. God ſaith, Mal.3.6. *I am Iehouah, and I change not*. *With God* (ſaith S. Iames) Iam.1.17. *there is no variableneſſe, nor ſhadow of change*. Now ſuch as God is, ſuch is his decree or counſell. And beeing vnchangeable, his counſels alſo are vnchangeable.

D Gods counſel hath two parts: his foreknowledge, and his will or pleaſure. His foreknowledge, whereby he did foreſee all things which were to come. His will, wherby in general manner he wils & ordaines whatſoeuer is to come to paſſe: and therefore ſuch things as God altogether nilleth, can not come to paſſe. Now theſe two parts of the counſell of God muſt bee ioyned togither, and not ſeuered. Will without knowledge is impotent, and foreknowledge without will, is idle. And therefore ſuch as holde that God doth barely foreſee ſundrie things to come, no manner of way either willing or decreeing the iſſue and euent of them, do bring in little better then Atheiſme. For if wee ſay that any thing comes to paſſe either againſt Gods will, or God not knowing of it,or not regarding it, we ſhall make him either impotent or careleſſe, and raſe the very foundation of Gods prouidence.

And this decree of God muſt be conceiued of vs as the moſt generall cauſe of all thinges ſubſiſting: beeing firſt in order hauing al other cauſes vnder it, and moſt principall, ouer-ruling all,ouer-ruled by none.

Thus wee ſee what is to bee held touching Gods counſell: now for the better clearing of the truth, three obiections of ſome difficultie are to bee anſwered. Firſt may ſome man ſay,if God decree and ordaine al things whatſoeuer, then he decreeth & ordaineth ſin: but God decrees not ſinne in as much as it is againſt his will: and therefore hee decrees not all things. *Anſw.* We vſe not to ſay that God doth ſimply will or decree ſinne, but onely in part, adding withall theſe caueats: I. That God willeth and decreeth ſinne, not properly as it is ſinne,but as it hath in it ſundry regards and reſpects of goodneſſe,ſo farre forth as it is a puniſhment,or chaſtiſement, or triall,or action, or *(a)* hath an exiſtence in nature. II. God can ſo vſe euill inſtruments, that the worke done by them beeing a ſinne, ſhall neuertheleſſe in him bee a good worke: becauſe hee knowes how to vſe euill inſtruments well. If it be further alleadged, that God willeth no wickedneſſe. Pſalm.5.5. we muſt know,that Gods will is two-folde,generall, and ſpeciall. Generall,whereby God willeth and decreeth that a thing ſhall be: and by this kinde of will he may bee ſaid to will ſinne: and that without ſinne. For though he decree it thus, yet doth he not inſtill wickednes into the heart of any ſinner, & his decree is onely for a moſt excellent end. For in regard of God which decreeth it, it *(b)* is good that there ſhould be euill. To this purpoſe Auguſtine ſaith excellently, *By an vnſpeakable manner it comes to paſſe,that that which is againſt Gods will, is not without his will.* *(c)* Now the ſpeciall will of God is that, whereby hee willeth any thing in ſuch manner, that hee approoueth it,and delighteth in it. And thus indeede we can not ſay without blaſphemy, that God willeth ſinne. Thus then wee ſee in what manner, and how farre forth God may be ſaid to decree ſinne,that is,to will and appoint the permiſſion of it.

Againe,it may be obiected thus: If all things be determined by the vnchangeable decree of God, then all things come to paſſe by an vnchangeable neceſſitie: and men in their actions haue no free will at all,nor liberty in doing any thing. *Anſw.* This muſt bee learned as a certen rule,that the neceſſarie decree of God, doth not aboliſh the nature of the ſecond cauſes,and impoſe neceſſity vpon the will of man, but only order and incline it without any conſtraint,to one part. As for example: When a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods prouidence (and in that reſpect neceſſarily) yet before they come, they had all freedome and liberty in themſelues to come or not to come: and Gods eternall counſell did not hinder the liberty of our wills, in comming or not comming, nor take away the ſame: but onely incline & turne them to the choice of one part. Another example hereof we may haue in our Sauiour Chriſt,whoſe ſtate & condition of body,if wee regard,hee might haue liued longer: yet by the eternall counſell of God hee muſt die at that place, at that time, at that houre, where & when he died. Whereby wee may ſee, that Gods counſell doth not hinder the wil of man,but only order and diſpoſe it. Which anſwer beeing well marked, we ſhall ſee theſe two will ſtand togither: the neceſſary & vnchangeable counſell of God,and the free will of man: And againe,that the ſame action may be both neceſſary & contingent: neceſſary,in regard of the higheſt cauſe,the counſell of God;not neceſſarie but contingent, in reſpect of the ſecond cauſes,as among the reſt,the wil of man.

Thirdly,ſome wil yet obiect againſt this doctrine, that if all things come to paſſe according to Gods vnchangeable decree,then what needs the vſing of any meanes? what needs the preaching of the word? and receiuing of the Sacraments? what needes any lawes, Princes, Magiſtrates, or gouernment? what needs walking in mens ordinary callings? al is to no end: for let men play,or work,ſleep,or wake;let thē do what they will: all is one: for Gods eternall counſell muſt needs come to paſſe. Therefore it may ſeeme in vaine for men to buſie themſelues about ſuch things. *Anſ.* But wee muſt know,that as God hath appointed all thinges to come to paſſe in his eternall and vnchangeable counſel;ſo in the ſame decree,he hath togither ſet downe the meanes & waies whereby he will haue the ſame things brought to paſſe: for theſe two muſt neuer be ſeuered, the thing to be done,and the meanes whereby it is done. We may read in the Acts in Pauls dangerous voyage towards Rome, an angel of the Lord told Paul,that God had giuen him al that ſailed with him in the ſhip: now the ſouldiours & mariners hearing this, might reaſon thus with themſelues: Seeing God hath decreed to ſaue vs all,we may do what we will, there is no danger,for we ſhal al come to land aliue: but mark what Paul ſaith, *Except theſe abide in the ſhip, ye cannot be ſafe:* where we ſee, that as it was the eternall counſell of God to ſaue Paul, and all that were with him; ſo hee decreed to ſaue all by this particular meanes of their aboad in the ſhippe. King *Ezekias* was reſtored to his health,and receiued from God a promiſe that he ſhould haue 15. yeares added to his dayes, and the promiſe was confirmed by a ſigne: now what doth hee? caſt off all meanes? no: but as he was preſcribed, ſo hee applyeth a bunch of drie figs to his ſore, and vſeth ſtill his ordinary diet. Therefore it is groſſe ignorance and madneſſe in men, to reaſon ſo againſt Gods decree; God in his vnchangeable counſell

[a] Quatenus habet rationem entis, non quatenus habet rationem defectus.

[b] Bonum eſt vt ſit malum. Aug. Enchir ad Laur. c. 101.

[c] Voluntate permiſſiua vult, approbatiua non vult.

Act. 27.24. 25.

verſ. 31.

2 King. 20. 6,7.

hath decreed and ſet downe all things how they ſhall be, therefore I will vſe no meanes, but liue as I liſt: nay rather we muſt ſay the contrarie; becauſe God hath decreed this thing or that to be done: therefore I will vſe the meanes which God hath appointed to bring the ſame to paſſe.

Now followes the *Creation*, which is nothing els but a worke of the bleſſed Trinity, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The firſt, is the thing by which God did begin and finiſh the creation. And we muſt vnderſtand that at the firſt God made all things, without any inſtrument or meanes, and not as men doe which bring to paſſe their buſines by ſeruants and helpes; but onely by his word and Pſal.148.5. commandement: as the Pſalmiſt ſaith, *He commanded, and all things were made*. In the beginning God ſaid, Gen.1.3. *Let there be light*, and there was light: and by the ſame meanes was the creation of euery creature following. The very power of the word and commaundement of God was ſuch, as by it that thing was made and had a beeing, which before was not. It may be demanded, what word this was by which God is ſaid to make all things. *Anſw.* The word of God in Scripture is taken three waies: for the ſubſtantiall word, for the ſounding or written word, for the operatiue or powerfull word. The ſubſtantiall word, is the ſecond perſon begotten of the ſubſtance of the Father. Now howſoeuer it be true, that God the Father did create all things by his word, that is, by his Sonne: yet doth it not ſeeme to bee true that by theſe words [*God ſaid, Let there be*, this or that] that the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne is the word of the Father before all times: and againe, it is a word common to the three perſons equally, whereas the Sonne is the word of the Father onely. Furthermore, it is not like that it was any ſounding word ſtanding of letters & ſillables, and vttered to the creatures after the vſuall manner of men, that was the cauſe of them: it remaines therefore that all things were made by the operatiue word, which is nothing but Heb.1.3. the pleaſure, will, and appointment of God, & is more powerfull to bring a thing to paſſe, then all the meanes in the world beſide. For Gods willing of any thing, is his effecting and doing of it. And this is prooued by Dauid when he ſaith, Pſal.33.6.9. *He ſpake the word, and they were made: he commanded, & they were created.* Hence we muſt take out a ſpeciall leſſon, needefull to be learned of euery man. Looke, what power God vſed and ſhewed in making the creatures when they were not, the ſame power he both can and will ſhew forth in re-creating and redeeming ſinfull men by the pretious blood of Chriſt. By his word he created mans heart Pſal.51.10. when it was not; and he can and will as eaſily create in vs al new hearts, ſpecially when we vſe A the good meanes appointed for that end. As, when Chriſt ſaid to dead Lazarus, *Lazarus,* Ioh.11.44. *come forth*, he aroſe and came forth of his graue, though bound hand and foote: ſo when the Lord ſpeakes to our dead hearts by his word and ſpirit, wee ſhall riſe forth of the graues of our ſinnes and corruptions. In the creation of the great world, God ſaid, Let there be light, and preſently darkeneſſe gaue place: and the ſame he can doe to the little world, that is, to man. We are by nature darkenes, and let God but ſpeake to our blind vnderſtandings, our ignorance ſhall depart, and we ſhall be inlightened with the knowledge of the true God & of his will: as Paul ſaith, 2.Cor.4.6. *God that commanded the* B *light to ſhine out of darkeneſſe, is he which hath ſhined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Ieſus Chriſt.*

Secondly, God made all creatures, without motion, labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto Adam labour was without paine before the fall.

Thirdly, the matter and the firſt beginning of all creatures was nothing, that is all things were made, when as there was nothing whereof they might be made, as Paul ſaith, Rom.4.17. *God calleth thoſe things which be not, as though they were.* And indeede in the firſt creation, all things muſt be made either of the eſſence of God, or of nothing: but a creature can not be made of the C eſſence of God, for it hath no parts, it is not diuiſible: and therefore God made all things that were made out of himſelfe or his owne eſſence: the concluſion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, becauſe before the creation, out of God there was nothing. This muſt teach vs to humble our ſelues. Many there bee that ſtand vpon their aunceſtours: but let them here looke whence they came firſt, namely, as Abraham ſaith of himſelfe, *of duſt and aſhes*. And what was this duſt & aſhes made of? ſurely of nothing: wherefore euery mans firſt beginning is of nothing. Well then, ſuch men as are carried away with their D pedigree and deſcent, if they looke well vnto it, they ſhal find ſmall cauſe to boaſt or bragge. And this conſideration of our firſt beginning, muſt mooue vs to true humiliation in our ſelues.

Fourthly, God in framing his creatures in the beginning made them good, yea, very good. Now the goodnes of the creature is nothing elſe, but the perfect eſtate of the creature, whereby it was conformable to the wil & minde of the Creator allowing & approouing of it when he had made it: for a creature is not firſt good, and then approoued of God: but becauſe it is approoued of God, therefore it is good. But wherein, will ſome ſay, ſtandes this goodnes of the creature? *I anſwer*, in three things. 1. In the comelineſſe, beautie and glorie of euery worke in his kinde both in forme and conſtitution of the matter. II. In the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for ſome eſpeciall ende, ſo hee hath fitted and furniſhed it with ſufficient power & vertue for the accompliſhing of the ſame ende. III. In the exceeding benefit and profitableneſſe that came by them to man. But ſince the fall of man, this goodneſſe of the creature is partly corrupted, and partly diminiſhed. Therefore when wee ſee any want, defect, or deformitie in any of them, wee muſt haue recourſe backe againe to the apoſtacie of our firſt parents, and remember our fal in them, & ſay with a ſorrowful heart, this comes to paſſe by reaſõ of mans moſt wretched ſin, which hath defiled heauen & earth, & drawne a curſe not only vpon himſelfe, but vpon the reſt of the creatures for his ſake, whereby their goodnes is much defaced.

Prou.16.4.

Fifthly, the ende of creation, is the glory of God, as Salomon ſaith, *God made all things for his owne ſake, yea euen the wicked for the day of euill.* And God propounds this principall ende to himſelfe, not as though hee wanted glorie, and would purchaſe it vnto himſelfe by the creation; for hee is moſt glorious in himſelfe, and his honour and praiſe beeing infinite, can neither bee encreaſed nor decreaſed: but rather that hee might communicate, and make manifeſt his glorie to his creatures, and giue them occaſion to magnifie the ſame. For the reaſonable creatures of God, beholding his glorie in the creation, are moued to teſtifie and declare the ſame among men.

The ſixth ſhall be touching the time of the beginning of the world, which is betweene fiue thouſand and ſixe thouſand yeares agoe. For Moſes hath ſet downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him haue with diligence ſet downe the continuance of the ſame to the very birth of Chriſt. But for the exact account of yeares Chronologers are not all of one minde. Some ſay there bee 3929. from the creation to Chriſts birth, as *Beroaldus*: ſome 3952. as *Hierome* and *Bede*: ſome 3960. as *Luther* and *Io. Lucidus*: ſome 3963. as *Melancthon* in his Chronicle, and *Functius*: ſome 3970. as *Bullinger* and *Tremellius*: ſome towards 4000. as *Buntingus*. Now from the birth of Chriſt to this day, are 1592. yeres, and adding theſe togither, the whole time amounteth. And God would haue the verie time of the beginning of the world to bee reuealed: Firſt, that it might bee knowne to the Church, when the couenant of grace was firſt giuen by God to man, & when it was afterward renued, and how Chriſt came in the fulneſſe of time, *Gal.4.4.* Secondly, that wee might know that the world was not made for the eternall and euer-liuing God, but for man. Thirdly, that wee might learne not to ſet our hearts on the world, and on the thinges therein, which haue beginning and ende, but ſeeke for things eternall in heauen. And before the time which A I haue named beganne, there was nothing beſide God, the world it ſelfe, and all things elſe were vncreated. Some men vſe to obiect and ſay, what did God all that while before the world was? how did he imploy himſelfe? what, was hee idle? *Anſw.* The Iewes to this badde queſtion make as badde an anſwer. For they ſay hee was continually occupied in making many little worlds, which hee continually deſtroyed as hee made them: becauſe none pleaſed him till hee made this. But wee muſt rather ſay, that ſome things are reuealed which God did then, as that he decreede what ſhould come to paſſe when the world was: and that then the bleſſed perſons in Trinitie did take eternall delight each in other. If any man will needes know more, let him heare what Moſes B ſaith, *Secret things belong to the Lord our God, but things reuealed to vs and to our children for euer*: and let them marke what one eluding the queſtion, anſwered: namely, that God was making hell fire to burne all ſuch curious perſons as will needes know more of God then hee hath reuealed to them: for where God hath not a mouth to ſpeake, there wee muſt not haue an eare to heare: therefore our duty is, to let ſuch curious queſtions paſſe.

Prou.8.30.

Deut.29.29.

Auguſt lib. 1. confeſſ. c. 12.

Seauenthly, ſome may aske in what ſpace of time did God make the world? *I anſwer*, God could haue made the world, and all things in it in one moment: but he beganne and finiſhed the whole worke in ſixe diſtinct daies. In the firſt day hee made the matter of all things and C the light: in the ſecond the heauens: in the third day hee brought the ſea into his compaſſe, and made the drie land appeare, and cauſed it to bring forth hearbs, plants, and trees: in the fourth day hee made the Sunne, the Moone, and the Starres in heauen: in the fifth day he made the fiſhes of the ſea, the foules of the heauen, and euery creeping thing: in the ſixth day hee made the beaſts of the field, and all cattell, and in the ende of the ſixth day hee made man. Thus in ſixe diſtinct ſpaces of time, the Lord did make all things: and that eſpecially for three cauſes. I. To teach men that they ought to haue a diſtinct and ſerious conſideration of euery creature: for if God had made D the world in a moment, ſome might haue ſaid, this work is ſo miſtical, that no man can ſpeake of it. But for the preuenting of this cauill, it was his pleaſure to make the world and all things therein in ſixe daies: and the ſeauenth day hee commaunded it to bee ſanctified by men, that they might diſtinctly & ſeriouſly meditate vpon euery daies worke of the Creation. II. God made the world, and euery thing therein in ſixe diſtinct daies, to teach vs, what wonderful power and liberty he had ouer all his creatures: for he made the light when there was neither Sun nor Moone, nor Starres: to ſhew, that in giuing light to the world, he is not bound to the Sun, to any creature, or to any meanes: for the light was made the firſt day: but the Sunne, the Moone, & the Starres were not created before

Gen.1.

the fourth day. Againe, trees and plants were created the third day: but yet the Sunne, Moone, and the Starres, and raine which nouriſh & make hearbs, trees, and plants to grow, were not created till after the third day: which ſhews plainly, that God can make trees, plants, and hearbs to grow without the meanes of raine, and without the vertue and operation of the Sunne, the Moone, and the Starres. III. He made the world in ſixe diſtinct daies, and framed all things in this order, to teach vs his wonderfull prouidence ouer all his creatures: for before man was created hee prouided for him a dwelling place, and all things neceſſarie for his perpetuall preſeruation, & perfect happineſſe and felicitie. So alſo hee created beaſts & cattell; but not before he had made hearbs, plants, and graſſe, and al meanes whereby they are preſerued. And if God had this care ouer man when as yet hee was not: much more will God haue care ouer him now when hee is, and hath a beeing in nature.

Duties. And thus much concerning the points of doctrine touching the Creation. The duties follow.

1 And firſt, by the worke of creation we may diſcerne the true *Iehouah* from all falſe gods and Idols in the world. This Iſaiah maketh plaine, bringing in the Lord reaſoning thus: *I am God, and there is none other God beſides me.* Eſa.45.6,7. How is that prooued? thus: *I forme the light, and create darkeneſſe, I make peace, and create euill: I the Lord doe all theſe things.* If a man aske thee how thou knoweſt the true God from all falſe gods: thou muſt anſwer, by the worke of creation: for he alone is the maker of heauen and earth, and all things in them. This property can not agree to any creature, to any man, Saint or Angel: nay, not to all men and al Angels: they cannot giue beeing to a creature which before was nothing.

2 Secondly, whereas God the Father is creatour of all things, and hath giuen vnto man, reaſon, vnderſtanding, and ability more then to other creatures, wee are taught to conſider and meditate of the worke of Gods Creation. Eccleſ.7.15 This the wiſe man teacheth vs, ſaying, *Conſider the worke of God.* And indeede it is a ſpeciall duty of euery man which profeſſeth himſelfe to be a member of Gods Church, as he acknowledgeth God to bee the Creatour, ſo to looke vpon his workemanſhippe, and view and conſider all creatures. A ſkilfull workeman can haue no greater diſgrace, then when hee hath done ſome famous thing, to haue his friend paſſe by his worke, and not ſo much as looke vpon it. If it be demaunded for what ende wee muſt looke vpon the worke of Gods creation: I anſwer, that in it wee may ſee and diſcerne Gods power, wiſedome, loue, mercie, and prouidence, and all his attributes, and in all things his glorie. This is a moſt neceſſary duty to be learned of euery man: wee thinke nothing too much or too good to beſtow on vaine ſhewes and playes, idle ſports and paſtimes, which are the vanities of men, and we doe moſt willingly beholde them: in the meane ſeaſon vtterly neglecting and contemning the glorious work of Gods creation. Well, the Lord hath appointed his Sabbath to be ſanctified, not onely by the publike miniſtery of the word, and by priuate prayer, but alſo by an eſpecial conſideration and meditation of Gods creatures: and therfore the duty of euery man is this, diſtinctly and ſeriouſly to view and conſider the creatures of God; and thereby take occaſion to glorifie his name, by aſcribing vnto him, the wiſedome, glorie, power, and omnipotencie that is due vnto him, & appeares in the ſame.

3 Thirdly, wee muſt giue God glorie in all his creatures, becauſe hee is the creatour of them all. So in the Reuelation the foure and twenty Elders fall downe before him, and ſay, *Thou art worthy, O Lord, to receiue glorie and honour, and power:* Reu. 4:11. giuing this reaſon, *for thou haſt created all things, and for thy wills ſake they are and haue beene created.* Reade the Pſalmes, 147. and 148. both which tende to this effect, that God muſt be praiſed: becauſe hee is the Creatour of all things, to whome all glorie is due. Wee know, that when men beholde any curious worke of a cunning and skilfull craftſman, ſtraightway they will leaue the worke, and inquire after him that made it, that they may praiſe his skill. The ſame is our duty in this caſe, when wee come abroad, and beholde euery where in all the creatures the admirable and vnſpeakeable wiſedome, goodneſſe, and power of God, then wee muſt make haſt from the creature, and goe forward to the Creatour, to praiſe and glorifie him: and herein muſt we ſhew our ſelues to differ from bruite beaſts, in that by the vſe and view of Gods creatures, we doe returne due glorie, praiſe, and honour vnto the Creatour.

4 Our fourth dutie is ſet downe by the Prophet Amos, who mouing the people to meet God by repentance, addeth a reaſon taken from the Creation. *Hee that formeth the mountaines and createth the windes,* Amos.4.13 *which declareth vnto man what is his thought, which maketh the morning darkeneſſe, &c. The Lord God of hoaſts is his name.* The meaning of the Prophet is this: God is a terrible iudge, and we are as traitours and rebels againſt him: therefore the beſt way that wee can take, is this: hee is comming to iudgement, let vs therefore meete him, fall downe before him, & humble our ſelues vnder his mightie hand. And the holy Ghoſt by the Prophet would moue the people to meet God by ſerious repentance, by a reaſon framed thus: If God who is their Iudge, bee able to create the windes, & to forme the mountaines, and to make the morning darkeneſſe: then he is alſo able to make an eternall iudgement for their confuſion. And therefore all ſuch as be impenitent ſinners, let them prepare themſelues to turne vnto him: and ſurely if men had grace to lay this to their hearts, they would not liue ſo long in their ſins without repentance as they doe: nay rather they would prepare

themſelues

A themſelues to meete him in the way before he come to iudgement, becauſe he is a Creator, & therefore able to bring infinite puniſhments vpon them at his pleaſure, and to bring them to nothing, as he made them of nothing. And let them know it, whoſoeuer they be that goe forward in their ſinnes, that God the Creator whenſoeuer he will, can open hell to deuour them: and that he can ſhew himſelfe as mightie in his iudgement to mens deſtruction, as he was mightie in the beginning in giuing vs a beeing, when we were nothing. Wherfore notable is the practiſe of Dauid, who inures himſelfe to the feare of God by the conſideration of his creation, ſaying, *I am fearefully, and* B *wonderfully made, &c.*

Pſal.139.14.

Laſtly, thoſe that haue beene impenitent ſinners through all their life paſt, muſt not onely learne to repent for their ſinnes; but alſo indeauour to performe obedience vnto Gods word. God is a Creator, and the thing created ſhould in all reſpects be conformable to his will: for Dauid ſaith, *Thine hands haue faſhioned me, and framed me, giue me vnderſtanding therefore that I may learne thy commaundements.* And good reaſon: for there is no man of any trade, but he would faine haue all that he maketh and deuiſeth, to be vſed: but yet ſo as the vſe thereof muſt be conformable to the will of the maker. For this cauſe Moſes that faithfull ſeruant of God ſaith, that the people C of Iſrael dealt wrongfully with the Lord: why? *for he hath created them, and proportioned them, hee is their father and he bought them: yet they haue diſhonoured him by corrupting themſelues towards him by their vice.*

Pſal.119.37

Deut.32.5.6.

All creatures in heauen and in earth do the will of the Creator, except man, and the diuell and his angels: for the Sunne, the Moone, and the Starres, they keepe that courſe which God hath appointed them: but man though he be bound to doe the will of God, becauſe God is his Creator, yet he rebels againſt him. The potter, if in tempering his clay, he cannot make and frame it according to his minde, at length he will daſh it in peeces: ſo God, he createth man, not that he ſhould doe his owne D will, but Gods will: and therefore the Lord in his wrath will confound him eternally, whoſoeuer he bee that followeth the luſts of his own wicked heart, and will not be brought to bee conformable to Gods will, but goes on in his rebellion without ſtay. For this cauſe it ſtands euery man in hand to yeeld himſelfe plyable to Gods will, and to endeauour to obey it by keeping a good conſcience before God, and al men, and by walking faithfully in his calling, leſt the end be confuſion. If a man haue a trade and other men come into his ſhoppe, and vſe ſuch tooles and inſtruments as be there, to wrong ends, he will in no wiſe brooke it, but take the abuſe in great diſpleaſure: now the world is as it were an opened ſhoppe, in which God hath ſet forth vnto vs his glorie and maieſtie: and the creatures of all kinds bee inſtruments appointed for excellent vſes, and ſpecially man for the accompliſhment of his will. And therefore when he rebels againſt the will of God, and by ſin puts the creature to wrong ends, he cannot but moſt grieuouſly offend God.

Conſolations.

1

1.Pet.4.19.

And thus much of the duties. Now in the third place follow the conſolations vnto Gods Church and people. Firſt, as Saint Peter ſaith; *God is a Creatour, yea a faithfull Creatour.* The properties of a faithfull creatour are two: I. He will preſerue his creature; no man is ſo tender ouer any worke as he that made it, for hee cannot abide to ſee it any way abuſed. God therefore being a faithfull creatour, tenderly loues all his creatures. So Iob reaſoneth with God, that hee will not caſt him off, *becauſe he is the worke of his hands.* II. God will beare with his creature, to ſee whether it will be brought to any good end and vſe, before he will deſtroy it. And to vſe the former compariſon: the potter will turne and worke the clay euery way to make a veſſell vnto his mind; but if it frame no way, then will he caſt it away, & daſh it againſt the wall. And ſo God who created man, ſtill preſerueth him, and vſeth all meanes to make him conformable to his will, before he caſt him off. The Lord did long *ſtriue with* men in the old world, to turne them from their wickedneſſe: but when nothing would ſerue them, it is ſaid: *It repented the Lord that he had made man on the earth.* And in like manner, if wee which are the creatures of God, ſhall rebell againſt this our Creatour, it may be, he will beare with vs for a time: but if we continue therein, and doe not turne to him by repentance, he will bring vpon vs a finall deſtruction both in bodie and ſoule. Yet I ſay, before he doe this, his manner is to trie all meanes to preſerue vs, and turne vs vnto him: and afterward if nothing will ſerue, then wil he ſhew forth his power in mens confuſion: and therefore it ſtands vs in hand to looke vnto it betime.

Iob.10.3.

Gen.6.3.6.

2

Secondly, looke what power the Lord did manifeſt in the creation of all things, the ſame power he both can and will make manifeſt in the redemption of mankind. In the beginning God made all things by his word; and ſo likewiſe he is able ſtill to make by the power of his word, of a wicked man that is dead in ſin, a true and liuely member of Chriſt: which the Prophet Eſay ſignifieth when he ſaith, *The Lord that created the heauens, and ſpread them abroad, he that ſtretcheth forth the earth, and the bodie thereof, &c. I the Lord haue called thee in righteouſneſſe.* This muſt not encourage euill men in their wickedneſſe, but it ſerueth to comfort the people of God, conſidering that the ſame God which once created them, is alſo as able to ſaue them: and will ſhew himſelfe as mightie in their redemption, as he was in their creation of nothing.

Eſa.45.12.13.

And thus much of the creation in generall. Now it followeth, that we come to the hand-

A ling of the parts thereof. For it is not ſaid barely that God is a Creatour; but particularly that he is *a Creator of heauen and earth*: of both which we will ſpeake in order and firſt of the creation of heauen.

Heauen] in Gods word ſignifieth all that is aboue the earth: for the aire wherin we breath is called heauen. And according to this acceptation of the word, there are three heauens, as Paul ſaith, *He was taken vp into the third heauen.* 2.Cor.12.2. The firſt of theſe heauens is that ſpace, which is from the earth vpward vnto the firmament, where the ſtarres are. Thus the birds which flie in the ayre betweene the earth and the ſtarres, are called *the foules of heauen*: and when God ſent the flood to drowne the old world, Gen.7.11. B Moſes ſaith, *the windowes of heauen were opened*: meaning, that God powred downe raine from the cloudes aboundantly, for the making of a flood to drowne the world. The ſecond heauen is that which containeth the Sunne, the Moone, and the Starres: ſo Moſes ſaith, that God in the beginning created the Sunne, the Moone, and the Starres, and placed them in the *firmament of heauen*. Gen.1.14. Beſides theſe two heauens, there is a third which is inuiſible: and yet it is the worke of Gods hands: and it is that glorious place where Chriſt euen in his manhood ſitteth at the right hand of the Father: and whither the ſoules of the faithfull departed are caried and placed: and in which at the end of the world ſhall all the elect both in bodie and ſoule, C haue perfect ioy and bliſſe in the glorious ſight and preſence of God for euer. But for the better conceiuing the truth, we are to ſkan & cōſider diligently three queſtions. Firſt, whether this third heauen be a creature; for many haue thought it was neuer created, but was eternall with God himſelfe: but it is a groſſe errour contrarie to Gods word. For the Scripture ſaith, *Abraham looked for a citie* (meaning the heauenly Ieruſalem, this third heauen) *hauing a foundation whoſe builder and maker is God*. Heb.11.10. Further, if it be eternall, it muſt either be a creatour, or a creature: but it is no creator for then it ſhould be God: and therefore it muſt needes be a creature. But ſome will ſay, the Lord is eternall, and this third heauen hath alwaies beene the place of the Lords aboade, and therefore it is alſo eternall. *Anſ.* True it is D indeed that God doth ſhew his glorie and maieſtie in the third heauen: but yet that cannot poſſibly containe his Godhead, as Salomon ſaith: *Behold the heauens, and the heauens of heauens are not able to containe thee.* 1 King.8.27. Wherefore though God doth manifeſt his eternall glorie in this third heauen, yet doth it not follow, that therefore this place ſhould be eternal: for he needes no habitation to dwell in, he is euery where, filling all things with his preſence, excluded from no place. The ſecond queſtion is, where this third heauen is? *Anſ.* There are ſome Proteſtants ſay, it is euery where: and they hold this opinion to maintaine the reall preſence of the Lords body in or a about the Sacrament. But if it were euery where, then hel ſhould be in heauen, which no man will ſay: but heauen indeed is aboue theſe viſible heauens which we ſee with our eies: ſo the Apoſtle ſaith, *Chriſt aſcended on high farre aboue all heauens, &c.* Eph.4.10. And againe it is ſaid of Steuen, that beeing full of the holy Ghoſt, *He looked vp ſtedfaſtly into the heauens, and ſaw them open, and the ſonne of man ſtanding at the right hand of GOD.* Act.7.55.56. Thirdly, it may be demaunded, why God created this third heauen? *Anſw.* God made it for this cauſe, that there might be a certaine place wherein he might make manifeſt his glorie and maieſtie to his elect angels and men; for the which cauſe it was created a thouſand fold more glorious then the two former heauens are, and in this reſpect is called *Paradiſe*, Luk.23.43. by reaſon of the ioy and pleaſure ariſing from Gods glorious preſence. And our Sauiour Chriſt calleth it the *houſe of God his father*: Ioh.14.2. becauſe into it muſt be gathered all Gods children. It is called the *kingdome of heauen*, becauſe God is the king thereof and ruleth therein perfect glory. True it is, God hath his kingdome here on earth: but he ruleth not ſo fully and glorioſly here, as he ſhall in heauen: for this is the kingdome of grace, but that is the kingdome of his glorie, where he ſo raigneth, that he will be all in all, firſt in Chriſt, and then in the elect both angels and men.

Duties. Now follow the duties whereunto we are mooued principally in conſideration of the making of the third heauen. Firſt, if God created it eſpecially for the manifeſtation of his glory vnto men, that at the end of the world, by the fruition of Gods moſt glorious preſence, there they might haue perfect ioy and felicity: we haue occaſion here to conſider the wonderfull madneſſe and forgetfulneſſe that rigneth euery where among men, which onely haue regard to the eſtate of this life, and caſt al their care on this world, and neuer ſo much as once dreame of the ioyfull and bleſſed eſtate which is prepared for Gods children in the higheſt heauen. If a man hauing two houſes; one but a homely cottage, and the other a princely pallace, ſhould leaue the better, and take all the care and paines for the dreſſing vp of the firſt, would not euery man ſay, he were a madde man? yes vndoubtedly. And yet this is the ſpirituall madneſſe that takes place euery where among men: for God hath prepared for vs two houſes, one is this, our bodie which we beare about vs, which is an houſe of clay as Iob ſaith, *We dwell in houſes of clay whoſe foundation is duſt, which ſhall be deſtroyed before the moth*: Iob.4.19. and as Peter ſaith, *a tabernacle or tent*, 2.Pet.1.14. which wee muſt ſhortly take downe; & wherein we abide but as *pilgrimes and ſtrangers*. 1.Pet.2.11. Againe, the ſame God of his wonderfull goodneſſe hath prouided for vs a ſecond houſe in the third heauen, wherein wee muſt not abide for a time and ſo depart: but for euermore enioy the bleſſed felicity of his glorious preſence.

ſence. For all this marke a ſpirituall phrenſie A poſſeſſing the mindes of men: for they imploy all their care and induſtry for the maintaining of this houſe of clay, whoſe foundation is but duſt: but for the bleſſed eſtate of the ſecond houſe, which is prepared for them in the kingdome of heauen, they haue little regard or care. They will both runne & ride from place to place day and night, both by ſea and land: but for what? Is it for the preparing of a manſion place in the heauenly Ieruſalem? Nothing leſſe, for they will ſcarſe goe out of the doore to vſe any meanes whereby they may come vnto it: but all their ſtudie is to patch vp the ruines and breaches of their earthly cabbin. B Now let all men iudge in their owne conſciences, whether, as I haue ſaid, this be not more then ſenſleſſe madneſſe? Againe, the bodie is but a tabernacle wherein we muſt reſt as it were for a night, as a ſtranger doth in an Inne, and ſo away: but the ſecond houſe is eternal in the heauens, an euerlaſting ſeate of all felicity and happineſſe. And therefore our dutie is aboue all things to ſeeke the kingdome of God Math. 6. 33. and his righteouſneſſe, as Chriſt himſelfe biddeth vs. And if the Lord haue there prepared ſuch a place for vs, then we muſt in this world vſe all good meanes, wherby we may be made worthy the fruition of it; and alſo fit and ready at the day of death to enter into it: which at the day of iudgement we ſhall fully poſſeſſe C both in ſoule and body, and there raigne eternally in all happineſſe with God Almightie God our creator, the Father, the Sonne, & the holy Ghoſt. But ſome may ſay, how ſhall a man ſo prepare himſelfe, that he may be fitte for that place? *Anſw.* This the holy Ghoſt teacheth vs: for ſpeaking of this heauenly Ieru- Reu. 21. 27. ſalem, he ſaith, *There ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies.* The meanes then to make our ſelues fitte, is to ſeeke to bee reconciled to God in Chriſt for our ſinnes paſt, and withal to indeauour to haue an aſſurance of the free remiſſion and pardon of them all in the blood of Chriſt. And as touching that part of life which is to come, wee muſt remember what Saint Iohn 1. Ioh. 3. 3. D ſaith, *Euery one that hath this hope purifieth himſelfe;* meaning, that he which hath hope to raigne with Chriſt in heauen, vſeth the meanes wherby he may purifie & keepe himſelfe from ſinne: as alſo he ſaith after, that 1. Ioh. 5. 18. *hee which is borne of God keepeth himſelfe, and the wicked one toucheth him not.* Signifying that all ſuch perſons as are truely iuſtified and ſanctified, carrie ſuch a narrow and ſtrait watch ouer the whole courſe of their liues and conuerſations, that the diuel can neuer giue them deadly wounds, and wholly ouercome them. Now the man that is reſolued in his conſcience of the pardon of his ſinne for the time paſt, and hath a ſteadfaſt purpoſe in his heart to keepe himſelfe vpright, and continually to walke in righteouſneſſe and true holineſſe all the daies of his life: this man, I ſay, is prepared and made fitte to enter into the heauenly Ieruſalem: come death when it will, he is readie. And howſoeuer he muſt not looke for heauen here vpon earth, yet he is as it were in the ſuburbes of this heauenly citie: and at the end of this life, the king thereof, the Lord Ieſus will open the gates, and receiue him into his kingdome, for he is alreadie entred into the kingdome of grace. To conclude this point, let euery man in the feare of God, be mooued hereby to ſet his heart to prepare himſelfe; that when God ſhall call him hence, hee may be fitte to enter into that glorie.

Secondly, ſeeing God hath prepared the third heauen for vs, it teacheth euery man in this world to be content with the eſtate wherein God hath placed him, whether it be high or low, rich or poore: why ſo? becauſe here he is but a pilgrime, and liues in a cottage of clay, and in a tent wherin he muſt abide but a while, as a pilgrime doth, oftentimes carrying his houſe about with him; and we ſhall in better ſort accept the afflictions which God ſends vs in this life; if we remember that there is prepared for vs a place of ioy, which muſt be our reſting place and perfect felicitie for euermore. This was the practiſe of the children of God, eſpecially of Abraham: for when the Lord called him out of his owne countrie, hee obeyed, *and by faith abode in the promiſed land, as in a ſtraunge countrie, as one that dwelt in the tents* Heb. 11. 9. 10 *with Iſaac and Iaakob heires with him in the ſame promiſe:* and the reaſon followeth, *for hee looked for a citie hauing a foundation whoſe builder and maker is God.* They beleeued that theſe things which the Lord promiſed, were ſhadowes of better things: and hereon ſtaied themſelues, beeing well content with that eſtate whereto God had called them. So Paul was contented to beare the afflictions which God had laied vpon him, and his reaſon was, *Becauſe* (ſaith he) *we looke not on things which are ſeene,* 2. Cor. 4. 18. *but on things which are not ſeene: for the things which are ſeene are temporall, but the things which are not ſeene are eternall.* And in the next chapter: *Wee know* (ſaith he) *that if our earthly houſe of this Tabernacle be deſtroyed, we haue a dwelling giuen vs* and ver. 1. 2. *of God, that is, an houſe not made with hands, but eternall in the heauens.* And for this cauſe his deſire was rather to remooue out of this bodie, and to be with the Lord.

And thus much concerning heauen. Now followeth the ſecond part of Gods creation in theſe words.

And earth] Earth ſignifieth the huge maſſe or body ſtanding of ſea and land, on which we liue, and all things that be in or vpon the earth whatſoeuer: as Paul ſaith, *For by him were crea-* Col. 1. 16. *ted all things that are in heauen or in earth, &c.* In other Creeds which were made ſince this of the Apoſtles, beeing expoſitions of that; there is added, *maker of all things viſible and inuiſible.* Here we haue occaſion to ſpeake of all creatures, but that were infinite: therefore I will make choice of theſe two, good angels, & men

I. That Angels had a beginning it is no queſtion: for Paul ſaith, that by God al things were created in heauen and earth, things viſible and inuiſible, whether thrones, principalities, or powers. And in reſpect of the creation, Angels are called the *ſonnes of God.* But the time and day of their creation cannot be ſet downe further then this, that they were created in the compaſſe of the ſixe daies. For Moſes ſaith, *Thus,* namely in the compaſſe of the firſt ſixe daies, *the heauens and the earth were faſhioned, and all the hoaſt of them*: that is, all varietie of creatures in heauen and earth, ſeruing for the beautie and glorie thereof: whereof no doubt the Angels are the principall.

Col.1.16.

Iob.38.7.

Gen.2.1.

II. Touching the nature of Angels, ſome haue thought that they are nothing but qualities and motions in the minds of men, as the Sadduces and the Libertines of this time: but the truth is, that they are ſpirits, that is ſpirituall and inuiſible ſubſtances created by God, and really ſubſiſting: for the ſcripture aſcribes vnto them ſuch kind of actions which can not be performed by the creatures, ſaue only ſuch as be ſubſtances: as *to ſtand before the throne of God,* to *behold the face of the father,* to *carrie mens ſoules to heauen,* yet we muſt not imagine that they are bodily ſubſtances conſiſting of fleſh and bone. And though they tooke vpon them viſible ſhapes and formes, and did eate and drinke in company of men, and thereupon are called (a) *Men* in ſcripture: yet they did this by diuine diſpenſatiō for a time, that they might the better performe the actions & buſineſſes among men, to which they were by God appointed. And the bodies of men which they aſſumed, were no parts of their natures vnited to them, as our bodies are to vs; but rather they were as garments are to vs, which they might put off and on at their pleaſure. If any ſhall aske, whence they had theſe bodies, the anſwer is, that either they were created of nothing by the power of God, or framed of ſome other matter ſubſiſting before. If againe it be asked, what became of theſe bodies when they laied them downe, becauſe they vſed them but for a time, the anſwer may be, that if they were made of nothing, they were againe reſolued into nothing: if made of other creatures, that then they were reſolued into the ſame bodies of which they were firſt made, though indeed we can define nothing certainly in this point.

a Luk.24.4.

III. Angels are reaſonable creatures, of excellent knowledge and vnderſtanding, farre ſurpaſſing al men ſaue Chriſt. Their knowledg is threefold: naturall, reuealed, experimentall. *Natural,* which they receiued from God in the creatiō. *Reuealed,* which God makes manifeſt to them in proceſſe of time, whereas before they knew it not. Thus God reuealed to Gabriell the myſtery of the 70. weekes, Dan. 8. and 9. And in the Apocalyps many things are reuealed to the angels that they might reueale them to vs. *Experimentall* knowledge, is that which they get by obſeruing the dealing of God in the whole world, but eſpecially in the Church. And thus Paul ſaith, *that to principalities and powers in heauenly places is knowne the manifold wiſedome of God by the Church.*

Eph.3.10.

IV. And as the knowledge, ſo alſo the power of the good angels is exceeding great. They are able to doe more then all men can. Therefore Paul cals them *mightie Angels.* 2. Theſſ. 1.7. Yea, their power is farre ſuperiour to the power of the wicked angels, who ſince the fal are vnder them and cannot preuaile againſt them.

Pſal.103.20.

Aug. de Trin. lib.3. cap.3.

V. The place of the aboad of angels, is the higheſt heauen, vnleſſe they be ſent thence by the Lord, to doe ſome thing appointed by him. This our Sauiour Chriſt teacheth when he ſaith, *that the angels of litle ones doe alwaies behold the face of their father in heauen.* And the wicked angels before their fall were placed in heauen, becauſe they were caſt thence.

Math.18.10.

VI. That there be certaine diſtinctions & diuerſities of angels, it is very likely, becauſe they are called thrones, and principalities, and powers, *Cherubin* and *Seraphim.* But what be the diſtinct degrees and orders of Angels, and whether they are to bee diſtinguiſhed by their natures, giftes, or offices, no man by ſcripture can determine.

VII. The miniſterie of Angels to which the Lord hath ſet them apart, is three-fold, and it reſpecteth either God himſelfe, or his Church, or his enemies. The miniſterie which they performe to God, is firſt of all, to adore, praiſe, and glorifie him continually. Thus the Cherubins in Eſaies viſion crie one to another, *Holy, holy, holy is the Lord God of hoaſts: the world is full of his glorie.* And when they were to publiſh the birth of the Meſſias, they beginne on this manner, *Glorie to God in the higheſt heauens, peace on earth.* And Iohn in his viſion heard the angels about the throne, crying with a loud voice, *Worthy is the lambe, &c. to receiue power, riches, and ſtrength, wiſedome, and honour, and glorie, and praiſe.* And indeed the higheſt end of the miniſterie of angels, is the manifeſtation of the glorie of God. The ſecond, is to ſtand in Gods preſence, euermore ready to doe his commaundements, as Dauid ſaith, *Praiſe the Lord, ye his angels that excel in ſtrength, that doe his commaundements in obeying the voice of his word.* And here is a good leſſon for vs. Wee pray daily, that we may doe the will of God, as the angels in heauen doe it: let vs therfore bee followers of the holy Angels in praiſing God, and doing his commandements as they doe.

Iſa.6.2.

Luk.2.14.

Apoc.5.11.12.

Pſal.103.20

The miniſterie of Angels concerning the Church, ſtandes in this, that they are miniſtering ſpirits for the good of them which ſhall be heires of ſaluation. This good is threefold, in this life, in the end of this life, and in the laſt iudgement: againe, the good which they procure to the people of God in this life, is either in reſpect of bodie, or ſoule. In reſpect of the

Heb.1.14.

bodie, in that they doe moſt carefully performe all manner of duties which doe neceſſarily tend to preſerue the temporall life of Gods children, euen from the beginning of their daies to the end. Dauid ſaith, that *they pitch their tents about him that feare the Lord.* Pſal.34.7. When Agar was caſt forth of Abrahams family, and wandered in the wilderneſſe, an angell comes vnto her and giues her counſell to returne to her miſtreſſe and humble her ſelfe. Gen.16.7. When Elias fled from Ieſabel, he was both comforted, directed, and fedde by an Angell. 1.King.19.5.7. And an angell bids the ſame Elias bee of good courage and with out feare to goe to king Achazias and reprooue him. 2.King.1.3. Angels bring Lot and his family out of Sodome & Gomorrha, before they burne the cities with fire and brimſtone. Gen.19.15.16,17. When Iakob feared his brother Eſau, he ſaw angels comming vnto him: Gen.32.1.2. and he plainely acknowledgeth that they were ſent to be his protectours & his guides in his iourney. Abraham being perſwaded of the aſſiſtance of Gods angels in all his waies, ſaid to his ſeruant, The Lord God of heauen, who tooke me from my fathers houſe, &c. *will ſend his angel before thee.* Gen.24.7. The wiſe men that came to ſee Chriſt, are admoniſhed by Angels to returne another way: Math.2.12.13. and Ioſeph by the direction of an angell fled into Egypt, that he might preſerue Chriſt from the hands of the cruell tyrãt. The tents of the Iſraelites were garded by angels. Exod.14.19 and 23.20. The three children are deliuered from the fiery furnace: Dan.3.28. and Daniel out of the lyons denne by angels. &6.22. When Chriſt was in heauineſſe, they miniſtred vnto him and comforted him: Math.4.11. and they brought Peter out of priſon, and ſet him at liberty. Act.12.7.8.

Againe, the Angels procure good vnto the ſoules of the godly, in that they are maintainers and furtherers of the true worſhippe of God, and of all good meanes, whereby we attaine to ſaluation. The law was deliuered in Mount Sina by angels; Act.7.38. and a great part of the reuelation of Iohn. They expound to Daniel the 70. weekes. Dan.9.22. They inſtruct the Apoſtles touching the returne of Chriſt to the laſt iudgement. Act.6.11. An angel forbids Iohn to worſhip him, but worſhip God the Creator of heauen and earth. Apoc.19.10. They fetch the Apoſtles out of priſon, and bid them teach in the temple. Act.5.20. An Angel brings Philip to the Eunuch, that hee may expound the ſcriptures to him. Act.8.26. Laſtly, they reueale the myſteries & the will of God: as to Abraham that he ſhould not kill his ſonne Iſaac; Gen.22.12. to Mary & Elizabeth, the natiuity of Iohn Baptiſt, and of Chriſt our Sauiour; Luk.1.13.28 35. & all this they do according vnto the will of God. Gal.1.8. Beſide all this, angels reioyce at the conuerſion of ſinners by the miniſtery of the Goſpel. Luk.15.7.10 And for the Churches ſake, they protect not onely particular men, but euen whole nations and kingdomes.

The miniſterie of angels in the end of this life, is to carrie the ſoules of the godly into Abrahams boſome, Luk.16.22. as they did the ſoule of Lazarus. And in the day of iudgement to gather all the elect that they may come before Chriſt, Mat.25.32. and enter into eternall fruition of glory both in body and ſoule.

The third and laſt part of the miniſterie of Angels, concernes Gods enemies; and it is to execute iudgements on all wicked perſons and impenitent ſinners. Thus all the firſt borne of Egypt are ſlaine by an angell. Exod.12.23.29. When Ioſhua was about to ſacke Ierico, an Angel appeared vnto him as a captaine, with a drawn ſword to fight for Iſrael. Ioſu.5.13. When the hoſt of Zenacherib came againſt Iſrael, the angel of the Lord in one night ſlue an hundred eightie and fiue thouſand. 2.King.19.35. Becauſe Herod gaue not glorie vnto God, the angell of the Lord ſmote him, ſo as he was eaten vp of wormes and died. Act.12.23.

Duties

And thus we ſee what points we are to marke touching the good angels. Now followeth the vſe which we are to make in regard of their creation. 1 Firſt, whereas they are Gods miniſters to inflict puniſhments vpon the wicked, here is a ſpeciall point to be learned of vs; that euery man in the feare of God take heed how he liueth and continueth in his ſinnes, for the caſe is dangerous, conſidering that God hath armies of angels, which ſtand ready euery where to execute Gods heauy iudgements vpon them that liue thus. VVhen the people of Iſrael had ſinned againſt the Lord, Moſes ſaith; *they were naked;* Exod.32.25. that is open to all the iudgements of God; euen deſtitute of the guard of his good angels. VVretched Balaam that wizzard went to Balack to curſe the children of Iſrael: and as he went it is ſaid, the Angel of the Lord ſtood in his way with a drawne ſword: and if the aſſe had beene no wiſer then his maſter, the angel had ſlaine him. Numb.22.31. VVhereby it appeares, that when wee ruſh on into the practiſe of any ſinne, we doe as much as in vs lyeth, to cauſe God to ſend downe his iudgements vpon vs for our ſinnes, and that by the miniſterie of his Angels.

2 Secondly, wee are taught another leſſon by Chriſt himſelfe: *See* (ſaith he) *that you deſpiſe not one of theſe litle ones*: Mat.18.10. now marke his reaſon: *for I ſay vnto you, that in heauen their angels do alwaies behold the face of my father.* By litle ones he meaneth young infants which are within the couenant; or others which are like to young infants in ſimplicitie and innocencie of life & humilitie. And Chriſt will not haue them to be deſpiſed. A dutie verie needefull to bee ſtood vpon in theſe times. For now a daies, if a man carrie but a ſhew of humilitie, of good conſcience, and of the feare of God, hee is accounted but a ſilly fellow, hee is hated, mocked, and deſpiſed on euery hand. But this ſhould not be ſo. For him whom God honoureth with the protection of his good angels, why ſhould any mortall man deſpiſe? And it ſtands mockers and ſcorners in hand to take heede whom they mocke. For though men for their parts put vp many abuſes and iniuries, yet their angels may take iuſt reuenge, by

ſmiting them with plagues and puniſhments for their offences.

Thirdly, ſeeing angels are about vs, and ſerue for the good of men, we muſt doe whatſoeuer we doe in reuerent and ſeemely manner, as Paul giues counſell to the Philippians, Phil.4.8. *Brethren* (ſaith he) *whatſoeuer things are true, whatſoeuer things are honeſt, iuſt, pure, and pertaine to loue, of good report: if there be any vertue, if there be any praiſe, thinke on theſe things*: many men do all their affaires orderly for auoiding ſhame, but we muſt doe the ſame vpon a further ground, namely, becauſe Gods holy Angels waite on vs. And conſidering that men haue care to behaue themſelues well when they are before men, what a ſhame is it for a man to behaue himſelfe vnſeemely either in open or in ſecret, hee then being before the glorious Angels. Paul ſaith, 1.Cor.11.10 *that the woman ought to haue power on her head, becauſe of the Angels*; that is, not onely the miniſters of the Church, but Gods heauenly angels, which daily waite vpō his children, & guard them in all their waies.

Fourthly, this muſt teach vs modeſtie, and humilitie: for the angels of God, are very notable and excellent creatures; & therefore they are called in the Pſalmes *Elohim*, Gods: yet how excellẽt ſoeuer they be, they abaſe themſelues to become guardians and keepers vnto ſinnefull men. Now if the Angels doe ſo abaſe themſelues; then much more ought euery man to abaſe and humble himſelfe in modeſtie and humilitie before God: & whatſoeuer our calling is, we muſt not be puffed vp, but be content. This is a neceſſarie dutie for all, but eſpecially for thoſe which are in the ſchooles of the Prophets; whatſoeuer their giftes or birth be, they muſt not thinke themſelues too good for the calling of the miniſterie. And if God haue called vs thereunto, we muſt be content to become ſeruants vnto all in the matter of ſaluation: though the men whom we teach be neuer ſo baſe or ſimple; for no man doth ſo farre excell the baſeſt perſon in the world, as the glorious Angels of God doe exceede the moſt excellent man that is; therfore ſeeing they vouchſafe to become ſeruants vnto vs, we muſt not thinke our ſelues too good to ſerue our poore brethren.

And thus much of the duties. Now follow the conſolations that ariſe from this, that God hath giuen his glorious angels to ſerue for the protection and ſafegard of his Church & people. If mens ſpirituall eies were open, they ſhould ſee the diuell and his angels, and all the wicked of this world to fight againſt them: and if there were no means of comfort in this caſe, then our eſtate were moſt miſerable. But marke, as Gods ſeruant hath all theſe wicked ones to be his enemies: ſo he hath garriſons of angels that pitch their tents about him & defend him from them all. Pſal 91.11. So Dauid ſaith, *He ſhall giue his angels charge ouer thee, and they ſhall keepe thee in all thy waies, that thou daſh not thy foote againſt a ſtone*: where the angels of God are A compared to nources, which carrie little children in their armes, feed them, and are alwaies readie at hand, to ſaue them from fals & many other dangers. When the king of Syria ſent his horſes and chariots to take Eliſha the Lords prophet, 2.Kin.6.17. becauſe he reuealed his counſell to the King of Iſrael: his ſeruant ſaw them round about Dothan where he was, and he cried, *Alas, maſter what ſhall we doe?* then Eliſha anſwered, *Feare not, for they that be with vs, are more then they that be with them*: & he beſought the Lord to open his ſeruants eies, and he looked, and behold, the mountaines were full of horſes and chariots of fire round about Eliſha. So likewiſe not many yeares agoe, our land B was perſerued from the inuaſion of the Spaniards, whoſe huge Nauie lay vpon our ſea coaſts: but how were we deliuered from them: ſurely by no ſtrength, nor power, nor cunning of man; but it was the Lord, no doubt, by his angels that did keepe our coaſts, and did ſcatter our enemies, and drowne them. Let enemies rage, and let them doe what they will, if a man keepe himſelfe in the waies which God preſcribeth, he hath Gods angels to guide and preſerue him: which thing muſt mooue men to loue and embrace the true religion, and to conforme them ſelues in all good conſcience to the rule of Gods word. For when a man doth not ſo, all the Angels of God are his enemies, and at all times ready to C execute Gods vengeance vpon him: but when men carrie themſelues as dutifull children to God, they haue this prerogatiue, that Gods holy Angels doe watch about them, & defend them day and night from the power of their enemies, euen in common calamities and miſeries. Ezech.9. Before God ſends his iudgements on Hieruſalem, an angell is ſent to marke them in the foreheads that mourne for the abominations of the people. Exod.12.23. with 1.Cor.5.7. And this priuiledge none can haue, but he whoſe heart is ſprinckled with the blood of Chriſt, and that man ſhall haue it vnto the end.

And thus much of the creation of *Angels*. Now it followes to ſpeake of the *creation of Man*: wherein we muſt conſider two things: I. D the points of doctrine. II. the vſes. For the points of doctrine. Firſt, Man was created and framed by the hand of God, and made after the image of God: Gen.1.26. For Moſes brings in the Lord ſpeaking thus, *Let vs make man in our image, &c. in the image of God created he them*, which alſo muſt be vnderſtood of Angels. The image of God, is nothing els but a conformitie of man vnto God, whereby man is holy as God is holy: Ephe.4.24. for Paul ſaith, *Put on the new man, which after God*, that is, in Gods image, *is created in righteouſneſſe and holineſſe*. Now I reaſon thus: wherein the renuing of the image of God in man doth ſtand therein was it at the firſt: but the renuing of Gods image in man doth ſtand in righteouſneſſe and holineſſe: therefore Gods image wherein man was created at the beginning, was a conformitie to God in righteouſnes and holines. Now whether Gods image doth further conſiſt in the ſubſtance of mans body and ſoule, or in the faculties of both, the Scripture ſpeakes not. This image of God hath two principal parts: I. wiſedome: II. holines. Concerning wiſdome Paul ſaith, *Put ye on the new man which is created in knowledge after the image of him which created him.* This wiſedome conſiſts in three points: I. in that he knew God his Creator perfectly: for Adam in his innocency knew God ſo farre forth as it was conuenient for a creature to know his Creator. II. He knew Gods will ſo far forth as it was conuenient for him, to ſhew his obedience thereunto. III. He knew the wiſedome and wil of his Creator touching the particular creatures: for after Adam was created, the Lord broght euery creature vnto him, preſenting them vnto him, as being Lord and King ouer thē, that he might giue names vnto them. Whereby it appeares that Adam in his innocency did know the nature of al creatures, and the wiſedome of God in creating them, els he could not haue giuen them fitte names: and when God brought Eue vnto Adam, hee knew her at the firſt, and ſaid, *This is now bone of my bone, and fleſh of my fleſh, ſhee ſhall be called woman, &c.* The ſecond part of Gods image in man, is holines and righteouſnes; which is nothing els but a conformity of the will and affections, & of the whole diſpoſition of man both in body & ſoule, to the wil of God his Creator. Yet wee muſt remēber that Adam in his innocency had a changeable will, ſo as he could either will good or euill: he was created with ſuch liberty of wil, as that he could indifferently wil either. And we muſt not thinke that the wil of the creature was made vnchangably good, for that is peculiar to the will of God, and hereby is the creator diſtinguiſhed from the creature.

Col.3.10.

Gen.2.23.

And here two things offer themſelues to be conſidered. The firſt, why the man is called the *image of God*, and not the woman. *Anſ.* He is ſo called, not becauſe holineſſe and righteouſneſſe is peculiar to him which is common to both: but becauſe God hath placed more outward excellencie and dignitie in the perſon of a man then of a woman. The ſecond, how Chriſt ſhould bee called the *image of God. Anſ.* He is ſo called for two ſpeciall cauſes. Firſt, becauſe he is of the ſame ſubſtance with the Father, and therefore is his moſt abſolute image, and as the author of the Hebrewes ſaith, *the brightneſſe of his glorie, and the ingrauen forme of his perſon.* Secondly, becauſe God being inuiſible doth manifeſt himſelfe in Chriſt, in whom as in a glaſſe wee may beholde the wiſedome, goodneſſe, iuſtice, and mercy of God.

1.Cor.11.7

Col.1.15.

Heb.1.3.

The ſecond point to bee conſidered in the creation of man, is the dignitie of his perſon: for Dauid ſaith, *Thou haſt made him little inferiour to the Angels, and crowned him with glorie, and worſhip.* This dignitie ſtands in foure points. I. A bleſſed communion with the true God: for Paul ſpeaking of the Gentiles which were not

Pſal.8.5.

A called, ſaith they were *ſtrangers from the life of God.* Where by the contrary wee may gather, that our firſt parents in their innocencie liued the life of God, which is nothing elſe but to leade a life here on earth, as that the creature ſhall haue a bleſſed and immediate fellowſhip with God, which ſtands in this, that before the fall of man, God reuealed himſelfe in a ſpeciall manner vnto him, ſo as his very body & ſoule was a temple and dwelling place of the Creator. This fellowſhip betweene God and man in his innocencie, was made manifeſt in the familiar conference which God vouchſafed to man: but ſince the fall, this communion is loſt: for man cannot abide the preſence of God. And therefore when Peter had fiſhed al night, B and caught nothing, our Sauiour bad him caſt downe his nette to make a draught, who did ſo; but when he ſaw the great multitude of fiſhes that were taken, at this ſight beholding but as it were ſome ſparks of the glorious maieſtie of God in Chriſt, hee fell downe at his feete, ſaying, *Lord depart from me for I am a ſinner.* The ſecond point wherein mans dignitie conſiſteth, is that man was made Lord & King ouer all creatures, as Dauid ſaith, *Thou haſt made him to haue dominion in the workes of thy hands:* and therefore God hauing created him in his image, biddeth him, *rule ouer the fiſhes of the ſea, ouer the fowles of the heauen, and ouer euery beaſt that mooueth vpon the earth:* and afterward he brought them all to him, as to a ſoueraigne C Lord and King to bee named by him: and anſwerably euery creature in his kind gaue reuerence and ſubiection vnto man, before his fall, as vnto their Lord & King. Where by the way we muſt remember, that when we ſee any creature that is hurtfull and noyſome vnto man, and would rather deuoure then obey him; it muſt put vs in minde of our ſinne: for by creation we were made Lords and Kings ouer all creatures, and they durſt not but reuerence & obey vs: but the rebellion of man vnto God, is the cauſe of the rebellion of the creatures vnto vs. The third part of mans dignity by creation, is that before his fall hee had a wonderfull beauty and maieſty aboue all creatures, in his body, whereupon Dauid ſaith the Lord hath crowned him with *glory and worſhip.* And in the renuing of the Couenant with Noe; D God ſaith, *that the dread and feare of man ſhal be vpon all creatures;* which now though it bee but ſmall, yet doth it plainly ſhew what was the glory and maieſtie of mans perſon at the firſt. The fourth dignitie of mans eſtate in innocencie, is that his labour was without paine or wearines: if he had neuer fallen he ſhould haue laboured in the garden; but ſo, as hee ſhould neuer haue bin wearied therwith. For when Adam was fallen, God ſaid, *In the ſweat of thy face ſhalt thou eat thy bread.* Now if the paine in labor come after as a curſe vpon man for his tranſgreſſion, then before his fal man felt no paine in his affaires. And in theſe foure things conſiſteth mans dignity which he had in the creation.

Eph.4.18.

Luk.5.8.

Pſal.8.6.

Gen.1.28.

Pſal.8.5.

Gen.9.2.

Gen.3.19.

Now in the third followeth mans calling before his fall;which is twofolde: I. particular. II. generall. Mans particular calling was to come into the garden of Eden,to keepe it, and to dreſſe the trees & fruits thereof. This ſhewes vnto vs a good leſſon, that euery man muſt haue a particular calling wherein he ought to walke: and therefore ſuch as ſpend their time idlely in gaming & vaine delights, haue much to anſwer to God at the day of iudgment. This will not excuſe a man to ſay then, that hee had land and liuing to maintaine himſelfe, & therfore was to liue as he liſt;for euen Adam in his innocencie had all things at his will, and wanted nothing,yet euen then God imployed him in a calling:therefore none muſt be exempted, but euery man both high and low muſt walke in his proper calling. Adams generall calling, was to worſhip his Creator, to which hee was bound by the right of creation, conſidering the morall law was written in his heart by nature. Which is ſignified in the Decalogue, where the Lord requires worſhip & obedience of his people,becauſe he is *Iehouah*,that is,one which hath beeing in himſelfe, and giues beeing to all men by creation. For the better vnderſtanding of this point, wee are to conſider three things. I. The place where Adam did worſhippe. II. The time. III. The ſacraments. For the firſt,God euer ſince the beginning had a place where he would bee worſhipped, and it is called *Gods Houſe,* which then was the garden of Eden. For it was vnto Adam a place appointed by God for his worſhippe: as Church-aſſemblies are vnto vs: where alſo the Lord at ſometime did in a ſpeciall manner ſhew himſelfe vnto his creature. Touching the time of Gods worſhippe, it was the ſeauenth day from the beginning of the creation, the Sabbath day. And here we muſt note, that the keeping of the Sabbath is morall. Some indeede doe pleade that it is but a ceremonie; yet falſely: for it was ordained before the fall of man, at which time Ceremonies ſignifying ſanctification had no place. Nay marke further: Adam in his innocencie was not clogged with ſinne as wee are: yet then hee had a ſette Sabbath to worſhippe God his Creator: and therefore much more neede hath euery one of vs of a Sabbath day, wherein wee may ſeuer our ſelues from the workes of our callings, and the workes of ſinne,to the worſhip of God in the exerciſe of religion,and godly meditation of our creation. This point muſt be learned of vs, for when no occaſion is offered of buſines,then men will formerly ſeeme to keep the Sabbath: but if there come occaſion of breaking the Sabbath: as traffike, gaming,& vaine ſhewes, then Sabbath farewell, men will haue their pleaſures,let them worſhip God that wil. But let vs remember in the feare of God, that whoſoeuer continue in the breach of this law being morall,God will no leſſe poure forth his puniſhments vpon them, then for the breach of any other commaundement: the conſideration whereof, muſt mooue euery man to a reuerent ſanctifying of the Lords day.

Exod.20.2.

Gen.28.17

Now for Adams ſacraments they were two: the tree of life, and the tree of knowledge of good and euill: theſe did ſerue to exerciſe Adam in obedience vnto God. The *tree of life,* was to ſignifie aſſurance of life for euer,if hee did keepe Gods comandements: the *tree of knowledge of good and euill,* was a ſacrament to ſhew vnto him, that if he did tranſgreſſe Gods commandements,he ſhould die: and it was ſo called, becauſe it did ſignifie that if hee tranſgreſſed this law, hee ſhould haue experience both of good and euill in himſelfe.

Gen.2.9.

Now in the fourth place followeth the end of the creation of man, which is two-folde. Firſt,that there might be a creature to whome God might make manifeſt himſelfe, who in a ſpeciall manner ſhould ſet forth and acknowledge his wiſedome, goodneſſe, mercie, in the the creation of heauen & earth,and of things that are in them , as alſo his prouidence, in gouerning the ſame. Secondly, God hauing decreed to glorifie his name in ſhewing his mercie, and iuſtice vpon his creature, hereupon in time createth men to ſhew his mercie in the ſaluation of ſome, and to ſhew his iuſtice in the iuſt and deſerued damnation of other ſome. And therefore hee hath appointed the creation ſpecially of man, to bee a meanes of manifeſtation and beginning of the execution of his eternall counſell.

Thus much concerning mans creation in generall. The ſpeciall parts of man are two: bodie, and ſoule. And the reaſon why the Lord would haue him ſtand on theſe two parts is this: Some creatures made before him were onely bodily: as beaſts,fiſhes,foules:ſome ſpirituall,as Angels: now man is both: ſpirituall in regard of his ſoule, corporall and ſenſible in regard of his bodie, that nothing might bee wanting to the perfection of nature. If it bee alleadged,that man conſiſts of three parts,body,ſoule, and ſpirit, becauſe Paul prayeth, 1. Theſſ.5.23.that the *Theſſalonians may be ſanctified in body, ſoule, and ſpirit:* the anſwer is, that the *ſpirit* ſignifies the *minde*, whereby men conceiue and vnderſtand ſuch thinges as may bee vnderſtood: and the *ſoule* is there taken for the will and affections: and therefore theſe twaine are not two parts, but only two diſtinct faculties of one and the ſame ſoule.

The body of man at the firſt was formed by God of clay,or of the duſt of the earth, not to be the graue of the ſoule, as *Plato* ſaid, but to be an excellent and moſt fit inſtrument to put in execution the powers and faculties of the ſoule. And howſoeuer in it ſelfe conſidered, it is mortall,becauſe it is compounded of contrarie natures called Elements: yet by the appointment and bleſſing of God in the creation,it became immortall till the fall of man.

As for the ſoule, it is no accidentarie qualitie,but a ſpiritual & inuiſible eſſence or nature, ſubſiſting by it ſelfe. Which plainely appeares

Zach.12.1. in that the ſoules of men haue beeing and continuance as well forth of the bodies of men as in the ſame;and are as well ſubiect to torments as the body is. And whereas wee can and doe put in practiſe ſundrie actions of life,ſenſe,motion,vnderſtanding, we do it only by the power and vertue of the ſoule.

Hence ariſeth the difference betweene the ſoules of men, and beaſts. The ſoules of men are ſubſtances: but the ſoules of other creatures ſeeme not to be ſubſtances; becauſe they haue no being out of the bodies in which they are:but rather they are certaine peculiar qualities ariſing of the matter of the body,and vaniſhing with it. And it may bee for this cauſe, Gen 9.4. that *the ſoule of the beaſt is ſaid to be in the blood*, wheras the like is not ſaid of the ſoule of man.

And though mens ſoules be ſpirits as angels are,yet a difference muſt bee made. For angels cannot bee vnited with bodie, ſo as both ſhall make one whole and entire perſon; whereas mens ſoules may: yea the ſoule coupled with the bodie is not onely the moouer of the body,but the principall cauſe that makes man to be a man.

The beginning of the ſoule is not of the eſſence of God; vnleſſe wee will make euery mans ſoule to bee God; neither doth it ſpring of the ſoule of the parents, for the ſoule can no more beget a ſoule, then an Angell can beget an Angell. 1.Cor.15.45. And *Adam* is called a liuing ſoule;and not a quickening ſoule. Heb,12.9. And earthly fathers are called the *fathers of our bodies* and not of our ſoules. It remaines therefore as beeing moſt agreeable to the Scriptures, that the ſoules of men are then created by God of nothing,when they are infuſed into the body.

And thogh the ſoules of men haue a beginning, yet they haue no ende, but are externall. And when they are ſaid to die,it is not becauſe they ceaſe at any time to ſubſiſt or haue being in nature,but becauſe they ceaſe to bee righteous,or to haue fellowſhip with God.

Whereas our bodies are Gods workemanſhippe, 1 Cor.6.20 we muſt glorifie him in our bodies,and all the actions of bodie and ſoule, our eating and drinking, our liuing and dying, 1.Cor.10.31 muſt bee referred to his glorie: yea we muſt not hurt or abuſe our bodie, but preſent them as holy and Rom,12.1. liuing ſacrifices vnto God. And whereas God made vs of the duſt of the earth,we are not to glorie and boaſt our ſelues, but rather to take occaſion to praiſe the great goodneſſe of God, that hath vouchſafed to honour vs beeing but duſt and aſhes. And after that man is created, what is his life? alas it is nothing but a little breath: ſtoppe his mouth and his noſthrils, and he is but a dead man. By this we are put in minde to conſider of our fraile and vncertaine eſtate, and to lay aſide all confidence in our Eſa.2.22. ſelues:and for this cauſe the Prophet Eſay teacheth vs to haue no confidence in man, becauſe his breath is in his noſthrils. Againe, let vs marke the frame and ſhape of mans bodie. All other creatures goe with their bodies and A eyes to the ground-ward; but man was made to goe vpright;and whereas al other creatures haue but foure muskles to turne their eyes Columb.l.5.cap 9. round about, man hath a fifth to pull his eyes vp to heauen-ward. Now what doth this teach vs? ſurely,that howſoeuer wee ſeeke for other things,yet firſt of all,and aboue all, wee ſhould ſeeke for the kingdome of heauen,& the righteouſneſſe thereof: and that our whole deſire ſhould bee ſet to enioy the bleſſed eſtate of Gods children in heauen. Secondly,it teaches vs in receiuing Gods creatures, to returne thankfulnes vnto God, by lifting vp the heart to heauen for the ſame. Theſe are very needfull and profitable leſſons in theſe dayes; for B moſt men indeede goe vpright: but looke into their liues,and they might as well goe on all foure: for in their conuerſation they ſet their whole hearts vpon the earth,as the beaſt doth; and their eyes vpon the things of this world: hereby they doe abaſe themſelues, and deface their bodies,and being men,make themſelues as beaſts: wee ſhall ſee great numbers of men that run and ride from place to place, to prouide for the bodie, but to ſeeke the kingdome of heauen, where their ſoules ſhould dwell af- this life in ioy for euer, they will not ſtirre one foote.

1.Cor.6.19 Thirdly, mans body by creation, was made a temple framed by Gods own hands for himſelfe to dwell in;therefore our duty is to keepe C our bodies pure and cleane, and not to ſuffer them to bee inſtruments, whereby to practiſe the ſinne of the heart. If a man had a faire houſe wherein he muſt entertaine a prince,and ſhould make thereof a ſwine-ſtye, or a ſtable, would not all men ſay, that hee did greatly abuſe both the houſe and the prince? euen ſo mans body beeing at the firſt made a pallace for the euer-liuing God; if a man ſhall abuſe it by drunkenneſſe,ſwearing, lying, fornication, or any vncleanneſſe,hee doth make it in ſtead of a temple for the holy Ghoſt, to be a ſtye or ſtable for the diuell. For the more filthie a mans bodie is,the more fit it is to be a dwelling place for ſinne and Satan.

Fourthly, man by creation was made a D goodly creature in the bleſſed image of God: but by Adams fall men loſt the ſame, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our firſt image,and indeauour our ſelues to become new creatures. If a noble man ſhould ſtaine his blood by treaſon, after his death the poſteritie will neuer bee at reſt, till they haue got away that ſpot: Man,by Adams fall,is become a limme of the diuell,a rebell and a traitor againſt Gods maieſtie: and this is the ſtate of euery one of vs, by nature we are at enmitie with God, and therefore wee ought to labour aboue all things in the world,to be reſtored in Chriſt to our firſt eſtate and perfection, that ſo wee may become bone of his bone, fleſh of his fleſh, beeing iuſtified and ſanctified by his obedience,death,and paſſion.

Fifthly, man was created, that there might bee a way prepared, whereby God might ſhew his grace and mercy in the ſaluation of ſome, and his iuſtice in the deſerued damnation of others for their ſinnes: and in the creation of man Gods eternal counſell begins to come into execution: Hereupon it ſtands vs in hand to make conſcience of euery euill way, beeing repentant for all our ſins paſt, and hauing a conſtant purpoſe neuer to ſinne more as wee haue done, that by our good conuerſation here in this life, we may haue aſſurance that we be eternally choſen to ſaluation by the Lord himſelf.

Laſtly, whereas wee haue learned, that the ſoule of man is immortall, wee are heereby taught to take more care for the ſoule then for the bodie. For it cannot bee extinguiſhed: When it is condemned, euen then it is alwaies in dying, and can neuer dye. But alas, in this point the caſe is flat contrarie in the world: for men labour all their liues long to get for the body, but for the ſoule they care little or nothing at all: whether it ſinke or ſwim, go to heauen or to hell, they reſpect not. This doth appeare to be true, by the practiſe and behauiour of men on the Lords day: for if the number of thoſe which come to heare Gods word, were compared with thoſe which runne about their worldly wealth & pleaſure, I feare me the better ſort would be found to be but a little handfull to a huge heape, or as a drop to the Ocean ſea, in reſpect of the other. But wilt thou go an hundred miles for the increaſe of thy wealth, & delight of thy body? then think it not much to go ten thouſand miles (if need were) to take any paines for the good of thy ſoule, and to get food for the ſame, it beeing euerlaſting.

And thus much for the duties. Now follow the conſolations. Although by reaſon of the fall of man wee can haue but little comfort now: yet the Creation doth confirme the vnſpeakeable prouidence of God ouer his creatures, but eſpecially ouer man, in that the Lord created him the ſixt day: and ſo before he was made, prepared him a Paradiſe for his dwelling place, and al creatures for his vſe and comfort. And if he were thus carefull for vs when wee were not, then no doubt he will bee much more carefull for vs at this preſent, in which we liue and haue beeing. Nay, marke further, ſince the fall man eates and drinkes in quantitie a great deale which in common reaſon ſhould rather kil him, thẽ turne to the ſtrength and nouriſhment of his bodie: yet herein doth the wonderfull power of the Creatour moſt notably appeare, who hath made mans ſtomacke as a lymbecke or ſtyll to digeſt all meates that are holeſome for his nouriſhment and preſeruation.

And thus much for the Creation. Now in theſe words, *maker of heauen and earth*] is more to bee vnderſtood then the worke of creation, namely, Gods prouidence in gouerning all things created, as hee appointed in his eternall decree: and therefore Saint Peter ſaith, *God is a faithfull Creatour*, that is, God did not onely make heauen and earth, and ſo leaue them, as Maſons & Carpenters leaue houſes when they are built: but by his prouidence doth moſt wiſely gouerne the ſame. Now therefore let vs come to ſpeake of Gods prouidence. And firſt of all the queſtion offers it ſelfe to be conſidered, whether there be any prouidence or no? for the minds of men are troubled with many doubtings hereof. And to make the queſtion out of all doubt, I will vſe foure arguments to confirme the prouidence of God. 1 The firſt, is the teſtimonie of the Scripture, which aſcribes the euent of all particular actions, euen ſuch as are in themſelues caſuall, as the *caſting of lots*, and ſuch like, to the diſpoſition of God: which very thing alſo teacheth, that euen men themſelues, indued with reaſon and vnderſtanding, haue neede to be *guided* in all things, and *gouerned* by God: and it ſerues to confute thoſe that deny Gods prouidence. *Why ſayeſt thou, O Iacob, and ſpeakeſt, O Iſrael, my way is hidde from the Lord, and my iudgement is paſt ouer by my God?* 2 The ſecond argument may be taken from the order which appeareth in the whole courſe of nature. Firſt, to begin with families, there is to be ſeene an Eutaxie or ſeemely order, in which ſome rule, and ſome obey: and the like is to be found in townes, citties, Countries, and Kingdomes: yea euen in the whole World, in which all things are ſo diſpoſed, that one ſerueth for the good of another. Trees and hearbes, and graſſe of the field ſerue for beaſts and cattell: beaſts and cattell ſerue for men: the heauens aboue ſerue for them which are beneath: and all the creatures which are aboue and beneath ſerue for God. This argueth, that God is moſt wiſe and prouident in ordering and diſpoſing all things whatſoeuer. 3 The third argument is taken from the conſcience ſpecially of malefactours. Suppoſe a man that commits a murder ſo cloſely, that no man knowes therof, and that the partie himſelf is free from all the danger of the law: yet ſhall he haue his owne conſcience to accuſe, vpbraid, and condemne him, yea euen to fright him out of his witte, and to giue him no more reſt then he can finde vpon the racke or gybbet. Now this accuſation and terrour of conſcience, is nothing elſe but the fore-runner of another moſt terrible iudgement of God, who is Lord of all creatures, and Iudge of all men. And this alſo prooues the prouidence of God. For if the conſcience can finde a man out, & lay his faults to his charge, how much more ſhall God himſelfe the Creatour of the conſcience ſee and conſider all his doings? 4 The fourth and laſt argument is this: The propheſies of things to come ſhould bee vncertaine or falſe, if God gouerned not the world. But now conſidering things many yeres ago fore-tolde, come to paſſe in the ſame manner, as they were fore-tolde by the Prophets and Apoſtles: hereby we muſt certainely conclude, that there is a prouidence of God, whereby all and euery thing is gouerned.

1.Pet.4.19

Gods prouidence prooued.

Prou.16,33

Prou.20.24
Ier. 10,23.
Iſa 40,27.

Obiect. anſwered. 1

Againſt the prouidence of God ſundrie things bee alleadged. The firſt and ſpeciall is, that prouidence and diſorder, confuſion and order cannot ſtand togither. Now in the world there is nothing but diſorder and confuſion, in ſeditions, treaſons, conſpiracies and ſubuerſions of kingdomes: where alſo ſinne & wickedneſſe preuailes. *Anſw.* It is true indeede there hath beene confuſion in the world euer ſince the fall of man and angels; and it ariſeth not from God, but from them alone; who as they did at the firſt tranſgreſſe the wil of God, ſo they doe what they can to turne all vpſide downe. Now then confuſion and diſorder is only in reſpect of the diuel & his inſtruments: but in regard of God, in the very middeſt of al confuſion there is order to bee found, becauſe hee can, and doth diſpoſe it to the glorie of his owne name, and to the good and ſaluation of his choſen, as alſo to the confuſion of his enemies.

2 Againe, it may bee obiected, that with vngodly and wicked men all things goe well, and contrariwiſe with the godly all things go hardly. For through the world, none are more moleſted and more vnder outward miſerie then they: but if there were any prouidence in God, then it ſhould be otherwiſe; the godly ſhould flouriſh, and the wicked periſh. *Anſ.* The conſideration of the outward eſtate of men in the world, was to Dauid an occaſiō of a ſore temptation. For when he ſaw the wicked to proſper alway, and their riches to encreaſe, hee brake forth and ſaid, *Certainely I haue cleanſed my heart in vaine, and waſhed mine hands in innocency.* (Pſal. 73.13.) Now if wee would repell this temptation, as Dauid afterward did, then wee muſt goe into the *Lords Sanctuary* with him, (verſ. 17.) and learne to be reſolued in theſe points: I. Though the godly be laden with miſeries, yet euen that, by the eſpeciall prouidence of God, turnes to their great good. For euery man ſince the fall of Adam is ſtained with the lothſome contagion of ſinne. Now the childe of God that is truely regenerate, and muſt be fellow heire with Chriſt after this life in the kingdome of glory, muſt in this life be caſt into the Lords furnace, that in the fire of affliction he may more and more bee skoured and purified from the corruption of his nature, and bee eſtranged from the wickedneſſe of the world. II. The proſperous ſucceſſe of the wicked, their ſpoiles, their reuenewes, and all their honour turnes to their greater woe in the ende: as doth appeare in Iobs hiſtory, and in the examples of the Chaldeans, of Dauids enemies, and of Diues and Lazarus.

3 Thirdly, it may bee obiected, that many things come to paſſe by chance, and therefore not by Gods prouidence: becauſe chance and prouidence cannot ſtand togither. *Anſ.* We muſt diſtinguiſh betweene *chance* and *meere chance*. *Chance* is, whē any thing comes to paſſe, the cauſe thereof being vnknowne not ſimply, but in reſpect of man: and therefore in regard of men which know not the reaſon of things, we may ſay there is chance: and ſo the ſpirit of God ſpeakes, *Time & chance come to them all.* (Eccl. 9.11.) And againe, *By chance there came downe a Prieſt the ſame way.* (Luk. 10.31.) Now this kinde of chance is not againſt the prouidence of God, but is ordered by it. For things which in regard of men are caſual, are certenly knowne and determined by God. *Meere chance is,* when things are ſaid or thought to come to paſſe without any cauſe at al. But that muſt be abhorred of vs as ouerturning the prouidence of God.

Prouidēce deſcribed.

Thus ſeeing it is plaine that there is a prouidence, let vs in the next place ſee what it is. *Prouidence* is a moſt free and powerfull action of God, whereby hee hath care ouer all thinges that are.

The parts of it.

Prouidence hath two parts, *knowledge* and *gouernement*. Gods knowledge, is whereby all things from the greateſt to the leaſt are manifeſt before him at all times. As Dauid ſaith, *His eyes will conſider, his eye liddes will trie the Children of men.* (Pſal. 11.4.) And againe, *Hee abaſeth himſelfe to beholde the things that are in the heauen and the earth.* (Pſal. 113.6.) And the Prophet Hanani ſaid to Aſa, *The eies of the Lord beholde all the earth.* (2. Chr. 16.9) And S. Iames ſaith, *From the beginning of the world God knoweth all his workes.* (Act. 15.18.) This point hath a double vſe, as S. Peter ſaith, it muſt mooue vs *to eſchew euill and doe good*: Why? *Becauſe,* ſaith hee, *the eyes of the Lord are vpon the iuſt, and his countenance againſt euill doers.* (1. Pet. 3.11. 12.) Secondly, it muſt comfort all thoſe that labour to keepe a good conſcience. For the eyes of God beholde all the earth *to ſhew himſelfe ſtrong with them that are of perfect heart towards him.* (2. Chr. 16.9)

Gouernment, is the ſecond part of Gods prouidence, whereby hee ordereth all things and directeth them to good ends. And it muſt bee extended to the very leaſt thing that is in heauen or earth, as to the *ſparrowes*, (Math 6.26.) and to oxen, (Deut. 25.4.) and *the haire of our heads.* (Mat 10.30.) And here wee muſt conſider two things, the manner of gouernement, and the meanes.

The manner of gouernement is diuerſe, according as things are good or euill. A good thing is that which is approoued of God. As firſt of all, the *ſubſtances* of all creatures; euen of the diuels themſelues: in whom whatſoeuer is remaining ſince their creation is in it ſelfe good. Secondly, the *quantities, qualities, motions, actions, & inclinations* of the creatures in themſelues conſidered withal their euents are good. Againe, good is either naturall or morall. *Naturall*, which is created by God for the lawfull vſe of man. *Morall,* which is agreeable to the eternall and vnchangeable wiſedome of God, reuealed in the morall law.

Now God gouerneth all good thinges two waies. Firſt, by *ſuſtaining* and preſeruing them that they decay not. Secondly, by *mooving* them that they may attaine to the particular endes for which they were ſeuerally ordained. For the qualitie and vertues which were placed in the Sunne, Moone, Starres, Trees, Plants,Seedes,&c. would lie dead in them and bee vnprofitable, vnleſſe they were not onely preſerued, but alſo ſtirred vp and quickned by the power of God ſo oft as he imploies them to any vſe.

Euill, is the deſtruction of nature: and it is taken for ſinne,or for the puniſhment of ſinne. Now ſin is gouerned of God by two actions: the firſt,is an *operatiue permiſſion*, I ſo call it,becauſe God partly permitteth ſinne,and partly worketh in it. For ſinne as it is commonly taken hath two parts;the ſubiect or matter, and the forme of ſinne: the ſubiect of ſinne, is a certaine quality or action; the forme, is the anomie or tranſgreſſion of Gods law. The firſt is good in it ſelfe,and euery *qualitie* or *action*,ſo far forth as it is a qualitie or action, is exiſting in nature,and hath God to be the author of it. Therefore ſinne, though it be ſufficiently euill to eternall damnation,yet can it not be ſaid to be abſolutely euill as God is abſolutely good, becauſe the ſubiect of it is good, and therefore it hath in it reſpects and regards of goodneſſe. In reſpect of the ſecond, that is, the breach of the law it ſelfe, God neither willeth, nor appointeth, nor commaundeth, nor cauſeth,nor helpeth ſinne; but forbiddeth, condemneth, and puniſheth it: yet ſo,as withall he willingly permitteth it to be done by others,as men and wicked angels, they beeing the ſole authors & cauſes of it. And this permiſſion by God is vpon a good ende: becauſe thereby hee manifeſteth his iuſtice and mercie. Thus it appeares that in originall ſinne, the naturall inclination of the minde,will,and affections in it ſelfe conſidered,is from God,and the ataxie or corruption of the inclination in no wiſe from him,but onely permitted: againe, that in actuall ſinne the motion of the body or mind is from God, but the euilneſſe and diſorder of the motion is not from him,but freely permitted to be done by others. As for example; In the act of murder,the action of moouing the whole body, of ſtirring the ſeueral ioynts,and the fetching of the blow whereby the man is ſlaine, is from God; for *in him we liue moone,and haue our beeing*: Act.17.28. but the diſpoſing and applying of all theſe actions to this ende, that our neighbours life may bee taken away, and wee thereby take reuenge vpon him, is not from God, but from the wicked will of man and the diuell.

Gods ſecond action in the gouernement of ſinne, is after the iuſt permiſſion of it, partly to *reſtraine* it more or leſſe, according to his good wil and pleaſure,and partly to *diſpoſe* and turne it againſt the nature thereof to the glory of his owne name, to the puniſhment of his enemies, and to the correcting & chaſtiſement of his elect.

As for the ſecond kinde of euill, called the puniſhment of ſinne, it is the execution of iuſtice,and hath God to be the author of it. And in this reſpect Eſay ſaith,that *God createth euill*: Isa.45.7. and Amos. *That there is no euill in the citie which God hath not done*. Amos.3.6. And God as a moſt iuſt iudge A may puniſh ſin by ſinne,himſelfe in the meane ſeaſon free from all ſinne And thus the places muſt bee vnderſtood, in which it is ſaid, that God *giueth Kings in his wrath*, Hoſ.13.11. Neh.9.37. *hardeneth the heart,blindeth the eyes*; Exod.4.& 7. *mingleth the ſpirit of errours*; Isa.19.14. *giueth vp men to a reprobate ſenſe*; Rom.1.28. *ſendeth ſtrong illuſions to beleeue lyes*; 2.Theſſ.2.11. *ſendeth euill ſpirits giuing them commaundement to hurt, and leaue to deceiue,&c.* 1.King.22.22.

Thus hauing ſeene in what manner God gouerneth all things, let vs now come to the means of gouernment. Sometimes God worketh without meanes, thus hee created all things in the beginning: and he made trees & plants to grow and flouriſh without the heate B of the Sun or raine:ſometimes he gouernes according to the vſual courſe & order of nature, as when he preſerues our liues by meate and drinke: yet ſo,as hee can and doth moſt freely order all things by meanes either aboue nature or againſt nature, as it ſhall ſeeme good vnto him. As when he cauſed the *ſunne to ſtand in the firmament*, Ioſ.10.12. and to *go backe in Ahaz diall*: Isa.38.8. when he cauſed the *fire not to burne the three children*: Dan.3.27. when he kept backe *dew and raigne* three yeares in Iſrael, 1.Kin.18.45. when he made *waters to flow out of the rocke*: Exod.17.6. when he cauſed *Elias cloake* to diuide the waters of Iorden: 2.King.2.8. when he cauſed *yron to ſwimme*: 2.King.6.6. when he preſerued *Ionas* aliue three daies and three nights in the whales bellie: Ionas 1.17. when he *cured diſeaſes*, by the ſtrength C of nature incurable, as the *leproſie of Naaman*; 2.Kin.5.14. the *iſſue of blood*, Math.9.22. *and blindneſſe,&c.* Ioh.9.6,7.

Among al the meanes which God vſeth, the ſpeciall are the reaſonable creatures, which are no paſſiue inſtruments, as the toole in the hand of the workeman,but actiue: becauſe as they are mooued by God,ſo againe beeing indued with will and reaſon, they mooue themſelues. And ſuch inſtruments are either good or euill. Euill,as wicked men and angels. And theſe he vſeth to doe his good will and pleaſure,euen then when they doe leaſt of all obey him. And conſidering that the ſinning inſtrument which is mooued by God, doth alſo moue it ſelfe freely without any conſtraint on Gods part: God himſelfe is free from all D blame,when the inſtrument is blame-worthy. In directing the inſtrument, God ſinneth not: the action indeede is of him, but the defect of the action from the inſtrument:which being corrupt, can it ſelfe doe nothing but that is corrupt: God in the meane ſeaſon by it, bringeth that to paſſe which is very good. The whole cauſe of ſinne is in Satan and in vs: as for God, he puts no wickednes into vs, but the euill which he findes in vs he mooues, that is, orders and gouerners, and bends it by his infinite wiſedome, when and in what manner it pleaſeth him, to the glorie of his name, the euil inſtrument not knowing ſo much,nay, intending a farre other end. As in the mill, the horſe blindfolded goes forward, and perceiues nothing but that he is in the ordinarie way, whereas the miller himſelfe whips him

A & ſtirres him forward for an other end, namely for the grinding of corne. And this is that which we muſt hold touching Gods prouidence ouer wicked men and angels: and it ſtands with the tenour of the whole Bible. Ioſephs brethren ſold him into Egypt very wickedly, euen in the teſtimony of their own conſciences: yet Ioſeph hauing reſpect to the counſell and worke of God, which he performed by his brethren, ſaith, that the *Lord ſent him thither.* (Gen.45.7.8) And the Church of Ieruſalem ſaith, that Herod and Pontius Pilate did nothing in the death of Chriſt, but that which *the hand and counſell of God had determined to be done:* (Act.4.28.) becauſe though they wickedly intended nothing B but to ſhew their malice and hatred in the death of Chriſt: yet God propounding a further matter by them then euer they dreamed of, ſhewed forth his endles mercy to man in the worke of redemption. On this manner muſt all the places of ſcripture be vnderſtood, in which it is ſaid, that God *gaue the wiues* of Dauid to Abſolon; that God *mooued Dauid* to number the people; that he *commaunded Shemei to raile* on Dauid; that the Medes and Perſians are his *ſanctified ones*: that the *reuolt of the ten tribes* was done by *God*, &c. (2.Sam.12.11. 2.Sam.24.1 2.Sam.16.11. Iſa.10.5. & 13.6. .Chro 11.4.) By all theſe examples it appeares, that we muſt not ſeuer Gods permiſſion from his will or decree; and that we muſt put difference betweene the euill worke of man, and the good worke of God C which he doth by man: and the whole matter may yet be more clearely perceiued by this compariſon: A theefe at the day of aſſiſe is condemned, and the magiſtrate appoints him to bee executed; the hangman owing a grudge to the malefactour, vſeth him hardly, and prolongeth his puniſhmēt longer then he ſhould: Now the magiſtrate & the hangman do both one and the ſame worke, yet the hangman for his part is a murderer, the magiſtrate in the meane ſeaſon no murderer; but a iuſt iudge putting iuſtice in execution by the hangman: ſo God though he vſe euill inſtruments, yet is is he free from the euill of the inſtruments.

And further we muſt here marke the difference which muſt bee made in Gods vſing of D all kinds of inſtruments. When he vſeth good creatures, as angels, he worketh his will not onely by them, but alſo in them: becauſe he inſpires them and guides them by his ſpirit, ſo as they ſhall wil, and doe that which he willeth and intendeth. As for euill inſtruments, he worketh by them onely, and not in them; becauſe he holds backe his grace from them, and leaues them to themſelues, to put in practiſe the corruption of their owne hearts.

The kinds of Gods prouidence.

Thus much of the parts of Gods prouidence: now follow the kindes thereof. Gods prouidence is either generall or ſpeciall. *Generall*, is that which extends it ſelfe to the whole world and all things indifferently, euen to the diuels themſelues. (Act 17.28. Heb.1.3. Iob.37.& 38.) By this prouidence God continues and maintaines the order which he ſet in nature in the creation, and he preſerues A the life, ſubſtance, and the being of all and euery creature in his kinde. (Pſal.104.)

The *ſpeciall* prouidence is that, which God ſheweth and exerciſeth towards his Church & choſen people, in gathering & guiding them, and in preſeruing them by his mighty power againſt the gates of hell. (Iſa.43.1.2. Zach.2.8.) And therefore Gods Church here vpon earth is called the kingdome of grace, in which he ſhewes not onely a generall power ouer his creatures, but withall the ſpeciall operation of his ſpirit in bowing and bending the hearts of men to his will.

Duties frō Gods prouidence.

Thus much concerning the doctrine of Gods prouidence. Now followes the duties. 1 First, ſeeing there is a prouidence of God ouer B euery thing that is, we are hereby taught to take good heede of the tranſgreſſion of the leaſt of Gods commandements. If men were perſwaded that the Prince had an eye euery where, doubtleſſe many ſubiects in England would walke more obediently to the lawes of the land then they doe: and durſt in no wiſe worke ſuch villanies as are daily practiſed. Well, howſoeuer it is with earthly princes, yet this all-ſeeing preſence is leaſt wanting in God: he hath an eie euery where: whereſoeuer thou art, there God beholdeth thee, as Dauid ſaith, *God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God.* (Pſal.53.2.) Therefore except thou be brutiſh & paſt ſhame, take heed of ſinne. If C men had but a ſparke of grace, the conſideration of this would make them loath the practiſe of any euill worke Eliah ſaith to Ahab. *As the Lord God of Iſrael liueth before whome I ſtand, there ſhall be neither dewe nor raine theſe three yeares.* (1.King.17.1.) Where the Prophet confirmeth his ſpeach with an oath, ſaying, *As the Lord of hoſts liueth it ſhal be ſo.* And leſt Ahab ſhould thinke he made no conſcience what he ſaid, he addeth this clauſe, that he ſtood in the preſence of God. As if he ſhould ſay: howſoeuer thou thinkeſt of me, yet as it ſtands me in hand, ſo doe I make conſcience of my word: for I ſtand in the preſence of God, and therefore know it, as the Lord liueth there ſhal be no raigne nor dew theſe three *yeares*. So Cornelius hauing D an eie to Gods prouidence, doth mooue himſelfe, and all his houſhold to a ſolemne hearing of the word of God deliuered by the mouth of Peter, ſaying, that *they were all preſent before God, to heare all things commanded of him.* (Act.10.33.) As theſe men had regard to Gods prouidence, ſo we likewiſe muſt behaue our ſelues reuerently, making conſcience of our behauiour both in words and workes: becauſe whereſoeuer we be, we are in the preſence of God.

2 Secondly, if there be a prouidence of God ouer euery thing, then we muſt learne contentation of minde in euery eſtate; yea, in aduerſitie vnder the croſſe when all goes againſt vs we muſt be cōtent, because Gods prouidence hath ſo appointed. So Dauid in the greateſt of his griefes was dumbe and ſpake nothing; his reaſon was, becauſe *thou Lord didſt it.* (Pſal.39.9.)

A

And when Shemei curſed Dauid, Abiſha would haue had the king to haue giuen him leaue to haue ſlaine him: but Dauid would not ſuffer it, but ſaid. *Hee curſeth euen becauſe the Lord hath bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?* In whoſe example we may ſee a patterne of quietnes of minde. When a croſſe commeth, it is a hard thing to be patient; but we muſt draw our ſelues thereunto by conſideration of Gods eſpeciall prouidence. 2. Sam. 16. 10.

Thirdly, when outward meanes of preſeruation in this life doe abound, as health, honour, riches, peace, and pleaſure, then we muſt remember to bee thankful; becauſe theſe things alwaies come by the prouidence of God. Thus Iob was thankfull both in proſperity and aduerſitie: *The Lord* ſaith he, *gaue, and the Lord taketh away, bleſſed be the name of the Lord.* Iob. 1. 21. Indeed to be patient in euery eſtate and thankefull to God, is a very hard matter: yet will it be more eaſie, if we learne in all things that befall vs in this life neuer to ſeuer the conſideration of the things that come to paſſe from Gods prouidence. For as the body and ſoule of man (though wee ſee onely the body) are alwaies togither, as long as a man liueth: ſo is Gods prouidence ioyned with the thing done: wherefore as wee looke on the thing done, ſo we muſt alſo in it, labour to ſee and acknowledge the good pleaſure and appointment of God. As for example: a mans houſe is ſet on fire, & all his goods conſumed; this very ſight would make him at his wits end: but now as he beholds this euent with one eye, ſo with the other eye he muſt at that very inſtant looke vpon Gods bleſſed prouidence. When a man beholds and feeles the loſſe of his friends, he can not but grieue thereat, vnleſſe hee bee more ſenſles then ſtocke or ſtone: yet that he may not be ouerwhelmed with griefe, he muſt euer with one eie looke at the pleaſure of God herein. This will bee an eſpeciall meanes to ſtay the rage of any headſtrong affection in all our afflictions. In the world the manner of men is, if health, wealth, and eaſe abound, to thinke all is well: but if croſſes come, as loſſe of friends, and loſſe of goods, then men crie out, as beeing ſtraught of their wits: the reaſon is, becauſe they looke onely at the outward meanes, and tie Gods prouidence to them; not beeing able to ſee any goodneſſe or prouidence of God out of ordinarie meanes. Againe, when a man is ſtored with riches, honour, wealth and proſperity, he muſt not barely looke on them, but behold withall Gods goodneſſe, and bleſſing in them: for if that be wanting, all the riches in the world are nothing. Likewiſe in receiuing thy meate and drinke, thou muſt looke further into the bleſſing of God vpon it: which if it be away, thy meate and thy drinke can no more nouriſh thee then the ſtone in the wall. And the ſame muſt we doe in euery buſines of our callings; which if men could learne to practiſe, they would not ſo much truſt to the meanes, as honour, wealth, fauour, &c. but rather to God himſelfe. The Lord by the Prophet Habakuk reprooues the Chaldeans for offering *ſacrifices vnto their nets*; Hab. 1. 16. which ſinne they committed becauſe they looked only vpō outward things: and like moles had no power to ſee further into them, and to behold the worke of God in all their proceedings. And this is the very cauſe why we are vnthankefull for Gods benefits: for though we behold the bare creatures, yet are wee ſo poreblind, that wee can not diſcerne any bleſſing and prouidence of God in them. Therefore let vs learne to looke vpon both ioyntly togither, & ſo ſhall we be thankfull vnto God in proſperity, and patient in aduerſity with Iob and Dauid.

B

This leſſon Paul learned; *I can be abaſed* (ſaith he) *and I can abound euery where, in all things I am inſtructed, both to be full and to be hungrie: and to abound, and to be in want.* Phil. 4. 12. 13

4 Fourthly, ſeeing Gods prouidence diſpoſeth all things, we are taught to gather obſeruations of the ſame, in things both paſt and preſent, that we may learne thereby to be armed againſt the time to come. Thus Dauid when he was to encounter with Goliah, gathered hope and confidence to himſelfe for the time to come, by the obſeruation of Gods prouidence in the time paſt: for, ſaith he, *when I kept my Fathers ſheepe, I ſlue a Lyon and a Beare that deuoured the flocke: now the Lord that deliuered me out of the paw of the Lyon, and out of the paw of the Beare, he will deliuer me out of the hand of this Philiſtim.* 1. Sam. 17. 37.

C

5 Fiftly, becauſe Gods prouidence diſpoſeth all things, when wee make lawfull promiſes to doe any thing, we muſt put in, or at the leaſt conceiue this condition [*if the Lord will*] for S. Iames ſaith, that we ought to ſay, *If the Lord will, and if wee liue, we will doe this or that.* Iam. 4. 15. This alſo was Dauids practiſe: for to all the congregation of Iſrael he ſaide, *If it ſeeme good to you, and if it proceede from the Lord our God, wee will ſend to and fro, &c.* 1. Chro. 13. 2.

D

6 Sixtly, ſeeing Gods prouidence is manifeſt in ordinarie meanes, it behooueth euery man in his calling to vſe them carefully: and when ordinarie meanes be at hand, we muſt not look for any helpe without them, though the Lord be able to doe what he will without meanes. Ioab when many Aramites came againſt him, he heartned his ſouldiers though they were but few in number, bidding thē *be ſtrong & valiant for their people, and for the cities of their God, and then let the Lord doe that which is good in his eies.* 2. Sam. 10. 12. And our *Sauiour Chriſt* auoucheth it to be flatte tempting of God for him to leape down frō the *pinacle of the Temple to the ground*, Math. 4. 6. whereas there was an ordinary way at hand to deſcend by ſtaires. Hence it appeares, that ſuch perſons, as will vſe no meanes whereby they may come to repent and beleeue, doe indeede no more repent and beleeue, then they can be able to liue, which neither eate nor drinke.

Conſolations.

A And thus much of the duties. Now follow the Conſolations. Firſt, this very point of Gods ſpeciall prouidence, is a great comfort to Gods Church: for the Lord moderateth the rage of the diuell & wicked men, that they ſhall not hurt the people of God? Dauid ſaith, *The Lord is at my right hand, therefore I ſhall not ſlide.* And, When Ioſephs brethren were afraide becauſe they had ſold him into Egypt, hee comforteth them, ſaying, *that it was GOD that ſent him before them for their preſeruation.* So King Dauid when his ſouldiers were purpoſed to ſtone him to death, hee was in great ſorrow; but it is ſaid, *he comforted himſelfe in the Lord his God.* Where we may ſee, that a man which hath grace to beleeue in God, and relie on his prouidence in all his afflictions and extremities, ſhall haue wonderful peace and conſolation.

Pſal.16.8. Gen.45.7. 1.Sam.38.6

Before we can proceede to the articles which follow, it is requiſite that we ſhould intreat of one of the greateſt workes of Gods prouidence that can be, becauſe the opening of it giueth light to all that inſueth. And this worke, is a *Preparation* of ſuch meanes whereby God will manifeſt his iuſtice and mercie. It hath two parts, the *iuſt permiſſion of the fall of man*, and the *giuing of the Couenant of grace.* For ſo Paul teacheth when he ſaith, *That God ſhutte vp all vnder vnbeleefe, that he might haue mercie vpon all.* And againe, *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Chriſt Ieſus ſhould bee giuen to them that beleeue.*

Rom.11.32. Gal.3.22.

Touching the firſt, that we might rightly conceiue of *mans fall*, wee are to ſearch out the nature and parts of ſinne. *Sinne* is any thing whatſoeuer is againſt the will & word of God: as S. Iohn ſaith, *Sinne is the tranſgreſſion of the law.* And this definitiō Paul confirmeth when he ſaith, that *by the Law comes the knowledge of ſinne:* and, *Where no Law is, there is no tranſgreſſion:* and, *Sinne is not imputed, where there is no law.*

Sinne. 1.Ioh.3.4. Rom.3.10. & 4.15. and 5.13.

In ſinne we muſt conſider three things: the *fault*, the *guilt*, the *puniſhment*. The *fault*, is the anomie or the inobedience it ſelfe, and it comprehends not onely huge and notorious offences, idolatrie, blaſphemie, theft, treaſon, adulterie, and all other crimes that the world cries ſhame on: but euery diſordered thought, affection, inclination: yea, euery defect of that which the law requireth.

The *guilt* of ſinne, is whereby a man is guiltie before God, that is, bound and made ſubiect to puniſhment. And here two queſtions muſt be ſkanned: where man is bound? and by what? For the firſt, Man is bound in conſcience. And hereupon the conſcience of euery ſinner ſits within his heart as a little iudge to tell him that he is bound before God to puniſhment. For the ſecond, it is the order of diuine iuſtice ſet downe by God which binds the conſcience of the ſinner before God: for he is Creator and Lord, and man is a creature, and therefore muſt either obey his will and commandement, or ſuffer puniſhment. Now then by vertue of Gods law, conſcience binds ouer the creature to beare a puniſhment for his offence done againſt God: yea it tels him, that he is in danger to be iudged and condemned for it. And therefore the conſcience is as it were the Lords Sergeant to informe the ſinner of the bond and obligation whereby he alwaies ſtands bound before God.

The third thing which followeth ſinne, is *puniſhment*, and that is death. So Paul ſaith, *The ſtipend of ſinne is death:* where, by death we muſt vnderſtand a double death, both of body and ſoule. The death of the body, is a ſeparation of the body from the ſoule. The ſecond death, is a ſeparation of the whole man, but eſpecially B of the ſoule from the glorious preſence of God. I ſay not ſimply from the preſence of God, for God is euery where: but onely from the ioyfull preſence of Gods glory. Now theſe two deaths are the ſtipends or allowance of ſinne: and the leaſt ſinne which a man committeth, doth deſerue theſe two puniſhments. For in euery ſinne the infinite iuſtice of God is violated: for which cauſe there muſt needes be inflicted an infinite puniſhment, that there may bee a proportion betweene the puniſhment and the offence. And therefore that diſtinction of ſinne which Papiſts make, namely, that ſome are in themſelues venial, & ſome mortall, is falſe, and hereby confuted: otherwiſe in reſpect of the diuers eſtate and condition of men, ſinnes are either veniall or mortall. C Veniall they are to the elect, whoſe ſinnes are pardonable in Chriſt: but to the reprobate all ſinnes are mortall.

Rom.6.23.

Neuertheleſſe we hold not all ſinnes equal, but that they are greater or leſſe according to the diuerſitie of obiects and other circumſtances.

Thus much of ſinne in generall: now we come to the parts of it. The firſt ſinne of all that euer was in man, is the ſinne of Adam, which was his diſobedience in eating the forbidden fruit: In handling whereof ſundrie points are to be opened, but let vs begin with the cauſes thereof.

Rom.5.5.

The outward efficient cauſe was the diuell. D And though he be not named by Moſes in the hiſtorie of the fal, yet that is not to trouble vs, for wee muſt not conceiue otherwiſe of the ſerpent, then of the inſtrument and mouth of the diuell. For it is not likely, that it being a bruit creature ſhould be able to reaſon and determine of good and euil, of truth & falſhood. Now in the temptation the diuell ſhewes his malice and his fraud. His malice, in that wheras hee can not ouerturne God himſelfe, yet hee labours to diſturbe the order which hee hath ſet downe in the creation, and eſpecially the image of God in the moſt excellent creatures on earth, that they may bee in the ſame miſerable condition with himſelfe. His fraud, Firſt, in that hee beginnes his temptation with the woman being the weaker perſon, and not with the man, which courſe he ſtill continues:

as may appeare by this, that *(a)* more women are intangled with witchcraft and ſorcerie then men. Secondly, he ſhewes his fraud, in that he proceedes very ſlily and intangles Eue by certaine ſteppes and degrees. For firſt, by mouing a queſtion, he drawes her to liſten vnto him, and to reaſon with him of Gods commandement. Secondly, hee brings her to looke vpon the tree, and wiſhly to view the beauty of the fruite. Thirdly, hee makes her to doubt of the abſolute truth of Gods word and promiſe, and to beleeue his contrarie lies. Fourthly, hauing blinded her minde with his falſe perſwaſion, ſhee deſires and luſts after the forbidden fruite, and thereupon takes it, eates it, and giues it to her husband.

a Exod. 22. 18. a witch named in the feminine gender Mechiſhepha.

The inward cauſe, was the will of our firſt parents, euen in the teſtimonie of their owne conſciences, as Salomon ſaith, *This haue I found that God made man righteous, but they haue found many inuentions*. But it may be obiected, that if Adam were created good, he could not be the cauſe of his owne fall, becauſe a good tree cannot bring forth euill fruite. *Anſ.* Freedome of will is foure-fold: I. Freedome to euill alone, this is onely in wicked men and angels, and is indeed a bondage: the ſecond, is freedome to good alone, and that is in God & the good Angels by Gods grace: the third, is freedome to good in part, ioyned with ſome want of liberty, by reaſon of ſinne: and this is in the regenerate in this life: the fourth, is freedome ether to good or euil indifferently. And this was in Adam before his fall, who though he had no inclination to ſin, but onely to that which was acceptable to God: yet was he not bound by any neceſſity, but had his libertie freely to chuſe or refuſe either good or euill. And this is euident by the very tenour of Gods commaundement, in which he forbids Adam to eate the forbidden fruite: and thereby ſhewing that he being created righteous, & not prone to ſinne, had power to keepe or not to keepe the commaundement: though ſince the fall, both hee and we after him cannot but ſinne. Wherefore Adam being allured by Satan, of his owne free accord changed himſelfe and fell from God. Now then as the good tree changed from good to euill, brings forth euill fruite: ſo Adam by his owne inward and free motion changing from good to euill, brings forth euill.

Eccl. 7. 31.

As for God, he is not to be reputed as an author or cauſe any way of this ſinne, for he created Adam & Eue righteous, endued them with righteous wils: and he told them what he would exact at their hands, & what they could performe: yea he added threatenings, that with the feare of danger he might terrifie them from ſinne. Some may ſay, whereas God foreſaw that Adam would abuſe the libertie of his will, why would he not preuent it? *Anſw.* There is a double grace, *(b)* the one to be able to will and doe that which is good, the other to be able to perſeuere in willing and doing the ſame. Now God gaue the firſt to Adam, and not the ſecond: and he is not to be blamed of vs, though he confirmed him not with new grace, for hee is debter to no man to giue him ſo much as the leaſt grace, whereas he had alreadie giuen a plentifull meaſure thereof to him. And God did hold backe to conferre any further grace vpon iuſt cauſe. I. It was his pleaſure, that this fact ſhould be an occaſion or way to exerciſe his mercie in the ſauing of the elect, and his iuſtice in the deſerued condemnation of impenitent ſinners. And vnleſſe Adam had fallen from himſelfe and others, there ſhould haue beene found no miſerie in men, on whom God might take pitie in his Sonne, nor wickedneſſe which he might condemne; and therefore neither manifeſtation of iuſtice, nor mercie. II. It was the will of God in part to forſake Adam, to make manifeſt the weakenes that is in the moſt excellent creatures, without the ſpeciall and continuall aſſiſtance of God. III. There is a double libertie of will, one is to will good or euill; this belongs to the creature in this world, & therefore *Adam* receiued it. The other, is to will good alone. This he wanted, becauſe it is reſerued to the life to come: and though wee knew no cauſe of this dealing of God, yet is it one ſteppe to the feare of God for vs to hold that good and righteous which he appointeth or willeth: and not to ſquare the workes & iudgements of God by our crooked reaſon. And yet to come to reaſon it ſelfe. Who can here complaine of God? can the diuell? but God did not cauſe him to tempt or deceiue our firſt parents. Can Adam and Eue? but they fell freely without any motion or inſtigation from God, and their owne conſcience accuſed them for it. Can the poſterity of Adam? but the Elect receiue more in Chriſt then they loſt in Adam: and the reprobate, ouerwhelmed with the burden of their owne ſinnes, and thereupon receiuing nothing but due and deſerued damnation cannot find fault. But ſome may further reply and ſay, he that foreſeeth an euil and doth not preuent it, is a cauſe of it: but God did foreſee the fall of man, and did not preuent it. *Anſw.* The rule is generally true in man, that the foreſeer of an euill not preuenting it, is in ſome ſort a doer of it: for it is the ſentence of the law of God, to which man is bound from the firſt Creation. But God is aboue all his lawes, and not bound to them: he is an abſolute Lord and Law-giuer; and therefore his actions are not within the compaſſe of morall lawes, as mens are. Whereupon it followes, that though he did foreſee mans defection, yet is he free from all blame in not preuenting it. For with him there bee good cauſes of permitting euill.

b Dedit Adamo poſſe perſeuerare ſi vellet, non & poſſe & velle.

How God willed Adams fall.

And though God be no cauſe of mans fall, yet muſt we not imagine that it came to paſſe by chance or fortune, whereas the leaſt things that are, come to paſſe with Gods prouidence. Neither was it by any bare permiſſion without his decree and will: for that is to make an idle prouidence: neither did it happen againſt the will of God; he vtterly nilling it: for then it could not haue bin, vnles we denie God to be omnipotent. Aug. Ench. ad Laur. cap. 99. It remaines therefore that this fall did ſo proceede of the voluntarie motion of Adam, as that God did in part ordaine and will the permitting of it, not as it was a ſinne againſt his commaundement, but as it was further in the counſell of God a way to execute his iuſtice and mercie. Obiect. 1. Againſt this which I ſay, diuers things are obiected. Firſt, that if Adam did that which God in any reſpect willed, then he did not ſinne at all. *Anſw.* He that willeth, and doth that which God willeth, for all that ſinneth; vnles hee will it in the ſame manner with God, and for the ſame end. Now in the permitting of this fact, God intended the manifeſting of his glorie: but our firſt parents intending no ſuch thing, ſought not onely to be like, but alſo to be equall with God. 2 Secondly, it is alleadged, that Adam could not but fall neceſſarily, if God did decree it. *Anſw.* Adams fall that came not to paſſe without Gods decree, and therefore in that reſpect was neceſſarie; was neuertheleſſe in reſpect of Adams free-will contingent and not neceſſarie: Gods decree not taking away the freedome of wil, but only ordering it. 3 Laſtly, it is alleadged, that Gods will is the cauſe of Adams will, and Adams will the cauſe of his fall, and that therfore Gods will ſhall be the cauſe of the fall. *Anſw.* It muſt needes be granted, that Gods will is a moouing cauſe of the wils of euil men; yet marke how: not as they are *euill wils* ſimply, but as they are *wils*: and therefore when God inclines the euill will of his creature to his good purpoſe, he is nothing at all intangled with defect or euill of his will.

Time of Adams fall. Touching the *time* of the fall, the receiued opinion in former ages hath bin, that our firſt parents fell the ſame day in which they were created, and therefore *Auguſtine* writes that they ſtood but ſixe houres. And though we cannot determine of the certaine time, yet in all likelihood was it very ſhort. For Moſes preſently after that he had ſet downe the creation of man, without the interpoſition of any thing elſe, comes immediatly to the fall. And conſidering the nature of the diuell is without ceaſing to ſhew his malice, no doubt he tooke the firſt occaſion that poſſibly might be had to bring man to the ſame damnation with himſelfe. Ioh. 8. 44. And our Sauiour Chriſt ſaith, that the diuell was a man-ſlayer from the beginning, namely, from the beginning not of the creation of the world, or of time, but of man. Gen. 3. 2. And Eue ſaith, *We ſhall eate of the fruit of the trees of the garden*, it may be, inſinuating that as yet ſhe had not eaten when the diuell tempted her.

Touching the *greatneſſe* of mans fall, ſome haue made a ſmall matter of it, becauſe it was the eating of an apple or ſome ſuch fruit. But we muſt not meaſure the greatneſſe or ſmalneſſe of a ſinne by the obiect or matter where- A about it is occupied, but by the commaundement of God, and by the diſobedience or offence of his infinite Maieſtie. And that this fact of Adam and Eue was no ſmall fault, but a notorious crime and apoſtaſie, in which they withdraw themſelues from vnder the power of God, nay reiect and denie him, will euidently appeare, if we take a view of all the particular ſinnes that be contained in it. Particular ſins in Adams fall. The firſt, is *vnbeleefe*, in that they doubted and diſtruſted 1 of the truth of Gods word which he ſpake to them. The ſecond, is *contempt of God*, 2 in that they beleeued the lies of the diuel rather then him. For when God ſaith, *In the day that ye ſhall eate thereof ye ſhall die the death*, it is as nothing B with Eue: but when the diuell comes & ſaith, Gen. 3. 4. *Ye ſhall not dye at all*, that ſhe takes hold on. The third, is *pride* and ambition. 3 For they did eate the forbidden fruit, that they might be *as gods*, Gen. 3. 5. namely, as the Father, the Sonne, the holy Ghoſt. The fourth, is *vnthankefulnes*. 4 God had made them excellent creatures in his owne image, that is nothing with them to be like vnto him, vnleſſe they may be equall with him. 5 The fift, is *curioſitie*, whereby they affected greater wiſedome then God had giuen them in creation, & a greater meaſure of knowledge then God had reuealed to them. The ſixth, 6 is *reprochfull blaſphemie*, in that they ſubſcribe to the ſaying of the diuel, in which he charged 7 God with lying and enuie. The ſeauenth, is C *murder*: for by this means they bereaue themſelues and their poſterity of the fellowſhip & graces of Gods ſpirit, & bring vpon their own heads the eternall wrath of God. The eight, is 8 *diſcontentation*, in that they ſought for an higher condition then that was, in which GOD had placed them. In a word, in this one ſingle fact is compriſed the breach of the whole law of God. And we ſhould often thinke vpon this, that we may learne to wonder at the iuſt iudgements of God in puniſhing this fall, and his vnſpeakable goodneſſe in receiuing men to mercie after the ſame.

And here we muſt not omit to remember the largeneſſe of Aams fall. Sinnes are either perſonall or generall. Perſonall are ſuch as D are peculiar to one or ſome few perſons, and make them alone guilty. Generall, that be common to all men: and ſuch is Adams fall. It is a ſinne not onely of the perſon of one man, but of the whole nature of man. And Adam muſt be conſidered not as a priuate man, but as a roote or head bearing in it all mankinde; or as a publike perſon repreſenting all his poſterity, and therefore when he ſinned, all his poſterity ſinned with him; as in a Parliament whatſoeuer is done by the Burgeſſe of the ſhiere, is done by euery perſon in the ſhiere. As Paul ſaith, *By one man ſinne entred into the world, and ſo death went ouer all for as much* Rom. 5. 12. *as all haue ſinned*. And here lyes the difference betweene Adams fall and the ſinnes of men, as Cains murder, which makes not the poſterity of Cain guilty, becauſe he was neuer appointed by God to be the roote of his poſterity, as Adam was: and therefore his ſinne is perſonall, whereas Adams is not. Yet this which I ſay, muſt not bee vnderſtood of all the ſinnes of Adam, but onely of the firſt.

Originall ſinne.

From the fall of Adam ſpringeth *originall ſinne,* ſo commonly called not only as a fruite thereof, but alſo as a iuſt puniſhment of it. And after the foreſaid fall, it is in Adam and his poſterity, as the mother and roote of all other ſinne: yet with this diſtinction, that actuall ſin was firſt in Adam, and then came originall; but in vs firſt is originall ſinne, and then after followes actuall.

Heb.12.1.
Rom.7.13.

Pſal.51.5.

Originall ſinne is tearmed diuerſly in ſcriptures, as the *fleſh,* the *old man,* becauſe it is in vs before grace: *concupiſcence,* ſinne that is readie to compaſſe vs about, the *ſinning* ſinne: and it is tearmed *originall,* becauſe it hath bin in mans nature euer ſince the fall, and becauſe it is in euery man at the very inſtant of his conception and birth, as Dauid plainly ſaith, *Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me:* not meaning properly his parents ſinne (for he was borne in lawfull marriage) but his owne hereditarie ſinne, whereof he was guiltie in his mothers wombe.

But let vs a little ſearch the nature of it. Conſidering it hath place in man, it muſt be either the ſubſtance of body or ſoule, or the faculties of the ſubſtance, or the corruption of the faculties. Now it can not be the ſubſtance of man corrupted: for then our Sauiour Chriſt in taking our nature vpon him, ſhould alſo take vpon him our ſinnes, and by that meanes ſhould as well haue neede of a redeemer as other men: & againe the ſoules of men ſhould not be immortall. Neither is it any one or all the faculties of man. For euery one of them, as namely, the vnderſtanding, will, affections, an all other powers of body or ſoule were in man from the firſt creation; whereas ſinne was not before the fall. Wherefore it remaines, that *originall ſinne* is nothing els, but a diſorder or euill diſpoſition in all the faculties and inclinations of man, whereby they are all carried inordinately againſt the law of God.

Pſal.119.37.
1.Ioh.2.16.
Gen.6.5. and 8.21.
2.Cor.3.5.

The ſubiect or place of this ſinne, is not any part of man, but the whole body & ſoule. For firſt of all, the naturall appetite to meate and drinke, and the power of nouriſhing is greatly corrupted, as appeares by diſeaſes, aches, ſurfets, but ſpecially by the abuſe of meate and drinke. Secondly, the outward ſenſes are as corrupt, and that made Dauid to pray, that God *would turne his eies from beholding of vanity:* and Saint Iohn to ſay, *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eie, and the pride of life.* Thirdly, touching the vnderſtanding, the ſpirit of God ſaith, that the *frame of the heart of man is onely euill continually:* ſo as we are *not able of our ſelues to thinke a good thought.* And therefore withall, the will of man and his affections are anſwerably corrupt; and hereupon the doctrine of Chriſt is, that wee muſt renounce our own wils. Laſtly, all mans ſtrength to good things is nothing out of Chriſt.

Propagation of originall ſinne.

The propagation of this ſinne, is the deriuing of it from Adam to all his poſterity, whereby it runneth as a leproſie ouer all mankinde. But in what manner this propagation is made, it is hard to define. The common opinion of diuines is, that it may be done two waies. The firſt is this. God when he created Adam in the beginning, ſet downe this appointment and order touching the eſtate of man, that whatſoeuer Adam receiued of God, hee ſhould receiue it not onely for himſelfe, but for his poſterity, and whatſoeuer grace of God he loſt, he ſhould looſe not onely to himſelfe, but to all his poſterity: And hereupon Adam when he ſinned, hee depriued firſt of all himſelfe, and then ſecondly all his poſteritie of the Image of God; becauſe al mankind was in his loynes when he ſinned. Now then vpon the former appointment, when the ſoules of men are created and placed in the body, God forſakes them, not in reſpect of the ſubſtance of the ſoule or the faculties, but onely in reſpect of his owne image, wherof the ſoules are depriued; after which followes the defect or want of righteouſneſſe, which is originall ſinne. And God in depriuing man of that which Adam loſt, is not therefore to be thought to be the author or maintainer of ſinne, but a iudge. For this depriuation of the image of God, ſo farre forth as it is inflicted by him vpon mankind, it muſt be conceiued as a deſerued puniſhment for the ſinne of Adam and all men in him, which puniſhment they pulled vpon themſelues. The ſecond way is, that the corruption of nature is deriued from the parents in generation by the body; for as a ſweete oyle powred into a ſuſty veſſell, looſeth his purenes, and is infected by the veſſell: ſo the ſoule created good, and put into the corrupt bodie, receiues contagiõ thence. And this coniunction of the pure ſoule with the corrupt body, is not againſt the goodnes of God, becauſe it is a iuſt puniſhment of the ſinne of all men in Adam. It may be this which hath beene ſaid will not ſatisfie the mindes of all: yet if any will be curious to ſearch further into this point, let them know, that there is an other mater which more concernes them to looke vnto. When a mans houſe is on fire, there is no time then to inquire how, and which way, and whence the fire came, but our duty is with al ſpeed and expedition to vſe all good meanes to ſtay it. And ſo conſidering that our whole natures are really infected & poiſoned with the loathſome contagion of originall ſinne, which is a weight ſufficient to preſſe down the ſoule to the gulfe of hell, it ſtands vs in hand a thouſand fold more to vſe the meanes whereby it may be taken away, then to diſpute how it came.

Rom.5.12.

Some may alleage againſt the propagation of ſinne, that holy parents beget holy children, which are void of originall ſinne: becauſe it ſtands not with reaſon, that parents ſhould conuey that to their childrẽ which they themſelues want, namely, the *guilt* & the *puniſhment* and the *fault* of ſinne in part. *Anſ.* I. Men are not in this life perfectly holy. For ſanctification is but in part, & therefore they can not poſſibly beget children pure from al ſin. Secondly, parents beget children as they *are men*, and not as they are *holy men*; and by generation they deriue vnto their children nature with the corruption thereof, and not grace, which is aboue nature. Take any corne, yea the fineſt wheat that euer was, winow it as cleane as poſſibly may bee: afterward ſowe it, weede it alſo when it is ſowen, reape it in due time, and carrie it to the barne; when it is threſht, you ſhall finde as much chaffe in it as euer was before: and why? becauſe God hath ſet this order in the creation, that it ſhall ſpring and grow, ſo oft as it is ſowed, with the ſtalke, eare, blade, & all: ſo likewiſe though the parents be neuer ſo holy, the children as they come of them are conceiued and borne wholly corrupt, becauſe God tooke this order in the creation, that whatſoeuer euill Adam procured, hee ſhould bring it not only on himſelfe, but vpon all his poſteritie: by vertue of which decree, the propagation of ſinne is continued without any interruption, though parents themſelues bee borne anew by the ſpirit of God.

Greatneſſe of it.

And here wee muſt not omit to ſpeake of the quantitie or greatnes of originall ſinne, for the opening whereof wee muſt conſider three points. 1 The firſt, that originall ſinne is not diuerſe, but one and the ſame in kinde in euery man, as the generall and common nature of man is one and the ſame in all men. 2 The ſecond, that this ſinne is not in ſome men more, in ſome men leſſe, but in euery man equally, as all men doe equally from Adam participate the nature of man, & are equally the children of wrath. Some, it may be will ſay, that this can not be true, becauſe ſome men are of better nature then others are: ſome of diſpoſition cruell and ſeuere, ſome againe gentle and milde: ſome very licentious and diſordered, ſome very ciuill. *Anſw.* The differences that bee in men wanting the feare of God, ariſe not of this that they haue more or leſſe original corruption, but of the reſtraint and limitation of mans corruption. For in ſome God bridleth ſin more then in others, and in them is found ciuilitie: and againe in ſome leſſe, and in ſuch the rebellion of nature breakes forth vnto all miſdemeanour. And indeede, if God ſhould not keepe the vntoward diſpoſition of men within compaſſe, otherwhiles more, otherwhiles leſſe, as it ſhal ſeeme good vnto his maieſty: impiety, cruelty, iniuſtice, and all manner of ſinnes would breake out into ſuch a meaſure that there ſhould bee no quiet liuing for men in the world, and no place for Gods Church. And thus it is manifeſt, that although all men be not equall in the practiſe of wickednes, yet that is no hinderance but they may be equall in the corruption of nature it ſelfe. 3 The third point is, that originall ſin is ſo huge and large euery way, that it may truely bee tearmed the roote or ſeede, not of ſome few ſinnes, but of al ſinnes whatſoeuer, euen of the very ſin againſt the holy Ghoſt. We muſt not imagine it to be an inclination or proneneſſe to one or two faults, but a proneneſſe to all and euery ſinne that is practiſed in the world; and that in all perſons young and olde, high and low, male & female. It is a moſt horrible villany for a man to kill his father or mother, or his childe: yet ſome there be that do ſo: at the hearing whereof we vſe to wonder, and to teſtifie our diſlike by ſaying, that the doers thereof were wicked and diuelliſh perſons, and it is truely ſaid. Neuertheleſſe we muſt vnderſtand, that although we abſtaine from ſuch heinous practiſes, yet the very roote of ſuch ſinnes, that is, a diſpoſition vnto them, is found in vs alſo. Iulian the Apoſtata both liuing and dying blaſphemed Chriſt. Herod, & Pontius Pilate, and the wicked Iewes crucified him, and Iudas betrayed him. Men vſe to ſay that if Chriſt were now aliue, they would not doe ſo for all the world. But let vs better conſider of the matter. The ſame naturall corruption of heart that was in them, is alſo in vs, we being the children of Adam as well as they: and by force of this corruption, if Chriſt were now liuing on earth, thou wouldeſt if like occaſion were offered, either doe as Iudas did in betraying him, or as Pilate did, deliuer him to bee crucified, or as the ſouldiers, thruſt him through with their ſpeares, or as Iulian, pierce him with all manner of blaſphemies, if God withheld his graces from thee, and leaue thee to thy ſelfe. In a word, let men conceiue in minde the moſt notorious treſpaſſe that can be, though they doe it not, nor intend to doe it, and neuer do it: yet the matter, beginning, and ſeed thereof is in themſelues. This made Ieremy ſay. *The heart of man is deceitfull and wicked aboue all things, who can know it?* It is like a huge ſea, the banks whereof cannot be ſeene, nor the bottome ſearched. In common experiẽce we ſee it come to paſſe, that men, Proteſtants to day, to morrow Papiſts, of Chriſtians, hereticks; now friends, but preſẽtly after foes; this day honeſt & ciuil mẽ, the next day cruel murderers. Now what is the cauſe of this difference? ſurely the hidden corruption of the heart, that wil thruſt a man forward to any ſin when occaſion is offered. This point muſt be remẽbred & oftẽ thought vpõ.

Ier.17.9.

Actuall ſinne.

From *Originall ſinne* ſpringeth *actuall*, which is nothing elſe but the fruite of the corrupt heart, either in thought, word, or deede.

Vſe of Mansfall. 1

Thus much touching mans fall into ſinne by Gods iuſt permiſſion. Now followes the good vſe which we muſt make thereof. Firſt, by this we learne to acknowledge and bewaile our owne frailty. For Adam in his innocencie beeing created perfectly righteous, when hee was once tempted by the diuel fell away from God: what ſhall wee doe then in like caſe which are by nature ſolde vnder ſinne, and in our ſelues a thouſand times weaker then Adam was? Many men there bee that mingle themſelues with al companies, tell them of the danger thereof, they will preſently reply, that they haue ſuch a ſtrong faith that no badde company can hurt them. But alas: ſilly people, Satan bewitcheth them, & makes them to beleeue falſhood to bee truth: they know not their miſerable eſtate. *If Adam,* ſaith Bernard, *had a downfall in Paradiſe, what ſhall wee doe that are caſt forth to the dunghill?* Let vs therefore often come to a ſerious conſideration of our own weakeneſſe, and follow withall the practiſe of Dauid, who being priuie to himſelfe touching his owne corruption, prayeth to God in this Pſal. 86. 11. manner, *Knit my heart to thee, O Lord, that I may feare thy name,* Pſal. 86. 11. 2 Secondly, we learne hereby abſolutely to ſubmit our ſelues to the authority of God, and ſimply to reſolue our ſelues, that whatſoeuer hee commaundeth is right and iuſt, though the reaſon of it bee not knowne to vs. For Eue condeſcended to liſten to the ſpeech of the Serpent, and without any calling ſhee reaſoned with it of a moſt waighty matter, and that in the abſence of Adam her head and husband, namely, of the truth and glory of God: and hereby was brought to doubt of Gods word, & ſo ouerturned. 3 Thirdly, if all men by Adams fall be ſhutte vp vnder damnation, there is no cauſe why any of vs ſhould ſtand vpon his birth, riches, wiſedome, learning, or any other ſuch gifts of God: there is nothing in vs that is more able to couer our vileneſſe and nakedneſſe, then fig-tree leaues were able to couer the offence of Adam from Gods eyes. Wee are vnder the wrath of God by nature, and cannot attaine to euerlaſting life of our ſelues. Wherefore it doth ſtand euery one of vs in hand to abaſe our ſelues vnder the mighty hand of God, in that wee are become by our ſinnes the very baſeſt of all the creatures vpon earth, yea vtterly to deſpaire in reſpect of our ſelues; and with bleeding hearts to bewaile our owne caſes. There is no danger in this: it is the very way to grace: none can be a liuely member of Chriſt till his conſcience condemne him, and make him quite out of heart in reſpect of himſelfe. And the want of this is the cauſe why ſo few perceiue any ſweetneſſe or comfort in the Goſpell: and why it is ſo little loued and embraced now adaies. 4 Laſtly, if all mankinde be ſhut vp vnder vnbeliefe, the duty of euery man is, to labour in vſing all good meanes whereby wee may bee deliuered from this bondage, and to pray to God with Pſal. 51. 10. Dauid, *Create in me a cleane heart, O God, and renew a right ſpirit within me.* And crie out with Rom. 7. 24. Paul, *O wretched man that I am, who ſhall deliuer me from this body of death?* And we muſt neuer be at reſt, till we haue ſome aſſurance in conſcience, that in Chriſt wee haue freedome from this bondage, and can with the Coloſſians giue Col. 1. 13. thankes that we are deliuered from the power of darkneſſe, and tranſlated into the kingdome of Chriſt. This ſhould be the affection of euery A man, becauſe the ſpirituall thraldome vnder ſin is of all miſeries moſt loathſome and burdenſome. And in this reſpect the day of death ſhould bee vnto vs moſt welcome, becauſe it doth vnlooſe vs from this miſerable eſtate, in which wee doe almoſt nothing but diſpleaſe God. For this is the greateſt griefe that can be to ſuch as are indeed the children of God, by their ſinnes to offend their merciful father. As for thoſe which feele not the weight of their naturall guiltines and corruption, but lie ſlumbering in the ſecurity of their own hearts, they are therefore the more miſerable, in that being plunged in the gulfe of all miſerie, yet they feele no miſery.

Thus much of the permiſſion of the fall of B man. Now we come to the Couenant of grace: Couenant of Grace. Which is nothing elſe, but *a compact made betweene God & man touching reconciliation and life euerlaſting by Chriſt.* This couenant was firſt of all reuealed & deliuered to our firſt parents in the garden of Eden, immediatly after their fall by God himſelf, in theſe words, Gen. 3. 15. *The ſeede of the woman ſhall bruiſe the ſerpents head,* & afterward it was continued & renewed with a part of Adams poſteritie, as with Abraham, Iſaac, Iacob, Dauid, &c. but it was moſt fully reuealed and accompliſhed at the comming of Chriſt.

In the Couenant I will conſider two things; the parties reconciled, betweene whom the couenant is made; and the foundation thereof. The parties are God & man. God is the prin- C cipall, Parties couenanting and hee promiſeth rightiouſnes and life eternal in Chriſt: Man againe bindes himſelfe by Gods grace to beleeue and to reſt vpon the promiſe. Here it may be demaunded, why man is more in the couenant then Angels. *Anſw.* The will of God in this point is not reuealed, vnleſſe it be becauſe angels fell of themſelues, not mooued by any other: but man did fall by them. Again, it may be asked, whether al mankind were euer in the couenant or no? *Anſw.* Wee can not ſay that all and euery man hath bin and now is in the couenant, but onely that little part of mankinde, which in all ages hath bin the Church of God, and hath by faith embraced the couenant: as Paul plainely auoucheth, Galat. 3. 22. *The Scripture* (ſaith he) *hath concluded all vnder ſin: that the promiſe of the faith of Ieſus Chriſt ſhould be giuen* [not vnto al men] *but to them that beleeue. Without faith no man can* D *pleaſe God;* Heb. 11. 6. and therefore God makes no couenant of reconciliation without faith. Againe, ſince the beginning of the world there hath beene alwaies a diſtinction betweene man and man. This appeares in the very tenour of the words of the couenant made with our firſt parents, where God ſaith he will put *difference betweene the ſeede of the woman and the ſeede of the* Gen. 3. 15. *Serpent;* meaning by the ſeede of the woman, Chriſt with all the elect, whome the Father hath giuen vnto him, who ſhall bruiſe the Serpents head, & *tread Satan vnder their feet.* Rom. 16. 20. And by the ſeede of the Serpent hee meaneth wicked men that liue and die in their ſinnes, as S. Iohn ſaith, 1. Ioh. 3. 8. *He that committeth ſin is of the diuell*. And according to this diſtinction in times following was Abel receiued into the couenant, & Cain reiected: ſome were *the ſonnes of God* in the daies of Noe, ſome *the ſonnes of men*: Gen. 6. 2. In *Abrahams* family, *Iſmael* is caſt out, and the couenant eſtabliſhed in *Iſaac*: Gen. 17. 21. Rom. 9. 13. *Iacob is loued, Eſau is hated*. And this diſtinction in the families of Abraham, Iſaac, & Iacob, Paul approoueth, when he maketh ſome to be *the children of the fleſh*, and ſome other *the children of the promiſe*, Rom. 9. 8. And againe, the Iewes a people of God in the couenant, the Gentiles no people. For Paul makes it a priuiledge of the Iewes to haue the *adoption, and couenant; and the ſeruice of God, and the promiſes* belonging vnto them; Rom 9. 3, 4. whereas he ſaith of the Epheſians, Eph. 1. 12. that they were *aliens from the common wealth of Iſrael*, & were *ſtrangers from the couenants of promiſe, and had no hope, and were without Chriſt, and without God in the world*. And the ſame may be ſaid of the whole body of the Gentiles excepting here and there a man, who were conuerted and became Proſelytes. And this is manifeſt in that they wanted the word and the Sacraments, and teachers. And this ſaying of the Prophet Oſee, *I will call them my people, which were not my people: and her beloued, which was not beloued*, is alleadged by Paul to prooue the calling of the Gentiles. Rom. 9. 25.

Obiect. I. Some do alleadge to the contrarie, that when the couenant was made with our firſt parents, it was alſo in them made with all mankinde, not one man excepted: and that the diſtinction and difference betweene man and man, ariſeth of their vnbeliefe and contempt of the couenant afterward.

Anſ. Indeed in the eſtate of innocencie, Adam by creation receiued grace for himſelfe and his poſterity: and in his fal he tranſgreſſed not only for himſelfe, but for all his poſterity: but in receiuing the couenant of grace it cannot be prooued that he receiued it for himſelfe and for all mankinde: nay the diſtinction betweene the ſeede of the woman and the ſeede of the Serpent, mentioned in the very firſt giuing of the couenant, ſhewes the contrary; for if after the fall, all and euery part of mankinde were receiued into the couenant: then all men without reſtraint ſhould bee the ſeede of the woman, bruiſing the Serpents head, and the Serpent ſhould haue no ſeed at al. And againe, all men cannot be charged with vnbeliefe and contempt in reſpect of the Euangelicall couenant, but only ſuch perſons as haue knowne it, or at the leaſt heard of it. And therfore ſundry heads of the nations may be charged with vnbeliefe, as Cain, Cham, Iaphet, Ammon, Moab, Iſmael, Eſau, Madian, for they beeing neere to the fathers, heard the promiſes concerning Chriſt, offered ſacrifices, & obſerued externall rites of the Church, but afterward fell away from the ſincere worſhip of the true God to idolatry and all manner of wickedneſſe, and became enemies of God and his people. But wee A plainely deny, that there was or could bee the like vnbeliefe and contempt of Gods grace in their poſterity, which for the moſt part neuer ſo much as heard of any couenant, their anceſtours indeauouring alwaies to bury and extinguiſh the memory of that which they hated.

Obiect. II. It is obiected againe, that the Couenant was made with Abraham and with al mankind after him, *Becauſe* (ſaith the Lord) *thou haſt obeyed my voice, in thy ſeede ſhall all the nations of the earth be bleſſed*, Gen. 22. 18.

Anſ. Paul giues a double anſwer, firſt, that the place muſt bee vnderſtood of many nations: ſecondly, that it muſt bee vnderſtood not of all nations in all ages, but of all nations of the laſt age of the world. For ſaith he, Gal. 3. B 8. *The Scripture foreſeeing that God would iuſtifie the Gentiles through faith, preached before the Goſpell vnto Abraham, ſaying, in thee ſhall all the nations be bleſſed*. Well, to conclude this point, in the making of the couenant there muſt bee a mutuall conſent of the parties on both ſides, & beſide the promiſe on Gods part, there muſt bee alſo a reſtipulation on mans part; otherwiſe the couenant is not made. Now then, it muſt needes follow that all vnbeleeuers contemning grace offered in Chriſt, are out of the Couenant, as alſo ſuch as neuer heard of it; for where there is no knowledge, there is no conſent; and before the comming of Chriſt, the greateſt part of the world neuer knew the Meſſias, nor heard of the Couenant, as Paul C ſaith to the learned Athenians, Act. 17. 30. *The time of this ignorance God regarded not, but now he admoniſheth all men euery where to repent.*

The foundation of the Couenant. The foundation and ground worke of the Couenant is Chriſt Ieſus the Mediatour, in whome all the promiſes of God are yea and amen, and therefore he is called the *angell of the couenant*, & the *couenant of the people* to be made with all nations in the laſt age. Malac. 3. 1. Eſa. 49. 8. Now then that we may proceed at large to open the ſubſtance of the Couenant, wee are in the next place to come to that part of the Creede, which concernes the ſecond perſon in Trinitie, ſet down in theſe words; *And Ieſus Chriſt his onely Sonne, &c.* from which words to the very ende of the Creede, ſuch points onely are laid downe, as do notably vnfolde the benefits and the matter of the couenant. Now the ſecond perſon is D deſcribed to vs by three things: firſt his titles: ſecondly, his incarnation: thirdly, his two-fold eſtate. His titles are in number foure, *I. Ieſus. II. Chriſt. III. his onely Sonne, IV. our Lord.* His incarnation, and his two-fold eſtate are ſet downe afterward.

To come to his titles, the firſt is *Ieſus*, to which if wee adde the clauſe, *I beleeue*, on this manner, *I beleeue in Ieſus, &c.* the article which we now haue in hand will appeare to bee moſt excellent; becauſe it hath moſt notable promiſes annexed to it. When Peter confeſſed Chriſt to be the Sonne of the liuing God, hee anſwered, *vpon this rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* Mat. 16. 18.

1.Ioh.4.15. And againe, *He that confeſſeth that Chriſt is the Sonne of God, God dwelleth in him, and he in God.* Act.10.43. And againe, *To him giue all the Prophets witneſſe, that through his name all that beleeue in him ſhall receiue remiſſion of ſinnes.* Act.16.31. Paul ſaith, *Beleeue in the Lord Ieſus, and thou ſhalt bee ſaued, and all thy houſholde.* Thus then the confeſſion in which wee acknowledge that wee beleeue in Ieſus Chriſt, hath a promiſe of fellowſhippe with God, and of life euerlaſting. But it may bee obiected, that euery ſpirit (as Saint Iohn ſaith) 1.Ioh.4.2. which confeſſeth, *that Ieſus Chriſt is come in the fleſh, is of God.* Now the diuell, and all his angels and vnbeleeuers do thus much: therefore why may not they alſo haue the benefit of this confeſſion? *Anſwer.* By *ſpirit* in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Ieſus Chriſt is come in the fleſh; and it is of God, becauſe it is holy and diuine, and hath God to bee the Author of it. As for the diuell and his angels, they can indeede confeſſe that Chriſt the Sonne of God was made man, and a wicked man may teach the ſame; but vnto the confeſſion whereunto is annexed a promiſe of eternall life, is required true faith, whereby wee doe not onely know and acknowledge this or that to bee true in Chriſt, but alſo reſt vpon him: which neither Satan, nor wicked men can doe. And therefore by this confeſſion, the Church of God is diſtinguiſhed from all other companies of men in the world which beleeueth not; as Paynims, Heretickes, Atheiſts, Turkes, Iewes, and all other infidels.

Mat.1.22. Luk.1.31. This name *Ieſus*, was giuen to the Sonne of God by the Father, and brought from heauen by an Angel vnto Ioſeph and Marie; and on the day when hee was to be circumciſed as the manner was, this name was giuen vnto him by his parents, as they were commaunded from the Lord by the Angel *Gabriel.* And therfore the name was not giuen by chance, or by the alone will of the Parents, but by the moſt wiſe appointment of God himſelfe.

The name in Hebrew is *Iehoſcua,* and it is changed by the Grecians into *Ieſus,* which ſignifieth a *Sauiour*. And it may be called the proper name of Chriſt, ſignifying his office and both his natures, becauſe hee is both a perfect & abſolute Sauiour, as alſo the alone Sauiour of man, becauſe the work of ſaluation is wholly and only wrought by him, and no part thereof is reſerued to any creature in heauen or in earth. As Peter ſaith, Act.4.12. *For among men there is no other name giuen vnder heauen whereby wee may bee ſaued but by the name of Ieſus.* And the author to the Hebrewes ſaith, Hebr.7.25. *That hee is able perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them.* If any ſhall obiect, that the promiſes of ſaluation are made to them which keepe the commaundements: the anſwer is, that the law of God doth exact moſt abſolute and perfect obedience, which can bee found in no man but in Chriſt, who neuer ſinned, and A therefore it is not giuen vnto vs now, that we might by our ſelues fulfill it, and worke out our owne ſaluation, but that beeing condemned by it, we might wholly depend on Chriſt for eternall life. 1.Tim.4.8. If any further alleadge, that ſuch as walke according to the commaundements of God, though their obedience be imperfect, yet they haue the promiſes of this life and of the life to come. The anſwer is, that they haue ſo indeed, yet not for their works, but according to their workes, which are the fruites of their faith, whereby they are ioyned to Chriſt, for whoſe merits onely they ſtand righteous, and are acceptable before God. And whereas it is ſaid 1.Pet.3.21. by Peter, *that baptiſme ſaueth vs,* his meaning is B not to ſignifie that there is any vertue in the water to waſh away our ſinnes and to ſanctifie vs, but that it ſerues viſibly to repreſent and confirme vnto vs the inward waſhing of our ſoules by the blood of Chriſt. It may further Act.7.45. Heb.4.8. be ſaid, that others haue beene Sauiours beſide Chriſt, as *Ioſuah* the ſonne of Nun, who for that cauſe is called by the ſame name with Chriſt. *Anſw.* Ioſuah after the death of Moſes was appointed by God to be a guide to the children of Iſraell, which might defend them from their enemies, & bring them to the land of Canaan: but this deliuerance was only temporall, and that onely of one people. Now the Sonne of God is called *Ieſus,* not becauſe hee deliuereth the people of the Iewes onely, or becauſe he ſaueth the bodies of men only, but C becauſe hee ſaueth both body and ſoule, not only of the Iewes, but alſo of the Gentils, from hell, death, and damnation. And whereas prophets and miniſters of the word, are called Sauiours; Obad.v.21. 1.Tim.4.16. it is becauſe they are the inſtruments of God to publiſh the doctrine of ſaluation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the ſpirit of Chriſt. Laſtly, it may be obiected, that the Father and the holy Ghoſt are Sauiours, and therefore not only the Sonne. *Anſ.* True it is, that in the worke of ſaluation al the three perſons muſt be ioyned togither, and in no wiſe to bee ſeuered: the Father ſaueth, the Sonne ſaueth, the holy Ghoſt ſaueth: yet muſt we diſtinguiſh them in the manner of ſauing: D the Father ſaueth by the Sonne; the Sonne ſauing by paying the ranſome and price of our ſaluation; the holy Ghoſt ſaueth by a particular applying of the ranſome vnto men. Now therefore whereas the Sonne paies the price of our redemption, and not the Father or the holy Ghoſt, therefore in this ſpeciall reſpect he is called in Scriptures, and intituled by the name of *Ieſus,* and none but he.

By this which hath beene ſaid, the Papiſts are faultie two waies. Firſt, that they giue too much to the name of *Ieſus*: for they write in Thyrrh. de dæmõ.theſ. 567.569. plaine tearmes, that *the bare name it ſelfe beeing vſed hath great power, and doth driue away diuels, though the parties that vſe it be void of good affection*: whereas indeede it hath no more vertue then other titles of God or Chriſt. Secondly, they are faulty that they giue too little to the thing ſignified. For Chriſt muſt either bee our alone and whole Sauiour, or no Sauiour. Now they make him but halfe a Sauiour, and they ioyne others with him as partners in the worke of ſaluation, when they teach, that with Chriſts merits muſt bee ioyned our workes of grace in the matter of iuſtification: and with Chriſts ſatisfaction for the wrath of God, our ſatisfaction for the temporal puniſhment; and when they adde to Chriſts interceſſion, the interceſſion and patronage of Saints, eſpecially of the virgine *Mary*, whome they call the *Queene of heauen*, the *Mother of mercie*, withall requeſting her, that *by the authoritie of a mother ſhee would commaund her ſonne*. If this doctrine of theirs may ſtand: Chriſt cannot bee the onely Sauiour of mankinde, but euery man in part ſhall be Ieſus to himſelfe.

Officium B. Mariæ reform. a Pio 5. Pontif.

But let vs goe on yet further to ſearch the ſpeciall reaſon of the name, which is notably ſet downe by the Angel. Math. 1. 21. *Thou ſhalt* (ſaith he) *call his name Ieſus, for hee ſhall ſaue his people from their ſinnes.* In which words we may conſider three points: I. Whome the Sonne of God ſhall ſaue. II. By what? III. From what? For the firſt, hee ſhall ſaue his people, that is, the elect of the Iewes and Gentiles; and therefore hee is called the *Sauiour of his bodie*. We muſt not here imagine, that Chriſt is a Sauiour of all & euery man, for if that were true, then Chriſt ſhould make ſatisfaction to Gods iuſtice for all and euery mans ſinnes: and Gods iuſtice beeing fully ſatisfied, hee could not in iuſtice condemne any man: nay, all men ſhould be bleſſed, becauſe ſatisfaction for ſin, and the pardon of ſinne depend one vpon another inſeparably. Againe, if Chriſt bee an effectuall Sauiour of all and euery particular man, why is any man condemned? It will bee ſaid, becauſe they will not beleeue; belike then mans will muſt ouer-rule Gods will; whereas the common rule of diuines is, that the firſt cauſe ordereth the ſecond.

Eph. 5. 23.

Actus primæ cauſæ ordinat actu ſecuncundæ cauſæ.

The meanes of ſaluation by Chriſt are two; his merit, and his efficacie. His *merit*, in that by his obedience to the law and by his paſſion, he made a ſatisfaction for our ſins, freede vs from death, & reconciled vs vnto God. Some may obiect, that the obedience and the paſſion of Chriſt beeing long agoe ended, can not bee able to ſaue vs now: becauſe that which he did 1600. yeares agoe, may ſeeme to bee vaniſhed and come to nothing at this day. *Anſwer.* If Chriſts obedience be conſidered as an action, & his paſſion as a bare ſuffering, they are both ended long agoe: yet the value and price of them before God is euerlaſting: as in Adams fall the action of eating the forbidden fruit is ended, but the *guilt* of his tranſgreſſions goes all ouer mankinde, and continues ſtill euen to this houre, & ſhall doe to the end of the world in thoſe which ſhall bee borne hereafter. The *efficacie* of Chriſt, is in that hee giues his ſpirit to mortifie the corruption of our natures, that A wee may die vnto ſinne, and liue vnto righteouſneſſe, and haue true comfort in terrours of conſcience, and in the pangs of death.

The euils from which we are ſaued, are our owne ſinnes, in that Chriſt freeth vs from the guilt and the puniſhment and fault of them all, when we beleeue.

Thus much for the meaning of this title Ieſus. Now follow the *vſes* which ariſe of it. Firſt of all, whereas wee are taught to make confeſſion that the Sonne of God is Ieſus, that is a Sauiour: hence it muſt needes follow that wee are loſt in our ſelues. And indeede before wee can truely acknowledge that Chriſt is our Sauiour, this confeſſion muſt needes goe before, that wee are in truth, and therewithall doe B feele our ſelues to bee miſerable ſinners vnder the wrath of God, vtterly loſt in regard of our ſelues: *for Chriſt came to ſaue that which was loſt* Mat. 18. 11. And when he talked with the woman of Canaan, hee checked her and ſaid, hee was not ſent, but *to the loſt ſheepe of the houſe of Iſrael*, Mat. 15 24. Chriſt Ieſus came to poure oile into our wounds: Chriſt came to ſet them at libertie which are in priſon: and to place them in freedome that are in bondage. Now a man cannot poure oile into a wound before there be a wound, or before it be opened & we feele the ſmart of it. And how can we bee ſet at libertie by Chriſt, except we feele our ſelues to be in bondage, vnder hell, death, and damnation? When the Diſciples of Chriſt were vpon C the ſea in a great tempeſt, they cried, *Maſter, ſaue vs, we periſh.* So no man can heartily ſay, I beleeue Ieſus Chriſt to be my Sauiour, before he feele, that in himſelfe hee is vtterly loſt and caſt away without his helpe. But after that wee perceiue our ſelues to be in danger, and to bee ouer-whelmed in the ſea of the wrath of God, then we crie out with the diſciples, Lord Ieſus ſaue vs, wee periſh. Many Proteſtants in theſe daies holde Chriſt to bee their Sauiour, but it is onely formally from the teeth outward and no further: for they were neuer touched with the ſenſe of their ſpirituall miſerie, that they might ſay with Daniel, *Shame and confuſion belongeth vnto vs*: and with the Publicane, *I am a ſinner, Lord be mercifull to me*. And therefore the concluſion is this, that if we will haue Chriſt to be our Sauiour, wee muſt firſt beleeue that in D our ſelues we are vtterly loſt; and ſo muſt that place be vnderſtood where Chriſt ſaith, hee is not ſent, but to the loſt ſheepe of the houſe of Iſrael; that is, to thoſe which in their owne ſenſe and feeling are loſt in themſelues.

Math. 8. 25.

Dan. 9. 7.
Luk. 18. 13.

Mat. 15. 24

Secondly, if Chriſt bee a Sauiour, then wee muſt acknowledge him to be ſo. But how ſhall wee do this? *I anſwer*, Thus: A man is taken to bee a skilfull Phyſition by this, that many patients come vnto him and ſeeke for helpe at his hands. And ſo ſhould it be with Chriſt. But alas, the caſe is otherwiſe. Euery man can talke of Chriſt, but few acknowledge him to bee a Sauiour, by ſeeking to him for their ſaluation, becauſe they iudge themſelues righteous, and feele not themſelues to ſtand in neede of the helpe of Chriſt. Nay which is more, If a man be knowne that can cure ſtrange diſeaſes, men will ſeeke to him by ſea and land, and ſell both goods & lands to get helpe at his hands. Euen ſo, if men were perſwaded that Chriſt were a perfect Sauiour, and that they were ſick and vtterly vnable to bee ſaued without him, they would neuer reſt nor be in quiet, but ſeeke vnto him for his helpe, and crie with Dauid, Pſal. 35.3. *O Lord, ſay vnto my ſoule that thou art my ſaluation.* The woman that was diſeaſed with an iſſue of blood, came behinde our Sauiour Chriſt, & when ſhee had but touched him, ſhee was healed. Math.9.20. In the ſame manner, if we ſhal ſeeke to come to Chriſt, and doe but touch his pretious bodie & blood by the hand of faith, the iſſues and the bleeding wounds of our ſoules ſhall be dried vp. Ioh 5.7. When a man that had beene ſicke eight and thirtie yeares was come to the poole of Betheſda, hee was faine to lye there vncured; becauſe when the Angel troubled the water, euermore ſome ſtept before him: but if we will ſeeke to Chriſt for the ſaluation of our ſoules, no man ſhall preuent vs, or ſteppe before vs. And if we finde our ſelues to be ſo laden with the burden of our ſinnes, that we cannot draw neere vnto him, let vs then do as the palſie man did: Mark.2.4. he got foure men to carrie him on their ſhoulders to the place where Chriſt was: and when they could not by reaſon of the preſſe of the people enter into the houſe, they opened the roofe, & let him downe in his bed by cords to Chriſt, that he might bee healed. And ſo let vs vſe the helpe of ſuch as bee godly, that by their inſtructions & conſolatiõs, they may as it were put their ſhoulders, and by their praiers, as with cords, bring vs to Chriſt, that we may receiue eternall ſaluation, beeing otherwiſe dead in ſin & ſubiect to damnation.

Laſtly, whereas Ioſeph and Marie gaue this name not at their owne pleaſure, but at the appointment of God himſelfe; this miniſters a good inſtruction to all parents touching the naming of their children when they are baptized, that they are with care and deliberation to giue conuenient names vnto them, which may put them in minde of duties either to God or men. This is worthy of our obſeruation, for many care not how they name their children, yea it is at this day, and euer hath beene, that ſome giue ſuch names to them, as that at the very rehearſing thereof, laughter enſueth. But this ought not to bee ſo; for the name is giuen vnto children at the time of their baptiſme in the preſence of God, of his Church, and angels, euen then when they are to be entred into the Church of God, and that in the name of the Father, the Sonne, and the holy Ghoſt: therfore though we do not place religion in titles or names, yet neuertheleſſe, a wiſe & godly choiſe in this matter is to be had that the names impoſed may be in ſtead of inſtructions & admonitiõs to the parties named: and for this cauſe in the olde teſtament names A are giuen either by prophetical inſtinct, or according to the euent of things which came to paſſe about the time of the birth of childrẽ, or they were borrowed frõ the holy anceſtors, to put the poſterity in mind to follow their ſteps. Luk.1.59.

And thus much of the duties: Now follow the conſolations that Gods Church and people reape from this, that the Sonne of God is our Sauiour. When as all mankinde was included vnder ſinne and condemnation, then the Lord had mercie vpon vs, and gaue vnto man the couenant of grace, in which hee promiſed that his owne Sonne ſhould be our redeemer. This is a great and vnſpeakeable comfort, as may appeare in that the angels ſo greatly reioyced herein when Chriſt was borne. Luk. 2. B 10.11. *Behold*, ſay they, *I bring you tidings of great ioy that ſhall be to al the people*, that is, *that vnto you is borne in the citty of Dauid, a Sauiour, which is Chriſt the Lord.* Now if they reioice thus exceedingly at Chriſts birth, who was not their Sauiour, becauſe they ſtood not in need to be redeemed; then much more ought the Church of God to reioyce herein, whome it doth principally concerne: and no maruell, for if we had wanted this bleſſed Sauiour, it had bin better to haue bin a bruit beaſt or any other creature then a man: for the death of a beaſt is the ende of his woe, but the death of a man without a Sauiour is the beginning of endleſſe miſerie. Satan and his angels are fallen & haue no Sauiour, but when man was fallen, God of his mer- C cy dealt not ſo with him, but gaue his own Son to reſtore him to a better eſtate, whereas hee might as iuſtly haue damned all men for the fall of our firſt parents, as hee did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of vnſpeakeable ioy: let vs therefore receiue and embrace Chriſt our Sauiour, flie to him for the pardon of all our ſins, and praiſe his name therefore.

Now wee come to the ſecond title of the Sonne of God, whereby he is tearmed *Chriſt*: which title is as it were the ſurname of the ſecond perſon, as ſome do thinke: yet according to the opinion of ſome others, it is no name at all, but onely a meere appellation, as when in the like caſe a particular man is called a *Duke* D or a *King*. It is all one with *Meſſiah* in Hebrew wherewith the redeemer was named in the old Teſtament, and both ſignifie *annointed*.

Among the Iewes before the comming of Chriſt: three eſtates or orders of men were annointed with oyle: First of all, *Kings*, as Saul, Dauid, and the reſt of the Kings of Iuda. Tertul. contra Praxeã. Dan. 9.25. Secondly, the *prieſts* that ſerued in the Tabernacle and Temple before the Lord, when they were ordained, and as it were, inſtalled into the prieſthood, were annointed with oyle, as firſt of all, Aaron and his ſonnes, but afterward the high prieſts alone. Thirdly, *prophets* were thus annointed, as Eliſha.

Now this legall annointing was a type and figure of the annointing of Chriſt: which was not with bodily oyle, but by the ſpirit, and it was more excellent then al other annointings were. For Dauid ſaith, he was annointed with the oyle of gladneſſe aboue all his fellowes, Pſal.45 7. ſignifying, that neither King, Prieſt nor Prophet, was euer annointed in the ſame manner as he was.

Chriſts annointing is according to both his natures; for in what nature hee is a Mediator, in the ſame he is annointed: but according to both his natures ioyntly he is a mediatour: the godhead is no mediatour without the manhood, nor the manhood without the godhead: and therefore his annointing extends it ſelfe both to his godhead & to his manhood.

Chriſts annointing hath two parts, both of them figured by the annointing of the Iewes. The firſt is his conſecration whereby he was ſet apart to doe the office of a Mediatour betweene God and man: and therefore to be a King, a Prieſt, a Prophet: a King, to gather & withall to gouerne his Church and people: a Prieſt, to make ſatisfaction & interceſſion for the ſinnes of the elect: a Prophet, to reueale & teach his people the will of God his father. And though it be true that Chriſt is ſet apart to the worke of mediation, as he is a mediatour, or as he is man, yet as he is God he doth deſigne & ſet himſelfe apart to the ſame work. For to deſigne the mediatour is a common action of the three perſons, the Father, the Sonne, and the holy Ghoſt; and yet conſidering the Father is firſt in order, and therefore hath the beginning of the actiō: for this cauſe he is ſaid eſpecially to deſigne, as when Saint Iohn ſaith, *Him hath God the Father ſealed.* Ioh.6.17.

The ſecond part of Chriſts annointing, is the powring out of the fulneſſe of the ſpirit or grace into the manhood of Chriſt: Iſa.61,1. and it was particularly figured by the holy oile. For firſt, that oyle had no man but God alone to be the author of it: ſo the moſt excellent and vnſpeakable graces of the manhood of Chriſt haue their beginning from the Godhead of Chriſt. Again, though the ſame oyle was moſt pretious, Exod.30. 23,24. yet was it compounded of earthly ſubſtances, as mirrhe, calamus, and Caſſia, and ſuch like; to ſignifie, that the ſpirituall oyle of grace, whereof the manhood of Chriſt was as it were a veſſell or ſtorehouſe, did not conſiſt of the eſſentiall properties of the Godhead, as Eutiches and his followers in theſe daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwiſe we ſhould not haue any participation of them. Thirdly, the ſweete ſauour of the holy oyle figured, that the riches of all graces with the effect thereof in the obedience of Chriſt, doth take away the noyſome ſent of our loathſome ſins from the noſtrils of God, and withal doth make our perſons, and all our actions acceptable vnto him as a ſweete perfume, as Paul ſaith, *we are vnto God the ſweete ſauour of Chriſt, &c.* 2.Cor.2.16 And Chriſts death is for this cauſe tearmed a ſacrifice of ſweete ſmelling ſauour.

And we muſt further vnderſtand, that theſe A gifts of Chriſts manhood are not conferred in a ſmall ſcantling or meaſure; for Iohn ſaith, *God giueth him the ſpirit not by meaſure;* Ioh.3.34. becauſe the graces which are in Chriſt are farre more both in number and degree, then all men or Angels haue or ſhall haue: though the good Angels and the Saints of God in heauen are very excellent creatures ſtored with manifold graces and gifts of God. For this cauſe Chriſt is called the *head of man*: 1.Cor.11.4. becauſe he is euery way the moſt principall & glorious man that euer was. Yet for all this are not the gifts of Chriſts manhood infinite any way; becauſe it is a creature and finite in nature, and therefore not capable of that which is infinite.

B By Chriſts annointing the people of God reape great benefit and comfort, becauſe they are to be partakers thereof. For this cauſe the oyle wherewith he was annointed is called the *oyle of gladneſſe,* Pſal.45.7. becauſe the ſweete ſauour of it gladdeth the hearts of all his members, and brings the peace of God which paſſeth al vnderſtanding. The holy oyle powred vpon Aarons head, came downe to his beard, and to the very skirts of his garments: Pſal.133.2. and it ſignified, that the ſpirituall oyle of grace was firſt of al poured vpon our head Chriſt Ieſus, & from thence conſequently deriued to all his members, that by this means he might be not onely annointed himſelfe, but alſo our annointer.

Now the benefits which we receiue by his annointing are two; the firſt is, that all the elect C when they are called to the profeſſion of the Goſpell of Chriſt, are in and by him ſet apart and made ſpirituall kings, prieſts, and prophets, as Saint Iohn ſaith: *Hee hath made vs kings and prieſts vnto his Father.* Apoc.1.6. And Saint Peter out of Ioel, *I will poure* (ſaith the Lord) *my ſpirit vpon all fleſh, and your ſonnes and daughters ſhall propheſie.* Act.2.17.

The ſecond benefit is, that all the faithfull receiue the ſame oyle, that is, the ſame ſpirit of God in ſome little and conuenient meaſure which he receiued aboue meaſure, as S. Iohn ſaith, *The annointing which ye receiued of him dwelleth in you, and teacheth you all things:* 1.Ioh.2.27. Pſa.105.15 where by *annointing* is meant the *holy Ghoſt.* And D hence it is, that men are called *Chriſtians* of the name of Chriſt, that is, annointed with the ſame oyle wherewith Chriſt was annointed. And the holy oyle might not be giuen to a ſtranger, Exod.30.33 to ſignifie, that to haue the ſpirit of Chriſt, and to bee guided by it, is peculiar to them that are Chriſts. Now then let vs all lay theſe things to our hearts, and extoll the vnſpeakeable goodnes of God, that hath aduanced vs to the dignitie of kings, prieſts, prophets before him, and hath giuen his ſpirit vnto vs, to enable vs to be ſo indeed.

Now follow the duties which are to bee learned hence. And firſt, whereas all Chriſtians receiue annointing from the holy one Chriſt Ieſus, 1.Ioh.2.20. Dan.9.24. to become prophets in a ſort we muſt doe our indeauours, that the word of God may dwell plentifully in vs, and for that

cauſe we muſt *ſearch the Scriptures*, euen as
hunters ſeeke for the game, and as men ſeeke
for gold in the very mines of the earth. There
is nothing more vnbeſeeming a man, then
Heb, 4.12. groſſe ignorance a chriſtian. Therfore the author
of the Epiſtle to the Hebrews reprooues
them, that whereas for the time they ought to
haue bin teachers, they had need againe to be
taught the firſt principles of the word of God.

Againe, that portion of knowledge which
we haue receiued of God, is further to be applyed
to the benefit and good of others: that
is the moſt pretious baulme, that on our parts
Pſal.141,5. ſhould neuer be wanting to the heads of men.
And here euery man that is ſet ouer others
muſt remember, within the compaſſe of his
calling and charge, to inſtruct thoſe that be
vnder him, ſo farre-forth as poſſibly hee can.
Gouernours of families muſt teach their children,
and ſeruants, and their whole houſhold
the doctrine of true religion, that they may
know the true God, and walke in all his waies
in doing righteouſneſſe and iudgement. If
houſholders would make conſcience of this
their duty, and in ſome ſort and meaſure prepare
their families againſt they come to the
publike congregation, the Miniſters of the
Goſpell with greater comfort and farre more
eaſe ſhould performe their dutie: and ſee farre
more fruite of their miniſtery then now they
doe. But whereas they neglect their duty, falſly
perſwading themſelues, that it doth not belong
to them at all to inſtruct others; it is the
cauſe of ignorance both in townes & families,
in maſters themſelues, in ſeruants and children,
and all. Laſtly, by this we are admoniſhed
to take all occaſions that poſſibly can be offered,
mutually to edifie each other in knowledge,
ſaying among our ſelues (as it was foretold
Iſa.2.3. of theſe times.) *Come let vs goe vp to the
mountaine of the Lord, to the houſe of the God of Iacob,
and he will teach vs his waies, and we wil walke
in his paths*: and withall, we ſhould confirme
Luk.22,32. each others, as Chriſt ſaith to Peter, *When thou
art conuerted, confirme thy brethren*; & be readie
at all times to render an account of our faith
and religion euen before our enemies, when
we are iuſtly called ſo to doe.

Secondly, becauſe we are ſet apart in Chriſt,
to become ſpiritual prieſts vnto God, we muſt
Spirituall ſacrifices. therefore offer ſpirituall ſacrifices acceptable
vnto him: and they be in number ſeuen. The
1 firſt, is an affiance whereby we reſt vpon God,
Pſal.4.5. as Dauid ſaith, *Offer the ſacrifice of righteouſnes
2 and truſt in the Lord*. The ſecond, is wholly to
ſubiect our ſelues to the miniſterie of the Goſpell,
that we may be changed and conuerted
Rom.15.16. by it, as Paul ſaith, *That hee miniſtreth the
Goſpell to the Gentiles, that the offering vp of them
might be acceptable, being ſanctified by the holy
3 Ghoſt*. The third, is all manner of prayers and
ſupplications made vnto God, *Let my prayer*,
Pſal.141.2. ſaith Dauid, *be directed in thy ſight as incenſe, and
the lifting vp of my hands as an euening ſacrifice*.
4 The fourth, is prayſing and thankſgiuing vnto
A God. *Let vs by him offer the ſacrifice of praiſe* Heb.13.15.
*alwaies to God, that is, the fruit of the lippes which
confeſſe his name*. And in the Reuelation, the
golden viols full of odours, are the *prayers* of the Reu.5.8.
Saints. The fift, is the releefe of our poore brethren 5
according to our ability, as Paul ſaith, *I
was euen filled, after that I had receiued of Epaphroditus* Phil.4.18.
*that which came from you, an odour that
ſmelleth ſweete, a ſacrifice pleaſant and acceptable
to God*. The ſixt, is the deniall of our ſelues with 6
a *contrite* and *broken heart*. The ſeauenth, is to Pſal.51.17.
reſigne our ſelues, bodies and ſoules wholly to 7
the ſeruice of God: *Set your ſelues* (ſaith Paul) Rom.6.13.
*to God, as they that are aliue from the dead: & your
members as weapons of righteouſneſſe vnto God*. In
B which words he alludes to the manner of the
old Teſtament; when a man offered any ſacrifice
for himſelfe, he brought the beaſt into the
temple or tabernacle, and ſet it before the altar,
in token that he did reſigne it vnto God:
and ſo we for our parts muſt not giue our bodies
and ſoules to become the inſtruments of
ſinne & Satan, but we muſt haue them alwaies
in readines, freely preſenting them vnto God
that he may haue the whole diſpoſition of
them according to his good pleaſure, to the
honour and glory of his name. Againe, in the
whole burnt offering all was conſumed and
turned to ſmoake, no man hauing benefit of it,
to ſignifie, that wee muſt giue our ſelues not in
part, but wholly to the ſeruice of God, euen to
death if neede be. If this be ſo, miſerable is the
C practiſe of ſuch that giue vp their bodies and
ſoules to liue in licentious wantonneſſe, in the
pleaſures of their beaſtly ſinnes, in idleneſſe.
For they offer themſelues a ſacrifice, not to
God, but to the diuell.

Thirdly, conſidering we are annointed to
be ſpirituall kings euen in this life, wee muſt
walke worthy ſo great a calling. That this
may be ſo; firſt of all ſuch as are gouernours
ſet ouer others, muſt rule not according to
their wils and pleaſures, but in the Lord: withal,
doing homage to their head & King Chriſt
Ieſus himſelfe. Secondly, we muſt euery one of
vs rule and beare ſway euen as kings ouer our
owne thoughts, wils, affections, ouer-maſtering
D them as much as wee poſſibly can by
Gods word and ſpirit: withal, maintaining and
proclaiming continuall warre againſt our corrupt
natures, the diuell and the world. And
truely he which can beare rule ouer his owne
heart, is a right king indeede: and hauing receiued
ſome meaſure of grace to raigne ouer
himſelfe in this life, he ſhall raigne for euer
with Chriſt in the life to come. As for ſuch as
are caried away with the ſwing of their corruptions,
hauing blindnes & ignorance to raigne
in their minds, rebellion in their wils and affections,
looſenes in their whole liues, they may
carry the outward forme & ſhew of Chriſtians
as long as they will, but indeed they are no ſpiritual
kings, but very bondmen: the ſtrōg man
Satan keepes as yet the hold of their hearts, &
as Lord and king holds vp his ſcepter there.

Laſtly, ſeeing Chriſt is annointed with the moſt precious balme that euer was, and that for our ſakes, he muſt be ſweet and ſauorie vnto vs, and all other things muſt be as vnſauory droſſe and dung in regard of him. We muſt in this caſe indeauour to ſay as the ſpouſe of Chriſt doth: *Becauſe of the ſauour of the good* Can.1.2. *oyntments, thy name is an oyntment powred out: therefore the virgins loue thee.* O that we could Iſa.11.3. *ſauour in the feare of God*, that wee might feele *how all his garments ſmell of myrrhe, aloes, and* Pſal.45.8. *Caſſia, comming forth of his yuory pallaces vnto vs.*

And becauſe the holy oyntment of Chriſt is poured forth vpon all his members to make them ſauory & ſweete in the preſence of God, let vs make conſcience of all manner of ſinne, leſt by the poyſon and ſtinke thereof we infect not onely our ſelues, but all the creatures of God which we vſe, yea heauen and earth it ſelfe. It ſtands not with equitie, that after we haue beene embalmed and ſweetned by the pretious merits of Chriſt, we ſhould make our ſelues two-footed ſwine, to returne to the mire of our old ſinnes.

The coupling and combining of theſe two former titles together, containes the principal queſtion of the whole Bible, which is, whether Ieſus the Sonne of Mary be Chriſt or no: Ioh.20.31. as Saint Iohn ſaith, *Theſe things are written that yee might beleeue, that Ieſus is the Chriſt the* Act.18.5. *Sonne of God, and that in beleeuing ye might haue life euerlaſting.* This concluſion was denied by the Iewes, but auouched and confirmed both by Chriſt and by his Apoſtles: and their principall argument was framed thus. Hee which hath the true notes of Chriſt, is the Meſſias or Chriſt indeed: but Ieſus the Sonne of Mary hath the true notes of Chriſt: therefore Ieſus is Chriſt. The propoſition is opened at large in the propheſies of the old Teſtament: the aſſumption is confirmed in the writings of the new Teſtament: and the principall reaſons of the confirmation are couched in the Articles which concerne the ſecond Perſon. The concluſion followes, and is ſet downe, as I haue ſaid, in the knitting together of the titles, Ieſus and Chriſt.

Thus much of the ſecond title, now followes the third, *his onely Sonne*: that is, the onely Sonne of the firſt Perſon the Father. In this title we muſt conſider two things: the firſt, that he is the Sonne of God: the ſecond, that hee is the onely Son of God. Touching the firſt, *Chriſt* is called the Sonne of God, becauſe he was begotten of the Father. Now for the opening of this eternall generation, wee muſt conſider three points: the thing begotten, the manner of begetting, and the time. For the Non ἀυτόυιος tamen ἀυτόθεος. thing it ſelfe, it is Chriſt; who muſt be conſidered two waies, as he is a Sonne, and as hee is God. As he is a ſonne, he is not of himſelfe, but the ſonne of the father begotten of him: neuertheleſſe as he is God, he is of himſelfe, neither begotten, nor proceeding; for the eſſence or godhead of the Father is of it ſelfe without all beginning, but the godhead of the ſonne is one and the ſame with the godhead of the Father: becauſe by what godhead the Father is God, by the ſame and no other the ſonne is God: therefore the ſonne, as he is God, he is God of himſelfe without beginning euen as the Father. Whereupon it followes, that the Sonne is begotten of the Father as he is a ſonne, but not as he is God.

The manner of this generation is this. The Sonne is begotten of the ſubſtance of the Father not by any *fluxe*, as when water is deriued from the head of the ſpring to the chanel, nor by *deciſion*, as when a thing is cut in peeces: nor by *propagation*, as when a grift is tranſplanted into a new ſtocke: but by an vnſpeakeable *communication* of the whole eſſence or Godhead from the Father to the Sonne: in receiuing whereof the Sonne doth no more diminiſh the maieſtie or Godhead of the Father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Council of Nicene hath ſaid well, that *the ſonne is of the father as light of light, not proceeding but begotten.*

The time of this generation hath neither beginning, middle, or end: and therefore it is eternall before all worlds: and it is a thing to be wondered at, that the father begetting and the ſonne begotten are coeternall, and therefore equall in time. Wiſedome in the Prouerbes (which with one conſent of all diuines Prou.8.24. is ſaid to be Chriſt) affirmeth that ſhe was before the world was created, that is, from eternitie: for before the world was made there was nothing but eternity. But it may be alleadged to the contrarie, that the ſaying of the father, *This day haue I begotten thee*, is expounded by Pſal.2.7. Act 13.30,33. Paul of the time of Chriſts reſurrection. *Anſ.* We muſt diſtinguiſh betweene generation it ſelfe, and the manifeſtation of it: and of the ſecond muſt the place be vnderſtood, which was indeede accompliſhed at the time Rom.1.4. of Chriſts reſurrection in which he was mightily declared to be the ſonne of God, and though this be ſo, yet the generation it ſelfe may be eternall. If any man alleadge further, that the perſon which begetteth muſt needes goe before the perſon begotten, the anſwer is, that there is a double *prioritie*; one of *order*, the other of *time*: now in the generation of creatures there is priority both of order and time: but in the generation of the ſecond perſon in trinity there is priority of order alone: the father being firſt, the ſonne ſecond, without priority of time: becauſe they both in that reſpect are equall, and neither is before or after other: becauſe the beeing or ſubſiſting of the perſons is not meaſured by time.

Hence it followeth neceſſarily, that Ieſus Chriſt is true God: and the whole tenour of the Scriptures confirme it ſufficiently. I. he is Phil.2.6. made equall to God the Father, who *beeing in* Ioh.16.15. *the forme of God thought it no robberie to be equall* Numb.14. *with God* againe. *All things that the father hath* 26,27.

A *are mine.* The children of Iſrael are ſaid to haue tempted Iehouah: and Paul ſaith, that he whome they tempted was Chriſt. 1. Cor. 10. 9. Iehouah founded the earth, and the ſame is ſaid of Chriſt. Pſal. 102. 25 with Ioh. 1. 3. II. Chriſt the ſonne of God is by name called God, *Ieſus Chriſt is very God & life eternall.* 1. Ioh. 5. 20. III. The properties of the Godhead are aſcribed vnto him. He is eternall, becauſe he was then when there was no creature, *In the beginning was the Word:* and *before Abraham was I am.* Ioh 1. 1. and 8. 58. He is omnipreſent, *where two or three are gathered togither in my name, there am I in the middeſt amongſt them.* Mat. 18. 20. and 26. Laſtly, he is omnipotent, *Whatſoeuer things the Father doth, the ſame doth the ſonne alſo* Ioh. 5. 17. IV. The workes of creation and preſeruation are as well aſcribed to the Son as the Father. B By him the father made the world, and hee beareth vp all things by his mightie power: and miracles, which are workes either aboue or againſt the order of nature peculiar to God, were done by Chriſt. V. Diuine worſhip is giuen to him: for he is adored, inuocated, and beleeued in, as God the Father. To him is giuen a *name at which euery knee doth bow, of things in heauen, and things in earth, and things vnder the earth.* Phil. 2. 10.

As for the reaſons which be alleadged to the contrarie, they are of no moment. I. *Obiect.* The word of God cannot be God; the Sonne is the word of the Father: therefore he is not God. *Anſ.* The word is taken two waies: C First, for a *ſounding word,* ſtanding of letters and ſyllables vttered either by God or by the creatures: now on this manner Chriſt is not the word of God. Secondly, there is a *ſubſtantiall word,* which is of the ſubſtance of him whoſe word it is. And thus Chriſt is the word of God the Father. And he is ſo tearmed, I. in reſpect of the Father: for as reaſon and ſpeech hath his beginning from the minde, without any paſſion in the minde, ſo hath he beginning from the Father. And as the ſpeech is in the mind, & the mind in the ſpeech, ſo the Father is in the Sonne, & the Sonne in the Father. Ioh. 1. 1. II. In reſpect of all creatures. Heb. 1. 3. The Father doth all things by the Sonne: by whoſe powerful word the world was made, is now preſerued, and ſhal be aboliſhed. Ioh. 5. 25. 2. Cor. 13. 3. Ioh. 7. D III. In reſpect of the Church. For the Father by him ſpeaks vnto vs, both in the outward miniſtery of the word, and by the inward operation of the ſpirit: and againe, we by him ſpeake to the Father.

II. It may be obiected thus: God hath no beginning from any other; Chriſt hath beginning from the Father: therefore he is not God. *Anſw.* Chriſt muſt be conſidered both in regard of his Godhead, and in regard of his perſon: in regard of his Godhead, he came not of any but is of himſelfe, as well as the Father is: yet in regard of his perſon he is from the Father, who is a beginning to the reſt of the perſons, both in reſpect of order (for the Scripture ſaith not, the holy Ghoſt, the Son, the Father: but the Father, the Sonne, the holy Ghoſt) as alſo in reſpect of the communication of the Godhead. Mat. 28. 19. Principium ordinis & originis. A And whereas it is ſaid that God is of himſelfe, if the name of God be taken for the Godhead it ſelfe abſolutely conſidered, it is true: but if it be taken for any particular perſon in the godhead, it is falſe. III. *Obiect.* None is greater then God: but the father is greater thē Chriſt, for ſo he ſaith, *The father is greater then I.* Ioh. 14. 28 *Anſw.* Chriſt there ſpeakes of himſelfe as he was a man abaſed in the forme of a ſeruant: in which reſpect he is leſſe then the Father, who was neuer incarnate and abaſed in our nature. And though Chriſt in reſpect of his nature aſſumed, be inferiour to the Father, yet doth it not hinder but that he may be equall to him, B as he is the ſecond perſon in trinity, or as he is God by one and the ſame Godhead with the Father. IV. *Obiect.* He that is made of God, this or that, is not God; but Chriſt is made of God, as Paul ſaith, *Chriſt is made vnto vs wiſedome, righteouſnes, &c.* 1. Cor. 1. 30. *Anſw.* Chriſt is ſaid to be made, not becauſe there was any beginning of his Godhead, or any chaunge or alteration in his perſon: but becauſe in the eternall counſell of the Father, he was ſet apart before all times to execute the office of a Mediatour, and was withall in time called, and as it were conſecrated & ordained thereunto in his baptiſme: he is made therefore in reſpect of his office, but not in reſpect of his perſon, or nature. V. *Obiect.* God hath no head, Chriſt hath an head, as Paul ſaith; C *God is Chriſts head.* 1. Cor. 11. 3. *Anſ.* God, that is, the Father, is head of Chriſt, not as he is God ſimply, but as he is *God incarnate,* or made manifeſt in the fleſh, & in reſpect of the office to which he willingly abaſed himſelfe. VI. *Obiect.* He which giues vp his kingdome is not God, Chriſt giues vp his kingdome. *Thē,* ſaith Paul, *ſhall be the end, when he hath deliuered vp his kingdome to God euen the Father.* 1. Cor. 15. 24 *Anſ.* Chriſt is king two waies; as he is God, and as he is Mediatour: as he is God, he raignes eternally with the Father, and the holy Ghoſt: but as he is Mediatour, in the end of the world, when all the company of the elect are gathered, his kingdome ſhall ceaſe, not ſimply, but in reſpect of the outward manner of adminiſtration: D for the execution of ciuill and Eccleſiaſticall functions ſhall ceaſe. verſ. 28. And whereas in the ſame place, it is ſaid that Chriſt ſhall be ſubiect vnto God eternally after the end, it muſt be vnderſtood partly in regard of the aſſumed manhood, partly in reſpect of his myſticall bodie the Church moſt neerely ioyned vnto him in heauen. VII. *Obiect.* The *firſt borne* of *euery creature,* and of *many brethren,* is a creature, and not God: but Chriſt is the firſt borne of euery creature, and of many brethren. Rom. 8. 29. Col. 1. 15. *Anſw.* He is called the firſt borne by reſemblance or alluſion to the *firſt borne* in the old teſtament: Gen. 49. 3. Deut. 21. 17. for as they were principall heires hauing double portions allowed them; and the chiefe or gouernours of the family: ſo Chriſt is made heire of the world, and the head of Gods family which is his Church elected and adopted in him. And againe he is called the firſt borne of euery creature, becauſe he was begotten of the ſubſtance of his Father before any creature was made, and therfore it is not here ſaid that he was firſt created, but firſt begotten.

By the reaſons which haue bin alleadged, as alſo by the inſufficiencie of the contrarie arguments, it is more then manifeſt againſt all heretikes that Chriſt is very God. Yet to ſtop the mouthes of all Atheiſts, and to ſatisfie all wauering and doubting mindes, I will adde one reaſon further. The Goſpel of Saint Iohn was chiefly penned for this end, to prooue the Deitie of Chriſt: and among other arguments alleadged, this is one, that Chriſt gaue a reſolute and a conſtant teſtimony of himſelfe, that he was the Sonne of God, and very God. Now if any man ſhall ſay, that ſundrie perſons ſince the beginning of the world haue taken vpon them and that falſly, to bee Gods: I anſwer, that neuer any creature tooke this title and honour vpon him to be called *God*, but the fearefull iudgements of God were vpon him for it. In the eſtate of mans innocencie, the diuell told our firſt parents, that by eating the fruit of the tree of knowledge of good and euill, they ſhould be as gods knowing good & euill: now, they beleeued him, and affected diuine honour: but what came of it? ſurely Adam with all his poſterity is ſhut vp for this very cauſe vnder eternall damnation. Herod likewiſe araied in royal apparell, and ſitting on the iudgement ſeat, made an oration to the men of Tyre and Sidon, who gaue a ſhowt, ſaying, *The voyce of God, and not of man.* Act.12.22.23. Now becauſe hee tooke the glory of God to himſelfe, and did not returne it to him to whome it was due, immediately the Angel of the Lord ſmote him. And ſo, if Chriſt had bin but a meere man, & not very God, as hee auouched, vndoubtedly the hand of God would haue beene vpon him likewiſe for his confuſion: but when hee ſuffered for vs, and bare the puniſhment due for our ſins, he moſt triumphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiaphas, and vpon all thoſe that were enemies to him, and to his Church afterward, and that partly in life, partly in death. Wherefore conſidering God can not abide that his glory ſhould be giuen to any creature, and ſeeing for that cauſe he takes reuenge on all thoſe that exalt themſelues to be gods, it remaines that the teſtimonie which Chriſt gaue of himſelfe that he was God, is vnfallibly true, and without all queſtion to be beleeued of vs. And to conclude, I would haue all the diuels in hell, with the curſed order of Lucians, Porphyrians, and Atheiſts whatſoeuer to anſwer this one point, how it could come to paſſe, that Chriſt by publiſhing the doctrine of the Goſpel, that is as contrarie to mans reaſon, will, and affection, as water to fire, ſhould winne almoſt the whole world to become his diſciples, and to giue their liues for him, vnleſſe he were God indeede, as he profeſſed himſelfe to be? A

There be ſundry ſpeciall reaſons wherefore it was neceſſarie that Chriſt ſhould be God. I. There is none which can be a Sauiour of bodie and ſoule but God. *I euen I am the Lord, and beſides me there is no Sauiour.* Iſa.43.11. And, *I am the Lord the God from the land of Egypt, and thou ſhalt know no God but me: for there is no Sauiour beſide me.* Oſe.13.4. II. There muſt bee a proportion betweene the ſinne of man and the puniſhment of ſinne: now the ſinne of man in reſpect of the offence of the maieſtie of God is infinite, in that he is infinitely diſpleaſed with man for the breach of his law: therefore the puniſhment of ſinne muſt be infinite: and hence it followeth, that B he which ſuffereth the puniſhment beeing man, muſt withall be God, that the manhood by the power of the Godhead may be ſupported, that in ſuffering it may vanquiſh death, & make a ſufficient ſatisfaction. III. Hee that muſt be a Sauiour, muſt be able firſt to deliuer men from the bondage of their ſpirituall enemies, namely, ſinne and Satan: ſecondly, to reſtore the image of God, loſt by the fall of Adam, and to conferre righteouſneſſe and life euerlaſting; thirdly, to defend them from hell, death, damnation, the fleſh, the diuell, the world: fourthly, to giue them full redemption from all their miſeries both in body and ſoule, and to place them in eternall happines: all which none can doe, but he which is very C God. IV. It was the pleaſure of God to ſhew his incomprehenſible goodneſſe in this, that his grace ſhould not only be equall to our ſin, but alſo by many degrees goe beyond it. And therfore the firſt Adam being but a mere man the ſecond Adam muſt be both God & man: that as the ſecond was more excellent then the firſt, ſo our comfort might be greater in our redemption by the ſecond, then our miſerie and diſcomfort was by the fall of the firſt.

Hitherto we haue ſhewed, that Chriſt is the Sonne of God: now let vs come to the ſecond point, namely, that he is the *onely Sonne of God.* And he is ſo tearmed, becauſe he is the ſonne of the Father, in a ſpeciall manner, ſo as nothing can be the Son of God as he is. Angels Iob.1.6. D indeede are tearmed the ſonnes of God, but that is onely in reſpect of their creation: & all that beleeue in Chriſt are ſonnes of God by adoption, being receiued into the family of God, which is his Church by the merit of Chriſt, whereas by nature they were the children of wrath. Chriſt alſo as he is man (I ſay not his manhood which is a nature and no perſon) is the ſonne of God by the grace of perſonall vnion, and not by nature or adoption. Laſtly, Chriſt as he is the ſecond perſon in Trinity, the eternall word of the Father, coeternall and conſubſtantiall with him, is alſo the ſonne of God. But how? neither by creation, nor adoption, nor by the vertue of perſonall vnion, but by nature; as he was begotten of the very ſubſtance of the Father before all worlds: and therefore he is called the *proper*

Ioh.1.14. Rom.8.32. and *onely begotten* ſonne of God.It may be obiected on this manner:If the Father beget the ſonne, he doth it either willingly, or againſt his will;if willingly,then the ſonne is begotten by the free-wil of the Father,and no ſonne by nature. *Anſ.*The Father did communicate to the Sonne his whole godhead *willingly* without conſtraint,yet not by his wil,and therefore he is the Sonne of the Father by nature,*not by wil.* It may be further ſaid, that if Chriſt be the Sonne of God by nature, as he is the eſſential word of the Father, and by perſonall vnion as he is man, then is he not one but two ſonnes. *Anſw.*As he is but one perſon,ſo is he but one ſonne:yet not in one,but in two reſpects: two reſpects make not two things, whereas one & the ſame thing not altered,but ſtill remaining one,may admit ſundrie reſpects.

Thus much of the meaning of the third title: now follow the comforts which may bee gathered hence. Whereas Chriſt Ieſus is the Son of God, it ſerues as a meanes to make miſerable and wretched ſinners, that are by nature the children of wrath and damnation, to be the ſonnes of God by adoption:as S. Iohn teſtifieth. Ioh.1.12. Now what a benefit is this to be the child of God, no tongue can expreſſe. Chriſt ſaith, Math.5.9. *Bleſſed are the peace-makers*: but why are they bleſſed? *for*(ſaith he)*they ſhall be called the ſonnes of God.* Whereby he teſtifieth, that the right of adoption is a moſt excellent priuiledge;and not without cauſe. For he which is the child of God,is ſpiritually allyed to Chriſt and to all the Saints and ſeruants of God,both in heauen and earth, hauing his owne Redeemer for his elder brother,and all his members as his brethren and ſiſters; yea, if we be Gods adopted children, we are alſo heires, euen heires of God, & heires annexed with Chriſt. Rom.8.17. Well, how great ſoeuer this prerogatiue is, yet few there be that rightly weigh it, & conſider of it. Children of Noble men and Princes heires are had in account and reputation of al men,they are the very ſpeech and wonder of the world. But it is a matter of no account to be the ſonne of God, and fellow-heire with Chriſt. The deareſt ſeruants of God haue bin eſteemed but as the off-ſcouring of the world. And no maruell, for they which are after the fleſh, ſauour the things of the fleſh. Few men haue their vnderſtandings inlightened to diſcerne of ſuch ſpirituall things as theſe are, and therefore are they little or nothing regarded. A blind man neuer ſeeing the Sunne, is not brought to wonder at it: and earthly minded men neither ſeeing nor feeling what an excellent thing it is to be the child of God, cannot be brought to ſeeke after it. But let all ſuch as feare God, enter into a ſerious conſideration of the vnſpeakable goodneſſe of God, comforting themſelues in this, that God the Father hath vouchſafed by his owne Sonne to make them of the vaſſals of Satan, to be his owne deare children.

Now follow the duties which are two: firſt, A wee beleeue that Ieſus Chriſt who was to bee the Sauiour of mankind,muſt needs bee God: what is the reaſon hereof? ſurely becauſe no creature,no not all the creatures in heauen & earth were able to ſaue one man;ſo vile, wretched,& miſerable is our eſtate by Adams fall. And therfore the Son of God himſelfe pitied our eſtate,& being king of heauen & earth,was faine to come from heauen,and lay downe his crowne and become a ſeruant, and taking vpon him our nature,was alſo faine to take vpon him our caſe and condition, and ſuffer death for our ſins, which otherwiſe euery one of vs ſhould haue ſuffered both in body and ſoule world without end.To make this more plaine, let vs ſuppoſe ſome one that hath committed an offence againſt a Prince; and the treſpaſſe B to be ſo grieuous,that no man can appeaſe the kings wrath,ſaue onely the kings onely ſonne; and which is more, the kings ſonne himſelfe cannot releaſe him, vnleſſe he ſuffer the puniſhment for him in his owne perſon, which is due vnto the malefactour. Now what is to be thought of this mans eſtate?ſurely all men wil ſay,that he is in a moſt miſerable taking, and that his treſpaſſe is notorious,and ſo it is with euery one of vs by nature, whatſoeuer we are. No man could ſaue our ſoules, no not all the angels in heauen,vnleſſe the king of heauen & earth,the onely Son of God,had come downe from heauen and ſuffered for vs, bearing our puniſhment. Now the conſideration of this muſt humble vs,& make vs to caſt downe our C ſelues vnder the hand of God for our ſins,and pray continually, that the Lord would ſend ſome Moſes or other, which might ſmite the rockes of our hearts, that ſome teares of ſorrow and repentance might guſh out for this our wofull miſerie.

Secondly, wheras God the Father of Chriſt gaue his onely Sonne to be our Sauiour, as we muſt be thankful to God for al things,ſo eſpecially for his great and vnſpeakable benefit. Common bleſſings of God, as meate, drinke, health, wealth, and libertie, muſt at all times mooue vs to be thankfull;but this that Chriſt Ieſus the onely Son of God, redeemed vs being vtterly loſt, this I ſay, muſt be the maine point of all our thankfulneſſe: but alas, mens D hearts are ſo frozen in the dregs of their ſins, that this duty comes little in practiſe now adaies. When our Sauiour Chriſt cleanſed ten lepers, there was but one of thē that returned to giue him thankes: & this is as true in the leproſie of the ſoule, for though ſaluation by Chriſt be offered vnto vs daily by Gods Miniſters, yet not one of ten,nay ſcarce one of a thouſand giues praiſe & thankes to God for it, becauſe men take no delight in things which concerne the kingdome of heauen,they think not that they haue need of ſaluation, neither do they feele any want of a Sauiour. But wee for our parts muſt learne to ſay with Dauid, Pſal.116.12. *What ſhall I render vnto the Lord for all his benefits?* yea we are to practiſe that which Salomon

Prou.23.26 A ſaith, *My Sonne giue me thy heart*: for we ſhould giue vnto God both body and ſoule in token of our thankfulnes for this wonderful bleſſing, that he hath giuen his onely Sonne to bee our Sauiour; and we are to holde this for truth, that they which are not thankefull for it, let them ſay what they will, they haue no ſoundneſſe of grace or power of religion at the heart.

And thus much of the third title. The fourth and laſt title, is in theſe words, *Our Lord.* Chriſt Ieſus the only Sonne of God is our Lord three waies: firſt, by creation, in that hee made vs of nothing when wee were not. Secondly, hee is our Lord in the right of redemption. In former times the cuſtome hath bin, when one is B taken priſoner in the field, hee that payes his ranſome ſhall become alwaies after his Lord: ſo Chriſt when we were bondſlaues vnder hel, death, and condemnation, payed the ranſome of our redemption, and freed vs from the bondage of ſinne and Satan, and therefore in that reſpect he is our Lord. Thirdly, he is the head of the Church (as the husband is the wiues head) to rule and gouerne the ſame by his word and ſpirit. And therefore in that reſpect alſo Chriſt is our Lord.

And thus much for the meaning. Now follow the duties: and firſt of all, if Chriſt be our Soueraigne Lord, we muſt performe abſolute obedience vnto him, that is, whatſoeuer hee commaunds vs, that muſt we do. And I ſay, C abſolute obedience, becauſe Magiſtrates, maſters, rulers, and fathers may commaund, and muſt be obeied, yet not ſimply, but ſo farforth as that which they command doth agree with the word and commaundement of God: but Chriſts will and word is righteouſnes it ſelfe, and therefore it is a rule and direction of all our actions whatſoeuer: and for this cauſe he muſt be abſolutely obeyed. Thus he requires the obedience of the morall law: but why? Exod.20.2. Mal.1.6. becauſe he is *the Lord our God.* And in Malachie he ſaith, *If I be your Lord, where is my feare?* And againe, wee muſt reſigne both body and ſoule, heart, mind, wil, affections, & the courſe of our whole liues to be ruled by the will of Chriſt. He is Lord not onely of the body, but of the ſpirit and ſoule of man: he muſt therfore haue D homage of both. As we adore him by the knee of the body, ſo muſt the thoughts and the affections of our hearts haue their knees alſo to worſhip him, and to ſhew their ſubiection to his commaundements. As for ſuch as do hold him for their Lord in word, but in the meane ſeaſon will not indeauour to ſhew their loyalty in all manner of obedience, they are indeede no better then ſtarke rebels. Secondly, when by the hand of Chriſt ſtraunge iudgements ſhall come to paſſe, as it is vſuall in all places continually; wee muſt ſtay our ſelues without murmuring or finding fault, becauſe hee is an abſolute Lord ouer all his creatures; all things are in his hands, and he may doe with his owne whatſoeuer he will; and therefore wee muſt rather feare and tremble whenſoeuer wee ſee or heare of them: ſo Dauid ſaith, Pſal.39.9. *I was dumbe and opened not my mouth, becauſe thou didſt it.* And againe, Pſal.119.120. *My fleſh trembles for feare of thee, and I am afraid of thy iudgements.* Thirdly, before we vſe any of Gods creatures or ordinances, wee muſt ſanctifie them by the 1.Cor.10.26 direction of his word and by prayer: the reaſon is this, becauſe he is Lord ouer all, & therefore from his word we muſt fetch direction to teach vs, whether we may vſe them or not, and when and how they are to be vſed: and ſecondly, we muſt pray to him that he would giue vs libertie and grace to vſe them aright in holy manner. Alſo wee are ſo to vſe the creatures and ordinances of God, as being alwaies ready to giue an account of our doings at the day of iudgement: for we vſe that which is the Lords, not our owne; we are but ſtewards ouer them, & wee muſt come to a reckoning for the ſtewardſhip. Haſt thou learning? then imploy it to the glory of God, & the good of the Church: boaſt not of it as though it were thine owne. Haſt thou any other gift or bleſſing of God, be it wiſedome, ſtrength, riches, honor, fauour, or whatſoeuer? then looke thou vſe it ſo, as thou maiſt bee alwaies ready to make a good account therof vnto Chriſt. Laſtly, euery one muſt in ſuch maner lead his life in this world, that at the day of death he may with cheerfulneſſe ſurrender and giue vp his ſoule into the hands of his Lord, and ſay with Steuen, Act.7.59. *Lord Ieſus receiue my ſoule.* For conſider this with thy ſelfe, that thy ſoule is none of thine owne, but his who hath bought it with a price, and therefore thou muſt ſo order and keepe it as that thou maiſt in good manner reſtore it into the hands of God at the end of thy life. If a man ſhould borrow a thing of his neighbour, and afterward hurt it, and make a ſpoile of it, he would be aſhamed to bring it againe to the owner in that manner, and if he doe, the owner himſelfe will not receiue it. Vngodly men in this life doe ſo ſtaine their ſoules with ſinne, that they can neuer bee able willingly to giue them vp into the hands of God at the day of death: and if they would, yet God accepts them not, but caſts them quite away. We muſt therefore labour ſo to liue in the world, that with a ioyful heart at the day of death, we may commend our ſoules into the hands of our Lord Chriſt Ieſus, who gaue them vnto vs. This is a hard thing to be done, & he that will doe it truly, muſt firſt be aſſured of the pardon of his own ſinnes, which a man can neuer haue without true and vnfained faith & repentance: wherefore while wee haue time, let vs purge & cleanſe our ſoules and bodies that they may come home againe to God in good plight.

And here all gouernours muſt bee put in minde that they haue an higher Lord, that they may not oppreſſe or deale hardly with their inferiours. This is Pauls reaſon, Epheſ. 6.9. *Ye maſters,* ſaith he, *doe the ſame things vnto your ſeruants, putting away threatning: and know that euen your maſter is alſo in heauen, neither* *is there reſpect of perſons with him.* Inferiours againe muſt remember to ſubmit themſelues to the authority of their gouernours, eſpecially of magiſtrates. For they are ſet ouer vs by our ſoueraigne Lord and King Chriſt Ieſus: as Paul ſaith, Rom.13.1. *Let euery ſoule be ſubiect to the higher powers: for there is no power but of God, and the powers that be are ordained of God.* And againe, Eph.6.5. *Seruants bee obedient to your maſters according to the fleſh, with feare and trembling, in ſingleneſſe of your hearts, as vnto Chriſt.*

The comfort which Gods Church may reap hence, is very great: for if Chriſt be the Lord of lords, and our Lord eſpecially whome hee hath created and redeemed, wee neede not to feare what the diuell or wicked men can doe vnto vs. If Chriſt be on our ſide, who can be againſt vs? wee neede not feare them that can deſtroy the bodie and doe no more; but wee muſt caſt our feare on him that is Lord of body & ſoule, & can caſt both to hel, *Mat.* 10.28.

Thus much of the fourth title. Now follows Chriſts Incarnation, in theſe words, *Conceiued by the holy Ghoſt, borne of the Virgin Mary.* And they containe in them one of the moſt principall points of the doctrine of godlines, as *Paul* ſaith, 1. Tim.3.16. *Without controuerſie great is the myſterie of godlineſſe, which is, God is made manifeſt in the fleſh, iuſtified in the ſpirit, &c.* And that wee may proceede in order in handling them, I will firſt ſpeake of the Incarnation generally, and then after come to the parts thereof. In generall we are to propound three queſtions, the anſwering whereof will bee very needefull to the better vnderſtanding of the doctrine following.

The firſt queſtion is, Who was incarnate, or, made man? *Anſw.* The ſecond perſon in Trinitie, the Sonne of God alone, as it is ſet down in this firſt article according to the ſcripture. S. Iohn ſaith, Ioh.1.14. *The* Word *was made fleſh:* and the Angel ſaith, Luk.1.35. *The holy one which ſhall be borne of thee ſhall bee called the Son of the moſt high.* And Paul ſaith, Rom.1.3. *That Chriſt Ieſus our Lord was made of the ſeed of Abraham according to the fleſh.* And there bee ſundry reaſons, why the ſecond perſon ſhould rather bee incarnate then any other. I. By whom the Father created all things, and man eſpecially; by him man being fallen is to be redeemed, and as I may ſay re-created: now man was at the firſt created of the Father by the Sonne: and therefore to be redeemed by him. II. It was moſt conuenient, that that which is the eſſentiall image of the Father, ſhould take mans nature that he might reſtore the image of God loſt & defaced in man; but the ſecond perſon is the eſſentiall image of the Father, & therefore he alone muſt take mans nature. III. It was requiſite that that perſon which was by nature the Son of God, ſhould be made the ſonne of man, that wee which are the Sons of man, yea the ſonnes of wrath, ſhould againe by grace be made the Sonnes of God: now the ſecond perſon alone is the Sonne of God by nature, not the Father, nor the holy Ghoſt.

Heb.1.3.
Coloſſ.1.15.

As for the Father, he could not be incarnate. For to take fleſh is to be ſent of an other, but the Father cannot bee ſent of any perſon, becauſe he is from none. Againe, if the Father were incarnate, hee ſhould be father to him which is by nature God, and the ſonne of a creature, namely the Virgine Marie, which things cannot well ſtand.

And the holy Ghoſt could not be incarnate: for then there ſhould bee more Sons then one in the Trinity, namely, the ſecond perſon the Sonne of the Father, and the third perſon the holy Ghoſt, the ſonne of the Virgin Mary.

It may be obiected to the contrary on this manner: The whole diuine eſſence is incarnate, euery perſon in Trinity is the whole diuine eſſence, therefore euery perſon is incarnate. *Anſ.* The whole Godhead indeede is incarnate, yet not as it is *abſolutely* conſidered, but ſo far forth as it is reſtrained & limited to the perſon of the Sonne; and to ſpeake properly, the Godhead it ſelfe is not incarnate, but the very perſon of the Sonne ſubſiſting in the godhead. And though all the perſons bee one and the ſame eſſence, yet do they really differ each from other in regard of the peculiar manner of ſubſiſting: and therefore mans nature may be aſſumed of the ſecond perſon, and be not aſſumed either of the Father or of the H. Ghoſt; as in the like caſe the ſoule of man is wholly in the head & wholly in the feete, yea wholly in euery part: and yet the ſoule cannot be ſaid to vſe reaſon in the feete or in any other part, but onely in the head.

Againe, it may be alleadged, that the incarnation being an outward action of God to the creature is not proper to the Son. For the rule is, that all outward actions of God are common to al the perſons in Trinity equally. *Anſ.* (*a*) The incarnation ſtands of two actions, the firſt, is the framing and creating of that manhood which was to be aſſumed by the Sonne, or Word of the Father: & this action is common to all the three perſons equally: the ſecond, is the limiting or the receiuing of it into the vnitie of any perſon, and in reſpect of this action, the worke of incarnation is peculiar to the Son. To this purpoſe Auguſt. ſpeakes, *That creature* (ſaith he) *which the Virgin conceiued and brought forth, though it appertaine to the perſon of the ſonne alone; yet was it made by the whole Trinitie:* as when three men weaue one & the ſame garment, and the ſecond onely weares it.

a Inchoatiue communis, terminatiue non: ſic Scholaſtici.

Aug. in Ench. ad Laur. c.38

The ſecond queſtion is, What manner of man the ſonne of God was made? *Anſ.* He was made a proper or *particular* man, and a *perfect* or a very man. I ſay that he was a particular man, to ſhew that he tooke not vnto him the general forme or *idea* of mans nature conceiued only in mind, nor the common nature of man as it is exiſting in euery man: but the whole nature of man, that is, both a body and a reaſonable ſoule, exiſting in one (*b*) particular ſubiect. I ſay further that he was & is a true

b In vno indiuiduo.

and perfect man, beeing in euery thing that concernes mans nature like to Adam, Abraham, Dauid, and all other men, ſauing only in ſinne. For firſt of all, he had the ſubſtance of a true body, and of a reaſonable ſoule: Secondly, the properties of body and ſoule: in the body, length, breadth, thickneſſe, circumſcription, &c. in the ſoule, the faculties of vnderſtanding both ſimple and compound: will, affections, as loue, hatred, deſire, ioy, feare: &c. the powers alſo of hearing, feeling, ſeeing, ſmelling, taſting, moouing, growing, eating, digeſting, ſleeping, &c. Thirdly, hee tooke vnto him the infirmities of mans nature, which are certaine naturall defects or paſſions in bodie or minde, as to bee hungrie, thirſtie, wearie, ſadde and ſorrowfull (*c*) ignorant of ſome things, angrie, to increaſe in ſtature, and wiſedome, and knowledge, &c. yet this which I ſay muſt bee vnderſtood with two caueats. The firſt, is that infirmities bee either certaine vnblameable paſſions, or elſe ſuch defects as are ſinnes in themſelues: now Chriſt taketh the firſt onely, and not the ſecond. Secondly, infirmities bee either generall, or perſonall; generall, which appertaine to the whole nature of man, and are to be found in euery man that commeth of Adam: as to bee borne vnlearned, and ſubiect to naturall affections, as ſorrow, anger, &c. Perſonal, are ſuch as appertaine to ſome particular men, and not to all, and ariſe of ſome priuate cauſes & particular iudgements of God, as to bee borne a foole, to bee ſicke of an ague, conſumption, dropſie, pluriſie, and ſuch like diſeaſes. Now the firſt ſort be in Chriſt, and not the ſecond: for as he tooke not the perſon of any man, but onely mans nature, ſo was it ſufficient for him to take vnto him the infirmities of mans nature, though hee tooke not the priuate infirmities of any mans perſon. And the reaſon why Chriſt would put on not onely the ſubſtance and faculties of a true man, but alſo his infirmities, was; that hee might ſhew himſelfe to bee very man indeede, alſo that hee might ſuffer for vs both in body and ſoule, and that hee might giue vs an example of patience in bearing all manner of euill for Gods glory, and the good of our neighbour.

Now the things which may bee alleadged to the contrarie for the infringing of the truth of Chriſts manhood, are of no moment. As firſt, becauſe Chriſt appeared in the forme of a man in the olde teſtament, beeing no man: therefore he did ſo at his comming in the new teſtament: but the reaſon is not like. For Chriſt in the olde teſtament, *Gen.18.9.13.* as the angel of his Father in ſome ſpecial affairs, tooke vnto him the body of a man for ſome ſpace of time; but hee did not receiue it into the vnitie of his perſon, but laid it down when the buſineſſe which hee enterpriſed with men was ended. Now in the fulneſſe of time hee came from heauen as the angel of the couenant, and for that cauſe hee was to vnite into his owne perſon the nature of man, which thing was neuer done before. And whenas Paul ſaith, Rom. 8, 3. that Chriſt *came in the ſimilitude of ſinfull fleſh*, his meaning is not to ſignifie, that he was a man onely in reſemblance and ſhew; but to teſtifie, that being a true man which was indeede void of ſinne, hee was content to abaſe himſelfe to that condition in which he became like to a miſerable ſinner in bearing the puniſhment for our ſinne. For *Paul* doth not ſay that he tooke vpon him the ſimilitude of fleſh ſimply as it is fleſh, but of the fleſh of ſinne or ſinfull fleſh.

The third queſtion is, why the Sonne of God muſt become man? *Anſwer.* There be ſundrie reaſons of this point, and the moſt principall are theſe: 1 Firſt of all, it is a thing that greatly ſtands with the iuſtice of God, that in that nature in which God was offended, in the ſame ſhould a ſatisfaction be made to God for ſinne: now ſinne was committed in mans nature: Adam ſinned firſt, and in him all his poſteritie: therefore it was neceſſarie that in mans nature there ſhould bee a ſatisfaction made to Gods iuſtice, and for this cauſe the Sonne of God muſt needes abaſe himſelfe and become man for our ſakes. 2 Secondly, by the right of creation euery man is bound in conſcience to fulfill euen the very rigour & extremitie of the morall law. But conſidering man is now fallen from his firſt eſtate and condition, therefore it was requiſite, that the Sonne of God ſhould become man, that in mans nature he might fulfill all righteouſneſſe which the law doth exact at our hands. 3 Thirdly, hee that is our redeemer muſt die for our ſins; for there is no remiſſion of ſins without ſhedding of blood: but Chriſt as hee is God cannot die: for no paſſion can befall the Godhead. Therefore it was needfull, that he ſhould become man, that in mans nature hee might die and fully ſatisfie Gods iuſtice for mans offence. 4 Laſtly, he that muſt make reconciliation betweene God and man, muſt bee ſuch an one as may make requeſt or ſpeake both to God and man. For a Mediatour is as it were a middle perſon making interceſſion betweene two other perſons, the one offended, the other offending. Therefore it is neceſſarie that Chriſt ſhould not onely be God, to ſpeake vnto the Father for vs, and to preſent our prayers vnto him, but alſo man, that God might ſpeake to vs, & we to God by Chriſt. For howſoeuer before the fall, man could ſpeake to God euen face to face, yet ſince the fall, ſuch feare poſſeſſeth mans corrupt nature, that hee cannot abide the preſence of GOD, but flyeth from it.

Now whereas I ſay, that it was neceſſarie that the Sonne of God for the cauſes before alleadged muſt become man: the neceſſitie muſt bee vnderſtood in reſpect of Gods will, and not in reſpect of his abſolute power. For if it had ſo pleaſed God, hee was able to haue laid downe an other kinde of way of mans

(c) Ignorantia meræ priuationis non prauæ diſpoſitionis.

Auguſt. de Agone Chriſt.

redemption, then by the incarnation of the Sonne of God: and hee appointed no other way, becauſe he would not.

Duties. 1

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As for the manner of the making and framing of the humane nature of Chriſt, it was miraculous; not by generation according to the ordinarie courſe of nature; but by an extraordinarie operation of the holy Ghoſt aboue nature: and for this cauſe, it is not within the compaſſe of mans reaſon, either to conceiue or to expreſſe the manner and order of this conception. The Angel aſcribes two actions C to the holy Ghoſt in this great worke; the one to *come vpon the Virgin Mary*, the other, to *ouerſhadow her*: Luk.1.35. by the firſt is ſignified the extraordinary work of the holy Ghoſt, in faſhioning the humane nature of Chriſt, for ſo much the phraſe (*a*) elſewhere importeth. a Iud.14.6. The ſecond ſignifieth, that the holy Ghoſt did as it were (*b*) caſt a cloud ouer her, b Act.1.8. Luk.24.49. to teach vs, that wee ſhould not ſearch ouermuch into the myſtery of the Incarnation.

It may be obiected againſt this which hath bin ſaid, that if Chriſt bee in this manner conceiued by the holy Ghoſt, then the H. Ghoſt ſhall be Father to Chriſt, and Chriſt his Son. *Anſ.* The reaſon is not good: for he that is a D father, is not a bare efficient cauſe, but one which in the effecting of any thing conferres the matter vnto it from himſelfe, whereof it ſhall be made. Now the holy Ghoſt did not miniſter any matter vnto Chriſt from his own ſubſtance, but did onely as it were, take the maſſe and lump of mans nature from the body of the Virgin Mary, and without ordinarie generation made it the body of Chriſt, as Baſil ſaith, *Chriſt was conceiued not of the ſubſtance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghoſt.* Sermon. de S.nat.uit.

The ſecond point in the conception, is the ſanctifying of that maſſe or lumpe which was to bee the manhood of Chriſt. And that was done vpon ſpeciall cauſe: firſt, that it might be ioyned to the perſon of the Son, which could not haue binne, if it had bin defiled with ſinne, Auguſt. de Agone Chriſt.

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As for the manner of the making and framing of the humane nature of Chriſt, it was miraculous; not by generation according to the ordinarie courſe of nature; but by an extraordinarie operation of the holy Ghoſt aboue nature: and for this cauſe, it is not within the compaſſe of mans reaſon, either to conceiue or to expreſſe the manner and order of this conception. The Angel aſcribes two actions C to the holy Ghoſt in this great worke; the one to *come vpon the Virgin Mary*, the other, to *ouerſhadow her*: Luk.1.35. by the firſt is ſignified the extraordinary work of the holy Ghoſt, in faſhioning the humane nature of Chriſt, for ſo much the phraſe (*a*) elſewhere importeth. a Iud.14.6. The ſecond ſignifieth, that the holy Ghoſt did as it were (*b*) caſt a cloud ouer her, to teach vs, that wee ſhould not ſearch ouermuch into the myſtery of the Incarnation. b Act.1.8. Luk.24 49.

It may be obiected againſt this which hath bin ſaid, that if Chriſt bee in this manner conceiued by the holy Ghoſt, then the H. Ghoſt ſhall be Father to Chriſt, and Chriſt his Son. *Anſ.* The reaſon is not good: for he that is a father, is not a bare efficient cauſe, but one D which in the effecting of any thing conferres the matter vnto it from himſelfe, whereof it ſhall be made. Now the holy Ghoſt did not miniſter any matter vnto Chriſt from his own ſubſtance, but did onely as it were, take the maſſe and lump of mans nature from the body of the Virgin Mary, and without ordinarie generation made it the body of Chriſt, as Baſil ſaith, *Chriſt was conceiued not of the ſubſtance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghoſt*. Sermon. de S.nat.uit.

The ſecond point in the conception, is the ſanctifying of that maſſe or lumpe which was to bee the manhood of Chriſt. And that was done vpon ſpeciall cauſe: firſt, that it might be ioyned to the perſon of the Son, which could not haue binne, if it had bin defiled with ſinne.

August. de Agone Chriſt. redemption, then by the incarnation of the Sonne of God: and hee appointed no other way, becauſe he would not.

Thus much of the Incarnation in generall. Duties. 1 Now follow the duties which ariſe of it. And firſt, wee are taught hereby to come to Chriſt by faith, and withall our hearts to cleaue vnto him. Great is the deadneſſe and ſluggiſhnes of mans nature: for skarſe one of a thouſand care for him, or ſeeke vnto him for righteouſneſſe and life euerlaſting. But we ſhould excite our ſelues euery way to draw neere to him as much as poſſible we may: for when he was incarnate, hee came neere vnto vs by taking our nature vpon him, that wee againe whatſoeuer we are, might come neere vnto him by taking vnto vs his *Diuine nature*. Againe, when Chriſt was incarnate, he was made bone of our bone, and fleſh of our fleſh; and therefore proportionally wee muſt labour to become bone of his bone, and fleſh of his fleſh: which we ſhall bee, when wee are myſtically vnited vnto him by faith, and borne anew by his ſpirit. Moreouer, Chriſt by his incarnation came downe from heauen to vs, that we beeing partakers of his grace might aſcend vp to heauen by him. And thus we ſee how the meditatiō of Chriſts incarnation ſhould be a ſpurre to prick vs forward ſtill more and more to come to Chriſt.

2 Secondly, Chriſts incarnation muſt be a patterne vnto vs of a moſt wonderfull & ſtrange humility. For as Paul ſaith, Phil. 2. 6, 7. *Beeing in the forme of God, and thinking it no robbery to be equall with God, he made himſelfe of no reputation: and tooke on him the forme of a ſeruant: and humbled himſelfe, and became obedient to death, euen to the death of the croſſe.* Yea ſo farre forth hee abaſed himſelfe, that, as Dauid ſaith, Pſal. 22. 6 he *was a worme and no man.* And this teacheth vs to lay aſide al ſelf-loue & pride of heart, and to practiſe the duties of humility, as the Apoſtle exhorts the Philippians in the ſame place, and that ſhall we do, when we begin to caſt off that high opinion which euery man by nature conceiues of himſelfe, and become vile & baſe in our own eies. Secure & drowſie Proteſtants think themſelues bleſſed, & ſay in their hearts as the angel of the Church of Laodicea ſaid, Reu. 3. 17. *I am rich and increaſed with goods, and haue neede of nothing*; whereas indeede they are moſt miſerable and wretched, and poore, and naked, and blinde. And the ſame fond opinion poſſeſſeth the mindes of our ignorant people, who chant it in the very ſame tune, ſaying, that God loues them, and that they loue God with all their hearts, and their neighbours as themſelues; that they haue perfect faith in Chriſt and euer had, not once ſo much as doubting of their ſaluation; that all is well with them, and that they are paſt all daunger whatſoeuer, in the matter of their ſaluation, and therefore neede not take ſo much care for it. Thus ye may ſee how men are commonly carried away with vaine and fond conceits of their own excellencie. And truely ſo long as this A ouerweening of our owne righteouſnes raignes in our hearts, let preachers ſpeake and ſay what they will, we can neuer become followers of Chriſt in the practiſe of humility. Some will ſay, peraduenture, that they neuer had any ſuch opinion of their owne righteouſnes; but I anſwer againe, that there was neuer yet any man deſcended of Adam, ſaue Chriſt, but hee had this proud phantaſie ruling and raigning in him, til ſuch time as God gaue grace to change and alter his heart: and this inward pride the leſſe we diſcerne it, the more it is, and the more wee diſcerne it, the leſſe it is. Therefore though as yet thou ſee it not in thy ſelfe, yet labour both to ſee and to feele it, and to ſtriue againſt B it, caſting downe thy ſelfe for thy owne miſery after Chriſts owne example, who beeing God abaſed himſelfe to the condition of a miſerable man. For thou ſhalt neuer bee filled with the good things of God, till thou be emptied of ſelf-loue and ſelf-liking. For this cauſe let vs purge and empty our ſelues of all conceit of our owne righteouſneſſe that God may fill our hearts with his grace.

Furthermore the Incarnation of Chriſt is the ground and foundation of al our comfort, as the names of Chriſt ſeruing to expreſſe the ſame doe teſtifie. Iacob in his laſt Teſtament Gen. 49. 10 ſaith. that *the ſcepter ſhall not depart from Iudah til Shilo*, that is, *the Meſſias come*. Now the name P. Galatin. de occultis cathol. veritat. l. 4. c. 4. *Shilo* ſignifieth the tunicle or skinne that lap- C peth the infant in the mothers wombe, called by the Phyſitians *the ſecundine*: and by a kinde of figure it is put for the Sonne of God in the womb of the Virgine, made man. And Iob to Goel. Iob. 19. 25. comfort himſelfe in his affliction ſaith, *I know that my redeemer liueth*. Now the word which hee vſeth to ſigniſie his redeemer by, is very emphaticall, for it ſignifieth a kinſman neere allied vnto him of his owne fleſh that will reſtore him to life. And the Lord by the Prophet Eſay Iſa. 7. 14. calleth Chriſt *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature wee haue loſt our fellowſhippe with God, becauſe our ſinnes are *a wall of partition* Iſa. 59. 2. ſeuering vs from him: yet neuertheleſſe the ſame is reſtored to all that D beleeue by the Mediatour Chriſt Ieſus: Coloſſ. 1. 21 becauſe his diuine nature is coupled to mans nature, & ſo the word is made fleſh. And this ſtrait coniunction of two natures into one perſon, ioynes God to men, and men to God: yea by Chriſt we are brought to God, and haue free acceſſe vnto him, and againe in him we apprehend God, and are made one with him.

And further, whereas Chriſt beſide our nature tooke our infirmities alſo, it is a wonderful comfort to Gods Church, for it ſhewes that hee is not onely a Sauiour, but alſo a very compaſſionate and pittifull Sauiour. As the holy Ghoſt ſaith, Heb. 2. 17. *in all things it became Chriſt to be like vnto his brethren, that hee might be mercifull and a faithfull high Prieſt in things concerning God.* Let a man be ſicke of a grieuous diſeaſe, and let a friend come that hath beene

troubled with the very ſame diſeaſe, hee will preſently ſhew more compaſſion then twenty others: and ſo Chriſt hauing felt in his owne ſoule and body the anguiſh and the manifolde perplexities that we feele in our temptations and afflictions, hath his bowels as it were yearning towards vs, euermore beeing preſt and readie to releeue vs in all our miſeries. In the daies of his fleſh, hee wept ouer Hieruſalem when hee ſaw it a farre off, becauſe ſhee continued in her olde ſinnes, and did not know the time of her viſitation: and no doubt, though now he be exalted in glory in Heauen, yet his compaſſion to his poore members vpon earth is no whit diminiſhed.

Now we come to ſpeake of the Incarnation more particularly: and the Creede yet further expreſſeth it by two parts; the firſt, is the conception of Chriſt in theſe words, *Conceiued by the holy Ghoſt*: the ſecond, is his birth, in the words following, *Borne of the virgine Marie.*

The conception of Chriſt is ſet downe with his efficient cauſe, the holy Ghoſt, as the angel ſaid to Ioſeph, Feare not to take Mary for thy wife, *for that which is conceiued in her, is of the holy Ghoſt.* Math.1.20. Here it may bee demaunded, why the conception of Chriſt ſhould be aſcribed to the holy Ghoſt alone, which is common to all the perſons in Trinity, as al other ſuch actions are? 1 *Anſ.* It is not done to exclude the Father or the Sonne himſelf from this worke; but to ſignifie that it comes of the free gift & grace of God (which commonly is tearmed by the Holy Ghoſt) August. ench. c.37. 39. that the manhood of Chriſt being but a creature, ſhould bee aduanced to this dignitie, that it ſhould become a part of the Sonne of God. 2 And againe, the holy Ghoſt is the author of this conception in a ſpeciall maner: for the Father and the Sonne did cauſe it by the holy Ghoſt from them both immediatly.

In the conception of Chriſt wee muſt obſerue and conſider three things. The framing of the manhood, the ſanctifying of it, and the perſonall vnion of the manhood with the Godhead. And howſoeuer I diſtinguiſh theſe three for orders ſake, yet muſt wee know and remember, that they are all wrought at one and the ſame inſtant of time. For when the holy Ghoſt frames and ſanctifies the manhood in the wombe of the Virgin; at the very ſame moment it is receiued into the vnity of the ſecond perſon.

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The ſecond point in the conception, is the ſanctifying of that maſſe or lumpe which was to bee the manhood of Chriſt. And that was done vpon ſpeciall cauſe: firſt, that it might be ioyned to the perſon of the Son, which could not haue binne, if it had bin defiled with ſinne.

Secondly, Chriſt was a Sauiour as hee is both God and man: now then beeing man, if hee had beene ſinfull himſelfe; hee could not haue ſaued others, but ſhould haue ſtood in need of a Sauiour himſelfe.

This ſanctification hath two parts: the firſt, is the ſtay and ſtoppage of the propagation of originall ſinne, and of the guilt of Adams ſinne; which was on this manner: God in the beginning ſet downe this order touching man, that what euill or defect ſoeuer hee brought vpon himſelfe, hee ſhould deriue the ſame to euery one of his poſteritie begotten of him: and hereupon when any father begets his childe, hee is in the roome of Adam, and conueyes vnto it beſide the nature of man, the very guilt and corruption of nature. Now for the preuenting of this euill in Chriſt, God in great wiſedome appointed, that he ſhould bee conceiued by the holy Ghoſt without any manner of generation by man. And by this meanes hee takes ſubſtance from the Virgine without the guilt and corruption of the ſubſtance. But it may further be obiected thus: Al that bee in Adam haue ſinned in him; but Chriſt was in Adam as he is man: therefore he ſinned in him. *Anſ.* The propoſition is falſe, vnleſſe it be expounded on this manner: All that were in Adam haue ſinned in him, ſo be it they come of him by generation. Paul ſaith not, out of one man, but, Rom. 5.12. *by one man ſinne entred into the world*, to ſhew, that man propagates his corruption to no more then he begets. Again, Chriſt is in Adam not ſimply as other men are, but in ſome part: namely, in reſpect of ſubſtance which hee tooke from him, and not in reſpect of the propagation of the ſubſtance by ordinary generation: other men are both *from Adam* and *by Adam*. But Chriſt is from him alone and not by him as a begetter or procreant cauſe. The ſecond part of ſanctification is the infuſion of all pureneſſe and holineſſe into the manhood of Chriſt, ſo far forth as was meete for the nature of a redeemer.

The duties to be learned hence are theſe: Firſt, whereas Chriſt was ſanctified in the wombe of the virgine Mary, we likewiſe muſt labour to be ſanctified in our ſelues, following the commandement of God, 1. Pet. 1. 16. *Be ye holy as I am holy*. 1. Ioh. 3. 3. S. Iohn ſaith, that *he which hath hope to be* with Chriſt in glory in heauen, *purifieth himſelfe euen as he is pure*: no doubt ſetting before himſelf the example of Chriſt as a patterne to follow in all his waies. And becauſe our hearts are as it were ſeas of corruptions, we muſt daily cleanſe our ſelues of them by litle and litle, following the practiſe of the poore begger that is alwaies piecing and mending, and day by day puls away ſome rags and puts better cloath in the roome. And if wee ſhall continually endeauour our ſelues to caſt off the remnants of corruption that hang ſo faſt on, & make a ſupply thereof by ſome new portions of Gods heauenly grace; we ſhall be veſſels of honor ſanctified and meet for the Lord, A and prepared vnto euery good worke. Chriſt could not haue beene a fit Sauiour for vs, vnleſſe hee had firſt of all bin ſanctified, neither can we be fit members vnto him, vnleſſe we be purged of our ſinnes, and in ſome meaſure truely ſanctified.

The comfort which Gods people may reape of the ſanctification of Chriſts manhood is great. For why was he ſanctified? ſurely if we marke it well, wee ſhall finde it was for the good and benefit of his elect. For Adam and Chriſt be two rootes as hath beene ſhewed. Adam by creation firſt receiued Gods image, and after loſt the ſame for himſelfe and his poſteritie. Now Chriſt to remooue the ſinne of man is made the ſecond Adam, and B the roote and very head of all the elect. His manhood was filled with holines aboue meaſure: that from thence as from a ſtore-houſe it might be deriued to all his members. And therefore by his moſt holy conception, our ſinfull birth and conception is ſanctified, and his holineſſe ſerues as a couer to hide our manifold corruptions from the eyes of God. Yea it ſerues as a buckler to award the temptations of the diuell: for when hee ſhall ſay to our hearts on this manner; no vncleane thing can enter into the kingdome of heauen; but thou by reaſon of the remnants of original ſinne art vncleane: therefore thou canſt not enter into the kingdome of heauen: we returne our anſwer, ſaying, that Chriſts righteouſneſſe is our C righteouſneſſe, ſeruing to make vs ſtand without blame or ſpot before God. And as Iacob put on Eſaus garments that he might get his fathers bleſſing: ſo if by faith we do put on the white garment of righteouſneſſe of our elder brother Chriſt Ieſus, and preſent our ſelues in it vnto our heauenly Father, we ſhall obtaine his bleſſing which is eternall happineſſe.

Now remaines the third and laſt part of the conception, which is the Vnion of the Godhead & the manhood: concerning which, many points are particularly to be handled. The firſt is, what kinde of Vnion this is? *Anſ.* In the Trinitie there be two ſorts of vnions: vnion in nature, and vnion in perſon. Vnion in nature, is when two or more things are ioyned end vnited into one nature, as the Father, the D Sonne, the holy Ghoſt, being and remaining three diſtinct perſons, are one and the ſame in nature or Godhead. Vnion in perſon, is when two things are in that maner vnited, that they make but one perſon or ſubſtance: as a bodie created by God, and a reaſonable ſoule ioyned both together make one particular man, as *Peter, Paul, Iohn, &c.* And this ſecond, is the vnion wherof we intreat in this place: by which the ſecond perſon in Trinitie the Son of God did vnite vnto himſelfe the humane nature, that is, the body and ſoule of man: ſo as the Godhead of the Sonne and the manhood concurring together, made but one perſon.

The ſecond point is, In what thing this vnion doth conſiſt? *Anſw.* It conſiſts in this, that

A the ſecond perſon the Sonne of God doth aſſume vnto it a manhood in ſuch order, that it being void of all perſonall beeing in it ſelfe, doth wholly and onely ſubſiſt in the ſame perſon. Viſus Matthiol. As the plant called *Miſſell* or *Miſſelto* hauing no roote of his owne, both growes and liues in the ſtocke or body of the Oke or ſome other tree: ſo the humane nature hauing no proper ſubſtance, is, as it were, ingrafted into the perſon of the Sonne, and is wholly ſupported and ſuſtained by it ſo, as it ſhould not bee at all, if it were not ſuſtained in that manner. And for the better vnderſtāding of this point, we muſt conſider, that there be foure degrees of the preſence of God in his creatures. B The firſt, is his generall preſence, & it may be called Act.17.28. *the preſence of his prouidence*, whereby hee preſerueth the ſubſtances of all creatures, and giueth vnto them to liue, mooue, & haue being; and this extendeth it ſelfe to all creatures good and bad. The ſecond degree, is the *preſence of grace*, whereby he doth not onely preſerue the ſubſtances of all his creatures, but alſo giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree, is the *preſence of glory*, peculiar to the Saints and Angels in heauen: and this ſtands in three things: for God not onely preſerues their ſubſtances, and giues them plentie of his grace, but alſo admits them into his glorious preſence, ſo as they may behold his maieſty face to face. C The fourth and laſt, is that, whereby the Godhead of the Son is preſent, and dwels with and in the manhood, giuing vnto it in ſome part his own ſubſiſtāce. Wherby it comes to paſſe, that this manhood aſſumed is proper to the Son, & cannot be the manhood of the Father, or of the H. Ghoſt, or of any creature whatſoeuer. And this is a thing ſo admirable and ſo vnſpeakable, that among all the workes of God there cannot be found an other example hereof in all the world.

Hence it followes neceſſarily, that the manhood of Chriſt conſiſting of bodie and reaſonable ſoule, is a *nature* onely and not a *perſon*: becauſe it doth not ſubſiſt alone, as other men, Peter, Paul, Iohn doe: but wholly depends on D the perſon of the word, [illegible] to the vnity whereof it is receiued.

The third point, is in what order the diuine and humane nature of Chriſt are vnited together. Damaſ.l.3. cap.6. Cypr. in Symbol. *Anſw.* The common conſent of Diuines is, that, albeit all the parts of the manhood & the godhead of Chriſt be vnited at one inſtant; yet in reſpect of order he vnites vnto himſelfe firſt and immediatly the ſoule, & by the ſoule the bodie. And it ſeemes a vnmeet, that God being a moſt ſimple eſſence, ſhould immediately be ioyned to a compound body: and therefore it may well be ſaid that hee is vnited vnto it by the more ſimple part of man, which is the ſoule. Againe, the manhood of Chriſt is firſt & immediatly ioyned to the perſon of the ſonne himſelfe, and by the perſon to the Godhead of the ſonne.

The fourth point is, whether there remaine any difference or diuerſity of the two natures after that the vnion is made. *Anſ.* The two natures concurring make not the perſon of the ſonne to be compounded properly, but onely by analogie, for as bodie and ſoule make one man, ſo God and man make one Chriſt: neither are they turned one into another, the godhead into the manhood, or the manhood into the Godhead, as water was turned into wine at Cana in Galile; neither are they confuſed and mingled togither as meates in the ſtomacke: but they now are, and ſo remaine without compoſition, conuerſion, or confuſion, really diſtinct and that in three reſpects. Firſt, in regard of eſſence. For the godhead of Chriſt is the godhead and cannot be the manhood: and againe, the manhood of Chriſt is the manhood and not the godhead. Secondly, they are diſtinguiſhed in proprieties: the godhead is moſt wiſe, iuſt, mercifull, omnipotent: yea wiſedome, iuſtice, mercie, and power it ſelfe: and ſo is not the manhood, neither can it be: Againe, Chriſt as he is God hath his will eternall, and vncreated, which is all one with the will of the Father and the holy Ghoſt. And as he is man he hath another wil created in time, and placed in his reaſonable ſoule, and this Chriſt ſignifieth when he ſaith, *Not my will, but thy will be done.* Luk.22.42. Thirdly, they are diſtinct in their actions or operations; which though they goe togither inſeparably in the worke of redemption; yet they muſt in no wiſe be confounded, but diſtinguiſhed as the natures themſelues are, Chriſt ſaith of himſelfe; *I haue power to lay downe my life, and I haue power to take it vp againe*: Ioh.10.18. and h[illegible] he ſhewes the diſtinctions of operation in his two natures. For to lay downe his life is an action of the manhood, becauſe the Godhead can not die: and to take it vp againe is the worke of the Godhead alone, which revnites the ſoule to the bodie after death.

The fifth and laſt point is, What ariſeth of this vnion? *Anſ.* By reaſon of this hypo[illegible]ticall vnion, though the Godhead receiue nothing from the manhood, yet the manhood it ſelfe, which is aſſumed, is thereby perfected & enriched with vnſpeakeable dignity. For firſt of all, it is exalted aboue all creatures whatſoeuer, euen angels themſelues, in that it hath ſubſiſtance in the ſecond perſon in Trinitie. Secondly, together with the godhead of the ſonne, it is adored and worſhipped with diuine honour, as in like caſe the honour done to the King himſelfe, redounds to the crowne on his head. Thirdly, by reaſon of this vnion, the godhead of Chriſt workes all things in the matter of our redemption, in and by the manhood. And hereupō the fleſh of Chriſt thogh it profit nothing of it ſelfe, yet by the vertue which it receiueth from that perſō to which it is ioyned, it is *quickning fleſh*, & the *bread of life*. Ioh.6.35.

Againe, from this vnion of two natures into one perſon, ariſeth a kind of ſpeech or phraſe peculiar to the Scriptures, called the *communication of proprieties*, when the propertie of one nature is attributed to the whole perſon, or to the other nature; as when Paul ſaith, that *God ſhed his blood*, that the *Lord of glorie was crucified*. And when Chriſt ſaith, that he talking with Nichodemus *was then in heauen*. Act.20.28. 1.Cor.2.8. Ioh.3.13.

Vſe. The vſe of the perſonall vnion is three fold. 1 Firſt, it ſerues to ſhew the hainouſneſſe of our ſinnes, and the greatneſſe of our miſerie. For it had not bin poſſible to make a ſatisfaction to Gods iuſtice in mans nature for the leaſt offence; vnles the ſame nature had firſt of all bin nearely ioyned to the Godhead of the Sonne; that thereby it might bee ſo far forth ſupported and ſuſtained, that it might ouercome the wrath of God. 2 Secondly, it ſets forth vnto vs the endleſſe loue of God to man. For whereas by reaſon of Adams fall we were become the vileſt of all creatures, except the diuell and his angels: by this myſticall coniunction, our nature is exalted to ſuch an eſtate and condition, as is farre aboue all creatures, euen the Angels themſelues. 3 Thirdly, it is as it were the key of all our comfort: for all ſound comfort ſtands in happines, all happines is in fellowſhip with God, al fellowſhip with God is by Chriſt, who for this cauſe being very God, became very man, that he might reconcile man to God, and God to man.

Thus much of the conception of Chriſt: now followes his birth: whereby in the ordinary time of trauell, according to the courſe of nature, he was brought forth into the world by the virgin Mary. Luk.2.6. And it was the will of God, that Chriſt ſhould not only be conceiued; but alſo borne, and [illegible]fter the manner of men, that he might be [illegible]owne to very man indeed. In the birth we may conſider foure things; the time, the place, the manner, the manifeſtation of it.

The time, was in *the laſt daies*, toward the end of the 70. weekes of Daniel, Iſa.2.2. Dan.9.24. which are to be accounted from the end of the captiuity of Babylon, & make in all 490. yeares: or more plainely 3900. yeares and more from the beginning of the world, and as Paul ſaith, *in the fulnes of time*. Gal.4.4. And the Euangeliſts haue noted of purpoſe the time to haue beene when Auguſtus Cæſar taxed the Iewes and all nations vnder his dominions; Luk.2.1. to ſignifie that Chriſt was borne at the very time foretold by Iacob, when the crowne and ſcepter was taken from Iuda: & withall to ſhew that his kingdome was not of this world. And it was the good pleaſure of God that Chriſt ſhould not be borne either later or ſooner, but ſo many ages from the beginning of the world. And this conſideration of the very time it ſelfe, ſerues greatly for the confirmation of our faith. For thus may we reaſon with our ſelues: If GOD who in the beginning made a promiſe to our firſt parents concerning the ſeede of the Woman, deferred it almoſt 4000. yeares, & yet at length accompliſhed the ſame to the very full: then no A doubt God hauing promiſed the reſurrection of the dead and life euerlaſting, wil in his good time bring them to paſſe, though as yet we ſee them not. And thus by the accompliſhment of all things paſt, ſhould wee confirme our hopes concerning things to come.

The place was not at Hieruſalem, nor Nazareth, nor any other citie, but onely a village of Iuda called *Bethlehem*, that the propheſie of Michea might be fulfilled. *Thou Bethlehem Ephrata art little to be among the thouſands of Iuda, yet out of thee ſhall he come forth vnto me, that ſhall be ruler in Iſrael.* Mich.5.2. And here we may obſerue a memorable example of Gods prouidence which ouerruleth the proceedings of cruell B tyrants, to the accompliſhing of his owne will, they themſelues for their parts intending nothing les. Auguſtus not ſo much as dreaming of the birth of the Meſſias, gaue commaundement that euery man ſhould goe to his owne citie to be taxed: and hereupon Ioſeph and Mary take their iourney from Nazareth to Bethlehem: which iourney God himſelfe appointed & diſpoſed to this end, that the Meſſias might be borne in the place which he preordained and foretold by his prophets.

The manner of Chriſts birth was very baſe and poore: for the place where he was borne was a ſtable, and the cradle where he lay was a cratch. And he willingly tooke vpon him this pouerty for ſundry cauſes. I. That the Scrip- C ture might be fulfilled, which ſaith, that he ſhould be the *ſhame and contempt of the people*: Pſal.22.6. and that he ſhall grow vp *as a roote out of a drie ground, & haue neither forme nor beauty*. Iſa.53.2. II. That he might afterward from this baſe condition be exalted euen in his manhood to that rich & glorious eſtate in which hee ſhould manifeſt himſelfe to bee Lord of heauen & earth. III. He was borne in exceeding pouerty, that he might ſhame the wiſe men of this world, who exceedingly eſteeme of their riches, power, & glory, perſwading themſelues that without ſuch meanes nothing can be done. And yet for all this they cannot ſo much as reconcile one man to God by all their might and wealth; whereas Chriſt himſelfe hath done the ſame D both in pouerty an[illegible] weakneſſe; and can enlarge and preſerue his kingdome without earthly helpes. When he hung vpon the croſſe the ſouldiers ſtript him of his garmēts; and beeing naked he brought that to paſſe, which all the Monarchs of the earth in all their royalties could neuer haue performed. And whether Chriſt lie in the manger betweene the Oxe and the Aſſe, or in the pallace of the king, it matters not in regard of our ſaluation. IV. He came in this maner, that there might be a difference betweene his firſt comming in the fleſh, and his laſt comming to iudgement. In the firſt hee came onely for this end, not to make any outward alterations in the world, but to change the conſcience, & to put in execution the worke of our ſpirituall redemption: and therefore hee hath reſerued the ouerturning of all earthly eſtates, with the manifeſtation of his owne glory, to the latter. V. Laſtly, he was borne in a poore eſtate, that he might procure true riches for vs in heauen; and withall ſanctifie vnto vs our pouerty vpon earth. As Paul ſaith, *Ye know the grace of our Lord Ieſus Chriſt, that hee beeing rich for your* 2.Cor.8.9. *ſakes became poore, that ye through his pouertie might be made rich.* He was content to lie in the manger, that we might reſt in heauen.

This ſerues to teach vs to be content to beare any meane condition that the Lord ſhal ſend vpon vs: for this is the very eſtate of the Sonne of God himſelfe. And if for our cauſe he did not refuſe the baſeſt condition that euer was, why ſhould wee murmure at the ſame? for what are the beſt of vs but miſerable ſinners, and therefore vtterly vnworthie either to goe or lie vpon the bare earth? and though we fare & lie better then our Lord himſelfe, yet ſuch is our daintines, we are not pleaſed therewith: wheras he for his part diſdained not the manger of the Oxe. And if the Lord of heauen and earth comming into the world, finde ſo little entertainment or fauour, we for our parts beeing his members, ſhould willingly prepare our ſelues to take as hard meaſure at the hands of men.

The laſt point is the manifeſtatiō of Chriſts Luk.2.8.9. birth, that it might be knowne to the world. Where conſider two circumſtances, the firſt, to whom? namely to poore ſheapheards tending their flockes by night, and not to great or mightie men, louers of this world, nor to the prieſts at Ieruſalem, contemners of Gods grace; and that for two cauſes: one, becauſe the ſhepheards were the fitteſt perſons to publiſh the ſame at Bethlehem; the other, it was Gods pleaſure to manifeſt that in the birth of Chriſt, which Paul ſaith, *Not many wiſe men af-* Cor.1.27. *ter the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the world to confound the wiſe.* The ſecond is, by whom? by the Angels of the Lord appearing in great glorie vnto the ſhepheards. For the prieſts of Ieruſalem, & the rulers of the Synagogues, to whome this office did belong, held their peace: being blinded in their manifold errours and wicked waies.

The duties to be learned of the birth of Chriſt, are theſe. Firſt, we are admoniſhed hereby to magnifie and praiſe the name of Luk.1.46. God, ſaying with Mary. *My ſoule doth magnifie* 47. *the Lord, and my ſpirit reioyceth in God my Sau-* verſ.68. *our.* And with Zacharie, *Bleſſed be the Lord God of Iſraell for he hath viſited and redeemed his people.* And with the Angels of heauen, *Glory to* verſ.14. *God in the higheſt heauens.* For in this birth is made manifeſt the wiſedome, the truth, the iuſtice and mercie, and goodnes of God towards vs, more then euer it was before: yea as Chriſt God and man, is more excellent then the firſt Adam created according to Gods own image: and as the ſpirituall life is better then the naturall life, and as the eternall and moſt holy A marriage of Chriſt the husband & his ſpouſe the Church, ariſing as it were out of the blood that trickled out of his ſide, is more wonderfull then the creation of Eue of the ribbe of Adam: laſtly, as it is a farre greater matter by death to ouercome death, and to turne it into eternall life, then to commaund that to exiſt and be which was not before: ſo is the worke of redemption begunne in the birth of Chriſt more vnſpeakeable and admitable then the firſt creation of man. Hereupon not 6. Cherubims as in the viſion of Iſaiah, not 24 elders as in the Apocalyps, but a great multitude of angels like armies were heard to praiſe GOD at the birth of Chriſt; and no doubt the like ſight was not ſeene ſince the beginning of the world. And the angels by their example put B vs in minde to conſider aright of this benefit, and to praiſe God for it. But alas, this practiſe is very rare in this fruitleſſe and barren age of the world: where ſinne and iniquitie abounds, as may be ſeene by experience; for by an olde cuſtome we retaine ſtil in the Church the feaſt of the natiuitie of Chriſt, ſo commonly called: which neuertheles is not ſpent in praiſing the name of God who hath ſent his Sonne from his owne boſome to be our redeemer, but contrariwiſe in rifling, dicing, carding, masking, mumming, and in all licentious liberty for the moſt part, as though it were ſome heathen feaſt of Ceres or Bacchus.

Secondly, Chriſt was conceiued and borne in bodily manner, that there might be a ſpiri- C tuall conception and birth of him in our hearts, as Paul ſaith; *My little children of whome* Gal.4.19. *I trauell till Chriſt be formed in you:* and that is, when we are made new creatures by Chriſt, & performe obedience to our Creator. When the people ſaid to Chriſt, that his mother and his brethren ſought him he anſwered, *He that* Mark.3.35. *doth the will of God, is my brother, my ſiſter, and mother.* Therefore let vs goe with the ſhepheards to Bethlehem, and finding our bleſſed Sauiour ſwadled and lying in the cratch, let vs bring him thence, and make our owne hearts to be his cradle: that we may be able to ſay, that wee liue not, but Chriſt liues in vs: and let vs preſent vnto him our ſelues, our bodies, and ſoules, as the beſt gold, mirrhe, and frank- D incenſe that may be: and thus conceiuing him by faith, he remaining without chaunge, we ſhall be changed into him, and made bone of his bone, and fleſh of his fleſh. The world, I know; neuer ſo much as dreameth of this kind of conception and birth, For as Dauid ſaith, *Men trauell with wickedneſſe, conceiue miſchiefe,* Pſal.7.14. *and bring forth a lie.* And S. Iames ſaith, *Men are* Iam.1.14.15. *drawne away by their owne concupiſcence, which when it hath conceiued, bringeth forth ſinne.* And theſe are the ougly and monſtrous births of theſe daies. But let vs, I pray you, contrariwiſe waile and mourne for the barrenneſſe of our hearts, that doe ſo little conceiue the grace of Chriſt in heart, and bring it forth in action. The mother of Chriſt vndoubtedly was a

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might be borne in the place which he preordained
and foretold by his prophets.

The manner of Chriſts birth was very baſe
and poore: for the place where he was borne
was a ſtable, and the cradle where he lay was a
cratch. And he willingly tooke vpon him this
pouerty for ſundry cauſes. I. That the Scripture
C might be fulfilled, which ſaith, that he
ſhould be the *ſhame and contempt of the people*:
Pſal.22,6. and that he ſhall grow vp *as a roote out of a drie*
Iſa.53,2. *ground,& haue neither forme nor beauty*. II. That
he might afterward from this baſe condition
be exalted euen in his manhood to that rich &
glorious eſtate in which hee ſhould manifeſt
himſelfe to bee Lord of heauen & earth. III.
He was borne in exceeding pouerty, that he
might ſhame the wiſe men of this world, who
exceedingly eſteeme of their riches, power, &
glory, perſwading themſelues that without
ſuch meanes nothing can be done. And yet for
all this they cannot ſo much as reconcile one
man to God by all their might and wealth;
whereas Chriſt himſelfe hath done the ſame
D both in pouerty and weakneſſe; and can enlarge
and preſerue his kingdome without
earthly helpes. When he hung vpon the
croſſe the ſouldiers ſtript him of his garmēts;
and beeing naked he brought that to paſſe,
which all the Monarchs of the earth in all
their royalties could neuer haue performed.
And whether Chriſt lie in the manger betweene
the Oxe and the Aſſe,or in the pallace
of the king, it matters not in regard of our ſaluation.
IV. He came in this maner, that there
might be a difference betweene his firſt comming
in the fleſh, and his laſt comming to
iudgement. In the firſt hee came onely for this
end, not to make any outward alterations in
the world,but to change the conſcience, & to
put in execution the worke of our ſpirituall redemption:
and therefore hee hath reſerued

the ouerturning of all earthly eſtates, with the manifeſtation of his owne glory, to the latter.

V. Laſtly, he was borne in a poore eſtate, that he might procure true riches for vs in heauen; and withall ſanctifie vnto vs our pouerty vpon earth. As Paul ſaith, *Ye know the grace of our Lord Ieſus Chriſt, that hee beeing rich for your* 2.Cor.8.9. *ſakes became poore, that ye through his pouertie might be made rich.* He was content to lie in the manger, that we might reſt in heauen.

This ſerues to teach vs to be content to beare any meane condition that the Lord ſhal ſend vpon vs: for this is the very eſtate of the Sonne of God himſelfe. And if for our cauſe he did not refuſe the baſeſt condition that euer was, why ſhould wee murmure at the ſame? for what are the beſt of vs but miſerable ſinners, and therefore vtterly vnworthie either to goe or lie vpon the bare earth? and though we fare & lie better then our Lord himſelfe, yet ſuch is our daintines, we are not pleaſed therewith: wheras he for his part diſdained not the manger of the Oxe. And if the Lord of heauen and earth comming into the world, finde ſo little entertainment or fauour, we for our parts beeing his members, ſhould willingly prepare our ſelues to take as hard meaſure at the hands of men.

The laſt point is the manifeſtatiõ of Chriſts Luk.2.8.9. birth, that it might be knowne to the world. Where conſider two circumſtances, the firſt, to whom? namely to poore ſheapheards tending their flockes by night, and not to great or mightie men, louers of this world, nor to the prieſts at Ieruſalem, contemners of Gods grace; and that for two cauſes: one, becauſe the ſhepheards were the fitteſt perſons to publiſh the ſame at Bethlehem; the other, it was Gods pleaſure to manifeſt that in the birth of Chriſt, which Paul ſaith, *Not many wiſe men af-* 1.Cor.1.27. *ter the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the world to confound the wiſe.* The ſecond is, by whom? by the Angels of the Lord appearing in great glorie vnto the ſhepheards. For the prieſts of Ieruſalem, & the rulers of the Synagogues, to whome this office did belong, held their peace: being blinded in their manifold errours and wicked waies.

The duties to be learned of the birth of Chriſt, are theſe. First, we are admoniſhed hereby to magnifie and praiſe the name of God, ſaying with Mary, Luk.1.46.47. *My ſoule doth magnifie the Lord, and my ſpirit reioyceth in God my Sauiour.* And with Zacharie, verſ.68. *Bleſſed be the Lord God of Iſraell for he hath viſited and redeemed his people.* And with the Angels of heauen, verſ.14. *Glory to God in the higheſt heauens.* For in this birth is made manifeſt the wiſedome, the truth, the iuſtice and mercie, and goodnes of God towards vs, more then euer it was before: yea as Chriſt God and man, is more excellent then the firſt Adam created according to Gods own image: and as the ſpirituall life is better then the naturall life, and as the eternall and moſt holy A marriage of Chriſt the husband & his ſpouſe the Church, ariſing as it were out of the blood that trickled out of his ſide, is more wonderfull then the creation of Eue of the ribbe of Adam: laſtly, as it is a farre greater matter by death to ouercome death, and to turne it into eternall life, then to commaund that to exiſt and be which was not before: ſo is the worke of redemption begunne in the birth of Chriſt more vnſpeakeable and admirable then the firſt creation of man. Hereupon not 6. Cherubims as in the viſion of Iſaiah, not 24 elders as in the Apocalyps, but a great multitude of angels like armies were heard to praiſe GOD at the birth of Chriſt; and no doubt the like ſight was not ſeene ſince the beginning of the world. And the angels by their example put B vs in minde to conſider aright of this benefit, and to praiſe God for it. But alas, this practiſe is very rare in this fruitleſſe and barren age of the world: where ſinne and iniquitie abounds, as may be ſeene by experience; for by an olde cuſtome we retaine ſtil in the Church the feaſt of the natiuitie of Chriſt, ſo commonly called: which neuertheles is not ſpent in praiſing the name of God who hath ſent his Sonne from his owne boſome to be our redeemer, but contrariwiſe in rifling, dicing, carding, masking, mumming, and in all licentious liberty for the moſt part, as though it were ſome heathen feaſt of Ceres or Bacchus.

Secondly, Chriſt was conceiued and borne in bodily manner, that there might be a ſpiri- C tuall conception and birth of him in our hearts, as Paul ſaith; Gal.4.19. *My little children of whome I trauell till Chriſt be formed in you:* and that is, when we are made new creatures by Chriſt, & performe obedience to our Creator. When the people ſaid to Chriſt, that his mother and his brethren ſought him, he anſwered, Mark.3.35. *He that doth the will of God, is my brother, my ſiſter, and mother.* Therefore let vs goe with the ſhepheards to Bethlehem, and finding our bleſſed Sauiour ſwadled and lying in the cratch, let vs bring him thence, and make our owne hearts to be his cradle: that we may be able to ſay, that wee liue not, but Chriſt liues in vs: and let vs preſent vnto him our ſelues, our bodies, and ſoules, as the beſt gold, mirrhe, and frank- D incenſe that may be: and thus conceiuing him by faith, he remaining without chaunge, we ſhall be changed into him, and made bone of his bone, and fleſh of his fleſh. The world, I know, neuer ſo much as dreameth of this kind of conception and birth, For as Dauid ſaith, Pſal.7.14. *Men trauell with wickedneſſe, conceiue miſchiefe, and bring forth a lie.* And S. Iames ſaith, Iam.1.14.15. *Men are drawne away by their owne concupiſcence, which when it hath conceiued, bringeth forth ſinne.* And theſe are the ougly and monſtrous births of theſe daies. But let vs, I pray you, contrariwiſe waile and mourne for the barrenneſſe of our hearts, that doe ſo little conceiue the grace of Chriſt in heart, and bring it forth in action. The mother of Chriſt vndoubtedly was a bleſſed woman: but if ſhe had not as well conceiued Chriſt in her heart, as ſhee did in her wombe, ſhee had not bin ſaued, and no more can we vnleſſe we doe the ſame.

The birth of Chriſt to them that haue touched hearts, is the comfort of comforts, & the ſweeteſt baulme of confection that euer was. Behold ſay the angels to the ſhepheards, Luk.2.10. *we bring tidings of great ioy that ſhall be to all people:* but wherein ſtands the ioy? they adde further, verſ.11. *vnto you this day is borne in the city of Dauid a Sauiour, which is Chriſt the Lord.* And no maruell: for in that birth is manifeſted the good wil of God to man, and by it we haue peace, firſt, with God; ſecondly, with our ſelues in conſcience: thirdly, with the good Angels of God; B fourthly, with our enemies; laſtly, with all the Creatures. For this cauſe the Angels ſang, verſ.14. *Peace on earth, good will towards men.*

In the laſt place the Creede notes vnto vs the parent or mother of Chriſt, *the virgin Marie.* And here at the very firſt it may be demanded, how he could haue either father or mother; becauſe he was figured by Melchiſedech who had neither father nor mother. Heb.7.3. *Anſ.* Melchiſedech is ſaid to be without father and mother, not becauſe he had none at all: for according to the auncient and receiued opinion, it is very likely that he was Sem the ſonne of Noe: Hier. epiſt. ad Euagr. but becauſe where he is mentioned vnder this name of Melchiſedech in the 14. chapter of Geneſis there is no mention made of father or mother: C and ſo Chriſt in ſome ſort is without father or mother: *as he* is man, he hath no father; Mat.13.55. Ioh.1.45. & 6.42. Luk.4.22. *as he* is God, he hath no mother. And whereas Chriſt is called the Sonne of Ioſeph, it was not becauſe he was begotten of him, but becauſe Ioſeph was his reputed father: or which is more, becauſe he was a legal father, namely according to the Iewes: in that (as ſundrie diuines thinke) he was the next of his kinne, and therfore to ſucceed him as his lawfull heire.

Mary became the mother of Chriſt by a kind of calling therto, which was by an extraordinarie meſſage of an angel concerning the conception and birth of Chriſt in and by her: to which calling and meſſage ſhee condeſcended, D ſaying, Luk.1.38. *Behold the handmaid of the Lord, be it vnto me according to thy word.* And hereupon ſhee conceiued by the holy Ghoſt. This being ſo, it is more then ſenſleſſe folly to turne the ſalutation of the angel, *Haile freely beloued, &c.* into a prayer. For it is as much as if we ſhould ſtill call her to become a mother of Chriſt.

And ſhe muſt be held to be the mother of whole Chriſt God and man: and therefore the ancient Church hath called her the *mother of God*, yet not the mother of the godhead.

Furthermore, the mother of Chriſt is deſcribed by her qualitie; *a virgin*, and by her name, *Mary.* Shee was a virgin, firſt, that Chriſt might be conceiued without ſinne and be a perfect Sauiour: ſecondly, that the ſaying of the prophet Eſay might be fulfilled, Iſay.7.14. *Behold a* A *virgin ſhall conceiue and beare a ſonne:* according as it was foretold by God in the firſt giuing of the promiſe, Gen.3.15. the *ſeede of the woman*, not the ſeede of the man, ſhall bruiſe the Serpents head. Now the Iewes to elude the moſt pregnant teſtimonie of the prophet, ſay, that *Alma* ſignifies not a virgin, but a young woman which hath knowne a man. But this is indeed a forgery. For Eſay there ſpeakes of an extraordinarie worke of God aboue nature, whereas for a woman hauing knowne man to conceiue, is no wonder. And the word *Alma*, Gen.24.16. Exod.2.5. through the whole Bible is taken for a virgin, as by a particular ſearch will appeare.

As Marie conceiued a virgin, ſo it may be B well thought that ſhee continued a virgin to the end, though we make it no article of our faith. When Chriſt was vpon the croſſe, he commended his mother to the cuſtodie of Ioh.19.27. Iohn; which probably argueth that ſhe had no child to whoſe care and keeping ſhe might be commended. And though Chriſt be called her firſt borne, yet doth it not follow that ſhee had any child after him: for as that is called laſt after which there is none, ſo that is called the firſt before which there was none. And as for Ioſeph, Epiph. l. 2. to. 1. when he was eſpouſed to Marie, he was a man of eightie yeares old.

And here we haue occaſion to praiſe the wiſedome of God, in the forming of man. The firſt man Adam was borne of no man; but immediately created of God: C the ſecond, that is Eve, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Chriſt, God and man, not of no man as Adam, not of no woman as Eue; not of man and woman as we: but after a new manner, of a woman without a man he is conceiued and borne.

And hereupon our dutie is not to deſpiſe, but highly to reuerence the virgin Marie, as beeing the mother of the ſonne of God, (a) a propheteſſe vpon earth, a Saint in heauen. And we doe willingly condeſcend to giue her honour three waies; firſt, by thankſgiuing to God for her, ſecondly, by a reuerent eſtimation of her, thirdly, by imitation of her excellent D vertues, yet farre be it from vs to adore her with diuine honour, by prayer to call vpon her, as though ſhee knew our hearts, and heard our requeſts, and to place her in heauen as a Queene aboue the ſonne of God.

a Luk.1.48.

The name of the mother of Chriſt is added, to ſhew that he came of the linage of Dauid, and that therefore he was the true Meſſias before ſpoken of. It may be obiected, that both Matthew and Luke ſets downe the genealogy of Ioſeph, of whome Chriſt was not. *Anſw.* Matthew ſets downe indeed in Chriſts genealogie, the naturall deſcent of Ioſeph the husband of Mary, hauing Iacob for his naturall father: but Luke taking another courſe, propounds the naturall deſcent of Marie the mother of Chriſt: and when he ſaith that Ioſeph was the ſonne of Eli, he meanes of a legall ſonne. For ſonnes and daughters in law, are called ſonnes and daughters to their fathers and mothers in law: Mary her ſelfe and not Ioſeph beeing the naturall daughter of Eli. And whereas Luke doth not plainely ſay, that Mary was the daughter of Eli, but puts Ioſeph the ſonne in law in her roome, the reaſon hereof may be, becauſe it was the manner of the Iewes to account and continue their genealogies in the male and not in the female ſexe, the man being the head of the familie, and not the woman. And though Ruth, and Rahab, and other women be mentioned by Matthew, yet that is onely by the way: for they make no degrees herein. Againe, it may be further demanded, how Chriſt could come of Dauid by Salomon, as Matthew ſaith, and by Nathan as Luke ſaith; they twaine beeing two diſtinct ſonnes of Dauid. *Anſw.* By vertue of the law, whereby the brother was bound to raiſe vp ſeed to his brother, there was a double deſcent in vſe among the Iewes, the one was naturall, the other legall. Naturall, when one man deſcended of another by generation, as the child from the naturall father: Legall, when a man not begotten of another, yet did ſucceede him in his inheritance: and thus Salathiell is the naturall ſonne of Neri, and the legall ſonne of Iechonias. Now Saint Luke ſets downe a naturall deſcent of Chriſt from Dauid by Nathan, and Saint Matthew the other deſcent, which is legall, by Salomon; whome Chriſt ſucceeded in the right of the kingdome, being borne the king of the Iewes: none that could poſſibly be named, hauing more right to it then he.

Aphric. apud. Euſeb. Damaſ. lib. 4. c. 15.

Deut 25. 5, 6.

Math. 1. 12. and Luk. 3. 27.

By this deſcent of Chriſt we haue occaſion to conſider, that Chriſt was euen in his birth the moſt excellent and notable man that euer was, deſcending of the eternall father as he is the ſonne of God, & as he is man, deſcending of the Patriarkes, and of the renowmed kings of Iuda. And this his nobilitie he conueies in part to his members, in that he makes them the ſonnes of God, a royall prieſthood, and a peculiar people to himſelfe: inriching them alſo with the reuenewes of the whole world, and with title and right to the kingdome of glory in heauen, as their inheritance.

And withall, Chriſt beeing the liuely patterne of true Nobilitie, by his example men of blood are taught not to ſtand ſo much on their pedigree, & their aunceſtours, as though Nobilitie ſtood in this, that man deſcends of man: but to labour with all that they may be the ſonnes and daughters of God by regeneration in Chriſt. This indeed is the ornament of the blood, the beſt part in the Noble mans ſkutcheon, and the fineſt flower in his garland. And though a man be neuer ſo noble or great in eſtate, yet if he be not a repentant ſinner, he is baſe and vile, and his nobility ſtinkes in the noſtrils of God. Chriſt in his genealogy doth not ſo much as vouchſafe to name thoſe his aunceſtours that ruled wickedly; and hereupon A Saint Matthew omitteth three kings of Iudah, Achaziah, Ioas, and Amaziah: whereas neuertheleſſe hainous offendours that repented are mentioned, as Ruth, and Thamar, and Bathſhabe.

Thus much of the Incarnation of Chriſt; now followeth the third & laſt point which is to be conſidered in the deſcription of Chriſt, namely, the eſtate of Chriſt after his birth, which is two-fold, the eſtate of humiliation, and the eſtate of exaltation.

The eſtate of humiliation, is the condition of Chriſt the Mediatour, in which he abaſed himſelfe euen to the death of the croſſe, that by that meanes he might performe the office B of a prieſt in making ſatisfaction to the iuſtice of his Father.

This eſtate agrees to the whole perſon of Chriſt according to both natures. For firſt of all his manhood was abaſed and humbled, in that it was made ſubiect to the infirmities of mans nature, as alſo to the miſeries and puniſhments which were due vnto man for ſinne. Secondly, his Godhead was abaſed, not as it is conſidered in it ſelfe: for ſo it admits no alteration or change: but in reſpect of the fleſh or manhood aſſumed, vnder the which, as vnder a vaile, the godhead lay hid from the firſt moment of the Incarnation to the time of his reſurrection, without any great manifeſtation of his power and maieſtie therein.

C The order of theſe two eſtates muſt be marked. The firſt is the eſtate of humiliatiō, & then in the ſecond place followes the eſtate of exaltation. As Chriſt ſaith of himſelfe, *O fooles, and ſlow of heart to beleeue, &c. ought not Chriſt to haue ſuffered theſe things, and to enter into his glorie?* And here we for our parts muſt learne a leſſon. The ſame which was true in Chriſt the head, muſt be verified in all his members; they muſt all haue their two-fold eſtate: firſt in this life the eſtate of humiliation: ſecondly after this life the eſtate of glory. And as Chriſt firſt entred into the ſtate of his humiliation, and then into glorie: ſo it is with his members, firſt they muſt be abaſed in this life, and ſecondly exalted in the world to come. He that will D raigne with Chriſt and be exalted, muſt firſt ſuffer with him, and be humbled: he that will weare the crowne of glory, muſt weare firſt a crowne of thornes; they that wil haue all teares wiped from their eyes, muſt here firſt in this life ſhed them. And the children of God before they can ſing the ſong of Moſes, and of the ſeruants of God, and of the Lambe, muſt firſt ſwim through the ſea of burning glaſſe: whereby is ſignified, that thoſe which after this life would ſing ſongs of praiſes to Chriſt, muſt in this life be caſt into a ſea of miſerie. And if this be true, then wee may here learne, that it is a wretched caſe for a man in this life to haue perpetuall eaſe, reſt, and quietneſſe both in bodie & ſoule, goods, and good name: for we ſee by Chriſts example, that thorough aduerſitie wee muſt come to happineſſe: and

Luk. 24. 26

Reu. 15. 2, 3.

if a man would haue reſt and peace in the life to come, then in this life he muſt looke for trouble, perſecution and ſorrow. Indeede in the iudgement of the world, they are bleſſed that alwaies liue at reſt; but before God they are moſt miſerable, and (as oxen which are made fatte in the beſt paſture) readie for the ſlaughter-houſe euery day. Secondly, here is an excellent conſolation for thoſe which profeſſe the Goſpel of Chriſt; in the time of trouble and perſecution they muſt reioyce, becauſe the ſtate of humiliation in this life is a ſigne that they are in the plaine and right way to ſaluation and glory. A man is to take his iourney into a farre countrie, and inquiring for the way it is told him that there are many plaine waies, but the ſtraight and right way is by woods, and hils, and mountaines, and great dangers: now when hee is trauelling, and comes into thoſe places, he gathereth certainly that he is in the right way: ſo the child of God that is going to the kingdome of heauen, though there be many waies to walke in, yet hee knowes that there is but one right way; which is very ſtreight and narrow, full of trouble, ſorrow and perſecution: full of all manner of croſſes and afflictions: and when in this life he is perſecuted and afflicted for good cauſes, whether in body or in mind, if he be content to beare his croſſe, it argueth plainely that he is in the right way vnto ſaluation: for *through many afflictions we muſt enter into the kingdome of heauen.* Act.14.22.

The humiliation of Chriſt is firſt of all ſet downe in the Creede generally, and ſecondly by his parts or degrees. Generally, in theſe words: *Suffered vnder Pontius Pilate.* Where we muſt conſider two things; the Paſſion it ſelfe, and vnder whome it was. For the firſt, that we may the better conceiue the paſſion in his owne nature, ſeauen ſpeciall points muſt be opened. I. The cauſe efficient. The principall cauſe of the paſſion, as it is the price of our redemption, was the decree and prouidence of God; as Peter ſaith expreſly, that Chriſt was Act.2.23. deliuered by the determinate counſell & foreknowledge of God. The impulſiue cauſe that mooued God to worke our ſaluation by this meanes was nothing in man (for all mankind was ſhut vp vnder vnbeleefe, and therefore vnable to procure the leaſt fauour at Gods hands) but the will and good pleaſure of God within himſelfe. The inſtruments which the Lord vſed in this buſineſſe, were the wicked Iewes and Gentiles, and the diuell himſelfe, by whome he brought to paſſe the moſt admirable worke of redemption, euen then when they according to their kind did nothing elſe but practiſe wickedneſſe and malice againſt Chriſt. II. The matter of the paſſion, is the whole malediction or curſe of the Law, containing in it all manner of aduerſities and miſeries both of body and minde. All which may be reduced to three heads; the temptations of Chriſt, his ignominies and ſlanders, A his manifold ſorrowes and griefes, eſpecially thoſe which ſtand in the apprehenſion of the vnſupportable wrath of God. III. The forme of the paſſion, is that excellent and meritorious ſatisfaction which in ſuffering, Chriſt made vnto his Father for mans ſinne. We do not rightly conſider of the paſſion, if wee conceiue it to be a bare and naked ſuffering of puniſhment, but withall we muſt conceiue it as a propitiation or a meanes ſatisfactorie to Gods iuſtice. The paſſion conſidered as a paſſion, miniſters no comfort: but all our ioy and reioycing ſtands in this, that by faith we apprehend it as it is a ſatisfaction or a meanes of reconciliation for our offences. In this very point ſtands the dignity of the paſſion, whereby it differs from all other ſuffe- B rings of men whatſoeuer. Therfore moſt damnable & wicked is the opinion of the Papiſts, who beſides the alone paſſion of Chriſt, maintaine workes of ſatisfaction, partly of their owne, and partly of the Saints departed: which they adde to the paſſion as an appendance thereof. IV. The end of the paſſion, is that God might bring to paſſe a worke in which he might more fully manifeſt his iuſtice & mercie, then hee did in the creation, and that is the reconciliation betweene God and man. And here remember with the paſſion to ioyne the actiue obedience of Chriſt in fulfilling the law; for Chriſt in ſuffering obeyed, and in obeying ſuffered. And they muſt be ioyntly conceiued together for this cauſe. In reconci- C liation with God, two things are required: the remoouing of ſinne in regard of the guilt, of the fault, and the puniſhment, and the conferring or giuing of righteouſneſſe. Now the paſſion of Chriſt conſidered apart from his legall obedience, onely takes away the guilt and puniſhment, frees man from death, and makes him of a ſinner to be no ſinner: 1. Non peccator. and that hee may be fully reconciled to God, and accepted as righteous to life euerlaſting, 2. Iuſtus. the legall obedience of Chriſt muſt alſo be imputed. And therefore in the Scriptures, where all our redemption is aſcribed to the death and paſſion of Chriſt, this very obedience which ſtands in the perfect loue of God and man muſt be included and not excluded. V. The time of the D paſſion was from the very birth of Chriſt to his reſurrection; yet ſo, as the beginnings onely of his ſufferings were in the courſe of his life, and the accompliſhment thereof to the very full vpon the croſſe. VI. The perſon that ſuffered was the Sonne of God himſelfe: concerning whome in this caſe two queſtions muſt be reſolued. The firſt, how can it ſtand with Gods iuſtice to lay puniſhment vpon the moſt righteous man that euer was, and that for grieuous ſinners: conſidering that tyrants themſelues will not doe ſo. *Anſw.* In the paſſion, Chriſt muſt not be conſidered as a priuate perſon: for then it could not ſtand with equitie that hee ſhould be plagued and puniſhed for our offences, but as one in the eternall counſell of God ſet apart to be a publike *ſuretie* or *pledge* for vs, Heb.7.22. to ſuffer and performe thoſe things which we in our owne perſons ſhould haue ſuffered and performed. For this cauſe God the Father is ſaid to giue his Sonne vnto vs, and the Sonne againe to giue his life for his friends, *Ioh*.3. 16.& 15.13. The ſecond queſtion is, how by the ſhort and temporarie death of the Sonne of God, any man can poſſibly bee freede from eternall death and damnation which is due vnto him for the leaſt ſinne. *Anſwer*. When wee ſaw that the Sonne of God ſuffered, it muſt be vnderſtood with diſtinction of the natures of Chriſt, not in reſpect of the Godhead, but in reſpect of the aſſumed manhood: yet neuertheleſſe the paſſion is to bee aſcribed to the whole perſon of Chriſt God and man: and from the dignitie of the perſon which ſuffered, ariſeth the dignitie and excellencie of the paſſion, whereby it is made in value and price, to counteruaile euerlaſting damnation. For when as the ſonne of God ſuffered the curſe for a ſhort time, it is more then if all men and angels had ſuffered the ſame for euer. VII. The difference of the paſſion of Chriſt, and the ſufferings of Martyrs: & that ſtands in two things. Firſt, Chriſts paſſion was a curſed puniſhmẽt; the ſufferings of the Martyrs are no curſes, but either chaſtiſements or trials. Secondly, the paſſion of Chriſt is meritorious for vs euen before God, becauſe hee became our Mediatour & ſurety in the couenant of grace, but the ſufferings of Martyrs are not of value to merit for vs at Gods hand; becauſe in ſuffering they were but priuate men, and therefore they nothing appertaine to vs. By this it appeares, that the Treaſurie of the Church of Rome, which is as it were a common cheſt containing the ouerplus of the merits of Saints, mingled with the merits of Chriſt, kept and diſpoſed by the Pope himſelfe, is nothing elſe but a ſenſeleſſe dotage of mans braine. And whereas they ſay, that Chriſt by his death did merit, that Saints might merit both for themſelues and others, it is as much as if they ſhould ſay, the Son of God became Ieſus, to make euery one Ieſus. And it is a manifeſt vntruth which they ſay: For the very manhood of Chriſt cõſidered apart from the godhead, cannot merit properly: conſidering whatſoeuer it is, hath, or doth; it is, hath, & doth the ſame, wholly & onely by grace: whereas therefore Chriſt merits for vs, it is by reaſon he is both God and man in one perſon. For this cauſe it is not poſſible, that one *meere man* ſhould merit for another.

The vſe of the paſſion followeth. It is the Lud. Gran. manner of Friers and Ieſuits in the Church of Rome, to vſe the conſideration of the paſſion of Chriſt, as a meanes to ſtirre vp compaſſion in themſelues, partly towards Chriſt, who ſuffered grieuous torments, and partly towards the Virgin Mary, who for the torments of her deere Son was exceedingly troubled; & withall to kindle in their hearts an indignation to- A wards the Iewes that put Chriſt to death. But indeede this kinde of vſe is meere humane, & may in like manner be made by reading of any humane hiſtory. But the proper and ſpeciall vſe of the paſſion indeede is this: firſt of all, wee muſt ſet it before our eyes as a looking-glaſſe, in which wee may cleerely beholde the horriblenes of our ſins, that could not be pardoned without the paſſion of the Son of God; and the vnſpeakable loue of Chriſt, that died for vs, and therefore loued his owne enemies more then his owne life; and laſtly, our endleſſe peace with God and happineſſe: in that, conſidering the perſon of our redeemer, who ſuffered the pangs of hell, wee may after a ſort B finde our paradiſe euen in the midſt of hell.

Secondly, the meditation of Chriſts paſſion ſerues as a moſt worthy meanes to begin and to confirme grace, ſpecially when it is mingled with faith; and that two waies. For firſt, it ſerues to breed in our hearts a godly ſorrow for our ſins paſt, when we doe ſeriouſly with our ſelues conſider, that our owne ſinnes were the cauſe of all the paines and ſorrowes and calamities which he ſuffered in life and death. *Leuit*. 4.4. 29. When any man hath ſinned vnder the law, he brought vnto the temple or tabernacle ſome kinde of beaſt for an offering, according as he was preſcribed, laying his hand vpon the head of it, and afterward ſlaying it before the Lord. Now by the ceremonie of laying on C the hand, he teſtified that he for his part had deſerued death, and not the beaſt; and that it being ſlaine & ſacrificed, was a ſigne vnto him of the ſacrifice of Chriſt offered vpon the croſſe for his ſins. And hereby we are taught, that ſo oft as wee remember the paſſion of Chriſt, we ſhould lay our hands as it were vpon our own heads, vtterly accuſing and condemning our ſelues, euermore keeping this in our hearts, that Chriſt ſuffered not for himſelf, but for our offences, which were the proper cauſe of all his woe and miſery. And as Chriſts paſſion was grieuous & bitter vnto him, ſo ſhould our ſinnes likewiſe be grieuous and bitter vnto vs: let vs alwaies remember this; otherwiſe wee ſhall neuer reape any ſound benefit by the paſſion of Chriſt.

D Againe, the paſſion of Chriſt is a notable meanes to ſtirre vp in our hearts a purpoſe & a care to reforme our ſelues, and liue in holineſſe and newneſſe of life, on this maner. Hath the Sonne of God ſo mercifully dealt with me, as to ſuffer the curſe of the whole law for my manifolde iniquities, and to deliuer mee from iuſt and deſerued damnation? yea, no doubt, hee hath, I am reſolued of it: if I ſhould goe on in mine old courſe, I ſhold be the moſt ingratefull of all creatures to this my louing Sauiour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the paſſion of Chriſt is ſet before vs as a moſt liuely patterne & example to follow. *For as much* (ſaith S. Peter, 1. Pet. 4. 1.) *as Chriſt hath ſuffered for vs in the fleſh, arme your* *ſelues likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſin.* Where he teacheth, that there muſt be in vs a ſpirituall paſſion anſwerable to the paſſion of Chriſt. For as his enemies did lade him with miſeries euen to the death of the croſſe; ſo ſhould wee lade our owne fleſh, that is, the corruption of our natures, with all ſuch means as may ſubdue and weaken, crucifie and kill it. To the doing of this, three things eſpecially are required. Firſt, we muſt conſider that the corruption of our rebellious natures is like the great and mightie Goliah, and the grace of God, which we receiue like young and litle Dauid: and therefore if wee deſire that grace ſhould preuaile againſt corruption, wee muſt diſarme the ſtrong man, and ſtrip him of all his weapons: which is done, by giuing all the members of our bodies to be inſtruments of the ſeruice of God in righteouſneſſe and holineſſe. Secondly, wee muſt indeauour to keep in the corruption of nature as it were choking and ſmothering it in the heart; that by it neither the world nor the diuell preuaile againſt vs. And this muſt be done by hauing a narrow regard vnto all the powers and faculties of body and ſoule, ſetting a watch before our eyes, eares, lips, and all other parts of the body, that are in any action the inſtruments of the ſoule; and aboue all as Salomon ſaith, *by countergarding the heart with all diligence.* By the outward ſenſes of the body, as through open windowes the diuell creepes into the heart; and therfore our duty is, to ſtop all ſuch waies of entrance. Thirdly, when originall corruption begins to rebell either in the minde, will, or any of the affections, then muſt we draw out the ſword of the ſpirit which is the word of God, & encounter with that hideous giant, laying load vpon him by the iudgements and threatnings of the law, and as it were *beating him downe with clubs*, as *Paul* ſpeaketh. And if it fall out, that concupiſcence begin to conceiue and bring forth any ſinne, we muſt bruiſe it in the head, & daſh it againſt the ground, as a bird in the ſhell, leſt it grow vp to our vtter confuſion. Theſe are the duties which wee ſhould learne by the paſſion of Chriſt. But lamentable are our daies, in which all for the moſt part goes contrary: for commonly men are ſo farre from killing and ſubduing the rebellion of the naturall concupiſcence, that all their ſtudie and care is, how they may feede & cheriſh it, and make it ſtronger then the mightie Goliah. But let vs for our parts be conformable to Chriſt in his paſſion, ſuffering in our fleſh as he ſuffered in body & ſoule for vs. And let vs daily more and more by the hand of faith, apprehend and apply to our hearts & conſciences the paſſion of Chriſt, that it may as a fretting coraſiue eate out the poiſon of our ſinfull natures and conſume it.

Pſal 119.37.
Iob.31.1.
Prou. 4. 23.

1.Cor.4.27.
ὑπωπιάζω.

Now followes the ſecond point concerning the paſſion of Chriſt, which is, vnder whom he ſuffered, namely vnder *Pontius Pilate.* And Chriſt may be ſaid to ſuffer vnder him in two reſpects. Firſt, becauſe hee was then the preſident of Iurie. For a little before the birth of Chriſt, the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Prouince, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputy. And this circumſtance is noted in the hiſtorie of the Goſpell, and here ſpecified in the *Creede*, to ſhew that the Meſſias was exhibited in the time fore tolde by the Prophets. Iacob fore-tolde that *Shilo* muſt bee borne after the ſcepter is remooued from Iudah, Iſaiah ſaith, that the familie of *Iſhai* ſhall be worne as it were to the roote, before Chriſt as a braunch ſhall ſpring out of it. Againe, Chriſt ſuffered vnder *Pontius Pilate* as hee was a iudge: whereby wee are giuen to vnderſtand of a wonder; namely, that Chriſt the Sonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge, and there condemned. For thus much the words in meaning import, that *Pontius Pilate* ſate as iudge vpon Chriſt to examine him, to arraigne him, & giue ſentence againſt him. Wherefore before wee come to ſpeake of the degrees of the Paſſion of Chriſt, we muſt needs intreat of his *arraignement* vpon earth. In handling wherof we muſt generally conſider theſe points: Firſt, that when he was arraigned before *Pilate*, he was not as a priuate man, but as a *pledge* and *ſurety* that ſtood in the place and ſtead of vs miſerable ſinners, as the Prophet Iſaiah ſaith, *Hee bare our infirmities, and carried our ſorrowes*: and withall in him was mankinde arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publike court, & that in a great feaſt of the Iewes, as it were in the hearing of the whole world. Thirdly, though Pilate in citing, examining, and condemning Chriſt, intended not to work any part of mans redemption, yet was this wholly ſet down, in the counſell & good pleaſure of God in whoſe roome Pilate ſate, and whoſe iudgement he exerciſed.

Luk.3.1.
Gen.49.10.
Iſa.11.1.
Heb.7.22.
Iſa.53.4.
2.Chr 19.6.

The generall vſe of Chriſts arraignment, is two-folde. Firſt, it is a terrour to al impenitent ſinners: for there is no freedome or protection from the iudgement of God, but by the arraignement of Chriſt: and therefore ſuch as in this life receiue not him by faith, muſt at the ende of this world be brought out to the moſt terrible barre of the laſt iudgement, there to be arraigned before the King of heauen and earth. And marke the equity hereof. Chriſt himſelfe could not haue bin our Sauiour and redeemer, vnleſſe he had bin brought out to the barre of an earthly iudge, & arraigned as a guilty malefactour: and there is no man vpon earth that liues and dies out of Chriſt, but hee muſt whether he wil or no, hold vp his hand at the bar of the great Iudge of al mākind, where hee ſhall ſee hell vnderneath him burning red hot, & opening it ſelfe wide to ſwallow him vp: and on the right hand of God ſtanding al the Prophets, Apoſtles, and Saints of God giuing

A iudgement againſt him: on the left hand, the diuel and al his angels accuſing him;and within him a guilty conſcience condemning him. And thus one day ſhall the arraignement of thoſe perſons bee, that with full purpoſe of heart cleaue not to Chriſt; and yet alas, huge & infinite is the number of thoſe which make more account of tranſitorie and earthly matters, euen of their pigges with the *Gaderens*, then of him and his benefits: and ſuch perſons ſhould rather be pitied then deſpiſed of vs all, conſidering their eſtate is ſuch, that euery day they are going as traytours pinnioned to their owne iudgement,that they may goe thence to eternall execution.

Secondly, Chriſts arraignement is a com- B fort to the godly.For he was arraigned before Pilate, that all ſuch as truely beleeue in him, might not bee arraigned before God at the day of the laſt iudgement: he was accuſed before an earthly iudge,that they might be cleared and excuſed before the heauenly Iudge: laſtly, he was here condemned on earth, that we might receiue the ſentence of abſolution, and be eternally ſaued in heauen.

The arraignement of Chriſt hath three parts: his apprehenſion, his accuſation, his condemnation. In the apprehenſion we muſt conſider two things:the dealing of Chriſt:and the dealing of Iudas and the Iewes. The dealing and proceeding of Chriſt was this: when hee ſaw that the time of his apprehenſion C and death was neere, hee ſolemnely prepared himſelfe thereto. And his example muſt teach euery one of vs who know not the ſhortneſſe of our daies, euery houre to prepare our ſelues againſt the day of death, that then wee may be found ready of the Lord.What? ſhall the Sonne of God himſelfe make preparation to his owne death, and ſhall not we moſt miſerable ſinners doe the ſame, who ſtand in neede of a thouſand preparations more then hee? wherefore let vs continually thinke with our ſelues that euery preſent day is the laſt day of our life,that ſo wee may addreſſe our ſelues to death againſt the next day.

The firſt thing which Chriſt doth in this preparation,is to make choice of the place,in which hee was to bee apprehended,as will appeare by conferring the Euangeliſts togither. D S.Matthew ſaith,Matth.26.36.*Hee went to the place called Gethſemane*: S Luke ſaith, Luk.22.39.*he went to the mount of Oliues as hee was accuſtomed.* And that we might not imagine that Chriſt did this that he might eſcape and hide himſelfe from the Iewes. Saint Iohn ſaith, Ioh.18.2. *that Iudas which betraieed him knew the place,becauſe oftentimes he reſorted thither with his Diſciples*: whereas if hee had feared apprehenſion, he would haue rather gon aſide to ſome other ſecret & vnwonted place. This then is the firſt point to bee conſidered, that Chriſt knowing the time of his owne death to be at hand,doth willingly of his owne accord reſort to ſuch a place, in which his enemies in all likelihood might eaſily find him, & haue fit opportunitie to attach him. For if hee ſhould haue ſtill remained in Hieruſalem,the Scribes & Phariſes durſt not haue enterpriſed his apprehēſiō,becauſe of the people whom they feared:but out of the city in the garden al occaſion of feare is cut off. By this it is manifeſt, that Chriſt yeelded himſelf to death willingly,and not of conſtraint:and vnles his ſufferings had bin voluntarie on his part, they could neuer haue bin a ſatisfaction to Gods iuſtice for our ſins. Here a queſtion offers it ſelfe to be conſidered, whether a man may lawfully flie in danger & perſecution,ſeeing Chriſt himſelfe doth not. *Anſ.* When good meanes of flying & iuſt occaſion is offered,it is lawfull to flie. When the Iewes ſought to kil Paul at Damaſcus,the Diſciples tooke him by night,and put him through the wall,& let him down in a baſket to eſcape their hands. Act.9.25. When Moſes was called by God to deliuer the Iſraelites,after he had ſlaine the Egiptian,& the fact was knowne,& Pharaoh ſought to kill him for it, he fled to the land of Madian. Ezod.2.15. And our Sauiour Chriſt ſundry times whē he was to be ſtoned, & other waies hurt by the Iewes,withdrew himſelf from among them. Ioh.8.59.& 10.31.39. Ioh.11.54. It is lawful then to flie in perſecution,theſe caueats obſerued: I. If a man find not himſelfe ſufficiently ſtrengthned to bare the croſſe. II. his departure muſt bee agreeable to the generall calling of a Chriſtian, ſeruing to the glory of God,and the good of his brethren,& the hurt of none. III. There muſt be freedome at the leaſt for a time from the bond of a mans particular calling. If he bee a magiſtrate,he muſt be freed from ruling: if a Miniſter,from preaching & teaching,other waies he may not flie. And in this reſpect Chriſt,who withdrew himſelfe at other times,would not fly at this time; becauſe the houre of his ſuffering was come, wherein he intended moſt willingly to ſubmit himſelf to the good pleaſure&wil of his father. Ioh.18.4.

The ſecond part of the preparation, is the praier which Chriſt made vnto his Father in the garden. And herein his example doth teach vs earneſtly to pray vnto God againſt the danger of imminent death, and the temptations which are to come.And if Chriſt,who was without ſin,and had the ſpirit aboue meaſure, had need to pray, then much more haue we need to be watchfull in all kinde of prayers, who are laden with the burthen of ſinne,and compaſſed about with manifold impediments and dangerous enemies.

In this prayer ſundry pointes worthie our marking are to bee conſidered. The firſt,who prayed? *Anſ.* Chriſt the Sonne of God: but ſtill we muſt remember the diſtinction of natures and of their operations in one and the ſame Chriſt;he prayes not in his godhead,but according to his manhood. The ſecond,is for whome he prayeth. *Anſ.* Some haue thought that this and all other his prayers were made for his myſticall body the Church; but the truth is, he now praies for himſelfe, yet not as

A

he was God, for the godhead feeles no want; but as he was a man abaſed in the forme of a ſeruant; and that for two cauſes. Firſt, in that he was a man, he was a creature, and in that reſpect was to performe homage to God the Creator. Secondly, as hee was man, hee put on the infirmities of our nature, and thereupon prayed that he might haue ſtrength, and power in his manhood to ſupport him in bearing the whole brunt of the paſſion to come.

The third point, is to whom he praied? *Anſ.* To the Father: neither muſt this trouble vs, as though Chriſt in praying to the father, ſhould pray to himſelfe, becauſe he is one & the ſame God with him. For though in eſſence they admit no diſtinction, yet in perſon or in the proper manner of ſubſiſting they doe. The Father is one perſon, the Sonne another: therefore as the Father ſaying from heauen, *This is my well beloued Sonne*, ſpake not to himſelfe, but to the Sonne: ſo againe the Sonne when he praieth, he prayes not to himſelfe, but to the Father.

In perſonis non eſt aliud & aliud, eſt tamen alius & alius.

B

The fourth point, what was the particular cauſe of his prayer. *Anſ.* His agonie in which his ſoule was heauie vnto death: not becauſe he feared bodily death, but becauſe the malediction of the law, euen the very heate of the furie & indignation of God was poured forth vpon him, wherewith hee was affected & troubled, as if it had bin defiled with the ſinnes of the whole world. And this appeares, firſt, by the words whereby the Euangeliſts expreſſe the agonie of Chriſt, which ſignifie exceeding great ſorrow and griefe: ſecondly, his dolefull complaint to his Diſciples in the garden; *My ſoule is heauie vnto the death*: thirdly, by his feruent prayer thrice repeated, full of dolefull paſſions: fourthly, by the cōming of an angel to comfort him: fifthly, by his bloodie ſweat, the like whereof was neuer heard. And herein lies the difference betweene Chriſts agony, & the death of Martyrs: he put on the guilt of all our ſinnes, they in death are freed from the ſame: he was left to himſelfe void of comfort, they in the midſt of their afflictions feele the vnſpeakable comfort of the holy Ghoſt: and therefore wee neede not maruell why Chriſt ſhould pray againſt death, which neuertheles his members haue receiued and borne moſt ioyfully. Againe, this moſt bitter agonie of Chriſt is the ground of all our reioycing, and the cauſe why Paul bids all the faithfull in the perſon of the Philippians, to reioyce alwaies in the Lord, & againe to reioyce. And here we are further taught, that when wee are plunged into a ſea of moſt grieuous afflictions, & ouerwhelmed with the gulfes of moſt dreadfull temptations, euen then, then I ſay, wee ſhould not bee diſcouraged, but lift vp our hearts by feruent prayer to God. Thus did Chriſt when in the garden he was about to drink the cup of the wrath of God, & to ſuck vp the very dregs of it: and Dauid ſaith, that *out of the deepes* hee called on the name of the Lord, & was heard.

Mat 26. 37. ἀδημονεῖν.

Verſe 38.

C

D

Pſal. 130. 1.

The fifth point, what is the matter and forme of this prayer? *Anſ.* Chriſt praies to be deliuered from the death & paſſion which was to come, ſaying on this manner, Mark. 14. 35, 36. *Father let this cup paſſe from me*: yet with two clauſes added thereto, *If it be poſſible*, and, *Not my will, but thy wil be done*. But it may be demanded, how it could be, that Chriſt knowing that it was his Fathers will and counſell that hee ſhould ſuffer death for man, & alſo comming into the world for that end, ſhould make ſuch a requeſt to his Father without ſinne. *Anſ.* The requeſt proceeds onely of a weakenes or infirmitie in Chriſts manhood without ſin, which appeares thus: Wee muſt ſtill conſider, that when hee made his prayer to his Father, the whole wrath of God, and the very dolours & pangs of hell ſeazed vpon him: whereby the ſenſes & powers of his minde were aſtoniſhed, and wholly bent to releeue nature in this agony. For as whē the heart is ſmitten with griefe, all the blood in the body flowes thither to cōfort it: ſo when Chriſt was in this aſtoniſhment, the vnderſtanding and memory, and all the parts of his humane nature (as it were for a time ſuſpending their owne proper actions) concurred to ſuſtaine & ſupport the ſpirit and life of Chriſt, as much as poſſibly might bee. Now Chriſt being in the midſt of this perplexed eſtate, praies on this manner, *Father, if it be poſſible, let this cup paſſe.* And theſe words proceede not from any ſin or diſobedience to his Fathers will, but only from a meere perturbation of minde, cauſed onely by an outward means, namely, the apprehenſion of Gods anger; which neither blinded his vnderſtanding nor tooke away his memory, ſo as hee forgot his fathers will, but only ſtopped & ſtayed the acte of reaſoning and remembring for a litle time: euen as in the moſt perfect clocke that is the motion may bee ſtayed by the ayre, or by mans hand, or by ſome outward cauſe without any defect or breach, made in any part of it. It may be obiected, that Chriſts will is flat contrary to the will of his father. *Anſ.* Chriſts will as he is man, and the will of his father in this agony, were not contrary, but only diuerſe, and that without any contradiction or contrariety. Now a man may will a diuerſe thing from that which God willeth, and that without ſin. Paul deſired to preach the word of God in *Aſia & Bithynia*, but he was hindered by the ſpirit. For al this, there is no contrariety betweeen Paul and the ſpirit of God; but in the ſhew of diſcord great conſent. For that which Paul willeth well, the ſpirit of God willeth not, by a better will: though the reaſon hereof be ſecret, and the reaſon of Pauls will manifeſt. Againe, the miniſter in charity reputing the whole cōgregation to be elect, in holy manner ſeekes & wils the ſaluation of euery one, which neuertheleſſe the Lord in his eternall counſell wils not. Now betweene both theſe wils there may be and is a difference without contrariety. For one good thing as it is good may differ frō another, but it cannot be cōtrary vnto it. It may

Ioh. 12, 27

Act. 16. 6. 7

further bee alleadged, that in this prayer there ſeemes to be a combate & fight in the minde, will, and affections of Chriſt, and therefore ſin. *Anſ.* There be three kindes of combates: the one betweene reaſon & appetite, and this fight is alwaies ſinfull, and was not in Chriſt: the ſecond, is betweene the fleſh and the ſpirit, and this may be in Gods childe who is but in part regenerate; but it did not befall Chriſt who was perfectly holy: the third, is the combate of diuers deſires, vpon ſundrie reſpects drawing a man to and fro. This may bee in mans nature without fault: and was in Chriſt, in whom the deſire of doing his fathers wil, ſtriuing and ſtrogling with another deſire; whereby nature ſeekes to preſerue it ſelfe, cauſed him to pray in this manner.

The ſixth point is, in what manner Chriſt prayed. *Anſ.* He praied to his Father partly kneeling, partly lying on his face, & that with ſtrong cries & teares, ſweating water & blood, and all this hee did for our ſinnes. Here then beholde the agonie of Chriſt as a cleere criſtall, in which wee may fully ſee the exceeding greatneſſe of our ſinnes, as alſo the hardnes of our hearts. Wee goe vaunting with our heads to heauen as though it were nothing to ſinne againſt God, whereas the horror of the wrath of God for our rebellions, brought downe euen the Sonne of God himſelfe, and laid him groueling vpon the earth. And we cannot ſo much almoſt as ſhed one teare for our iniquities, wheras he ſweates blood for vs. Oh let vs therefore learne to abaſe our ſelues, & to carry about vs contrite and bleeding hearts, and be confounded in our ſelues for our ſinnes paſt.

Heb. 5.7.

The laſt point, is the euent of the prayer, which is to be heard, as the author of the Hebrewes ſaith, Hebr. 5.7. *Chriſt Ieſus in the daies of his fleſh, did offer vp vnto his Father prayers and ſupplications, with ſtrong crying and teares, vnto him that was able to ſaue him: and was alſo heard in that thing which he feared.* But ſome will ſay, how was Chriſt heard, ſeeing he ſuffered death and bare the pangs of hell, and the full wrath of God? if he had beene heard, he ſhould haue beene deliuered from all this. *Anſwer.* Wee muſt know that God heares our prayers two waies: I. When hee directly graunts our requeſt. II. When knowing what is good for vs, he giues not vs our requeſts directly, but a thing anſwerable thereunto. And thus was Chriſt heard: for hee was not deliuered from ſuffering; but yet he had ſtrength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the ſame manner God heareth the prayers of his ſeruants vpon earth. Paul prayed to bee deliuered from the angell of Satan that buffeted him: but the Lord anſwered that it ſhould not ſo be, becauſe his grace wherby he was inabled to reſiſt his temptation, was ſufficient: and Paul finding the fruit of his prayers on this manner, proteſts hereupon that he wil reioyce in his infirmities. Others pray for temporall bleſſings, as health, life, liberty, &c. which notwithſtanding God holdes backe, and giues in ſtead thereof ſpirituall graces, patience, faith, contentation of minde. *Auguſtine* ſaith, God heares not our prayers alwaies according to our wils & deſires, but according as the things asked, ſhall be for our ſaluation. He is like the Phyſitian, who goes on to launce the wound, and heares not the patient though he crie neuer ſo, till the cure be ended.

2. Cor. 12.9.

Audit ad ſalutẽ: non audit ad voluntatẽ.

Now followeth the ſecond thing to be conſidered in Chriſts apprehenſion, namely, the dealing of the Iewes: wherein we muſt conſider foure things: I. How they conſult together concerning Chriſts apprehenſion. II. How they came to the place & met him. III. How they laid hands on him. IV. How they bound him and tooke him away. For the firſt, before they enterpriſed this matter, they did wiſely and warily lay their heads together, to conſult of the time and place: and alſo of the manner of apprehending him. So S. Matthew ſaith, Matth. 26.3,4,5. *There aſſembled together the chiefe Prieſts and the Scribes, and the Elders of the people into the hall of the chiefe Prieſt called Caiaphas: and conſulted how they might take Ieſus by ſubtiltie.* Whence wee learne two good inſtructions: firſt, the Iewes hauing a quarrell againſt Chriſt, could neuer bee at reſt till they had his blood: and therefore they conſult how they might take him; but God did ſo order the matter, and diſpoſe of their purpoſes and conſultations, that euen thereby hee did confound them and their whole nation. For by reaſon of this hainous ſinne againſt Chriſt, came the iuſt wrath of God vpon them, and ſo remaineth vnto this day. Whereby we ſee, that the Lord will ouerthrow ſuch in their owne wiſedome, that will bee wiſe without the direction of Gods word, and againſt Chriſt. And thus it was with Achitophel, who for wiſedome was as the Oracle of God: yet becauſe hee rebelled againſt the Lords annointed, God confounded him in his owne wiſedome. For when his counſell which hee gaue againſt Dauid was not followed, hee thought himſelfe deſpiſed, as the text ſaith, 2. Sam. 17. 23. *and ſadled his Aſſe, and aroſe and went home into his city, and put his houſhold in order, and hanged himſelfe:* and in this action he ſhewed himſelfe more ſenſleſſe then a bruit beaſt. And in our daies the Leaguers that haue bound thẽſelues by oath to root out the church of God; by his moſt wonderfull prouidence turne their ſwords againſt themſelues, and deſtroy each other. Therefore if we would bee wiſe, wee muſt learne to bee wiſe in Chriſt: for elſe our counſell wil be our own confuſion. Secondly, hence we learne, that if any ſhall liue in ſtubbornnes and rebellion againſt Chriſt, the Lord will ſo carrie and order thoſe men, or that people, that in the ende they ſhall bee the very cauſes of their own perdition. This we ſee moſt plainly in the example of theſe Iewes: for they euermore enuied Chriſt, & now they go on to take counſell againſt him; but God ſo diſpoſed thereof, that euen by this meanes they brought deſtruction vpon themſelues & their countrie. This muſt teach thee to take heede how thou liueſt in thy ſinnes: for if thou do ſo, the Lord hath many waies to worke thy confuſion: as, thy conſcience to condemne thee; thy friends to forſake thee; the diuell and his angels to torment & moleſt thee; and his creatures to annoy thee: Yea, the Lord can leaue all theſe, and make thine owne ſelfe to bee the direct meanes of working thine owne confuſion both in body and ſoule eternally: and that euen then when thou art moſt warie and wiſe in thine owne behalfe: and this is the reward of all thoſe that walke on in their euil waies without any true conuerſion.

Hauing conſulted, in the next place they come to the garden, where Chriſt was to bee apprehended. Mat.26.47. Luk.22.47. Ioh.18.3. And here wee are to conſider who they were that came, namely, the Scribes and Phariſies, the high Prieſts and their ſeruants; a band of ſouldiers, and the ſeruants of Pontius Pilate, and the Elders of the Iewes: all which came with one conſent to the place where Chriſt was, that they might attach him. Where we learne a good leſſon, that al ſorts of wicked men diſagreeing among themſelues, can agree againſt Chriſt. The Scribes & Phariſies were two contrarie ſects, and at diſcord one with another in matters of religion: and Iudas was one of Chriſts diſciples: the Elders differed from them all: the ſouldiers were Gentiles: all theſe were at variance among themſelues, & could not one brooke another. Luk,23.12. So alſo we reade that Herod and Pontius Pilate were not friends: but at the ſame time when Chriſt was apprehended, Pilate ſent him to Herod, and they were made friends. Now as theſe wicked men did conſpire againſt Chriſt; ſo doe the wicked ones of this world in all countries and kingdomes band themſelues againſt the Church of Chriſt at this day. And howſoeuer ſuch be at diſcord among themſelues, yet they do al ioyne hand in hand to perſecute Chriſt in his members. And the reaſon is plaine; becauſe Chriſt and his religion is as flat oppoſite to the corrupt diſpoſition of all men, as light is to darkeneſſe.

Againe, whereas we ſee ſo many ſorts of men ſo amiably conſenting to take Chriſt, we may note how all men naturally doe hate and abhorre him, and his religion. And look as then it was with Chriſt, ſo hath it beene with all his members, and will bee to the end of the world. They are accounted as the off-ſcouring of the world, men not worthie to liue on the face of the earth: as Chriſt told his Diſciples, ſaying: *Ye ſhall be hated of all nations for my names ſake.* Mat.24.9.

Let vs alſo marke how all theſe came furniſhed to apprehend Chriſt: the text ſaith, *They came with clubs and ſtaues as vnto a thiefe.* Luk.22.52. All the whole nation of the Iewes knew right well that Chriſt was no man of violence, but meeke and lowly: and yet they came armed to A apprehend him; as though he had beene ſome mightie potentate that would not haue beene apprehended, but haue reſiſted them. Where wee ſee the propertie of an euill conſcience, which is to feare where there is no cauſe at all. This cauſeth ſome to bee afraid of their owne ſhadowes: and if they ſee but a worme peepe out of the ground, they are at their wits ende; and as Salomon ſaith, Prou. 28. 1. *The wicked flee when none purſueth them.*

After that they are now come to Chriſt, we are to conſider two things in their meetings: I. Chriſts communication with them. II. The treaſon of Iudas. Concerning their conference, it is ſaid: *Ieſus knowing al things that ſhould come vnto him, went forth, and ſaid vnto them,* Ioh.18,4, 5,6. B *Whom ſeek ye? They anſwered him, Ieſus of Nazareth: Ieſus anſwerd, I am he.* Now ſo ſoone as he had ſaid, *I am he*, the ſtouteſt of them fel to the ground, as beeing aſtoniſhed at the maieſtie of his word. Where note, that the word of God is a word of power. The ſame power was in his word when he raiſed vp Lazarus: for when he had lien in the graue, & had entred into ſome degrees of corruption, hee did no more, but ſaid, *Lazarus come forth.* Ioh.11.43. And hence wee may alſo marke what a wonderful might and power is in the word preached: for it is the very word of Chriſt, and therefore being preached by his Miniſters lawfully called by him thereunto; hath the ſame power and force in it, which Chriſt himſelfe ſhewed when hee ſpake C on earth. It is *the ſauour of life vnto life*, to ſaue thoſe that heare it: or *the ſauour of death vnto death.* 1.Cor.2.16. It is like to a vapour or perfume in the ayre, which in ſome mens noſtrils is ſauorie and pleaſant, & doth reuiue them; and others againe it ſtriketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, ſhal find it to be vnto them either a word of power to ſaue their ſoules, or through their corruption the miniſtry of death and condemnation. Againe, if a word ſpoken by Chriſt, being in a baſe or low eſtate, be able to ouerthrow his enemies, then at the laſt day when hee ſhall come in glorie, and power, and maieſtie to iudge both the quicke & the dead; what power ſhall his words haue, *Go you curſed of my Father into euerlaſting fire, which was prepared for the diuell and his angels.* Mat.25.41. D The conſideration of this, that the word of Chriſt ſhall euen be as powerfull at that day, muſt bee a motiue to euery one of vs to cauſe vs to come vnto him: and while wee haue time in theſe daies of grace and mercie to ſeeke to be reconciled vnto him for all our ſinnes, leſt at the laſt day we heare that dreadfull voice of Chriſt ſounding againſt vs, *Go yee curſed into euerlaſting fire, &c.*

And thus much for the communication. Now followeth Iudas his treaſon: wherein we are to obſerue theſe things: I. The qualities and conditions of the man that did the treaſon: He was by calling a diſciple choſen to be an Apoſtle, which is the chiefeſt in Eccleſiaſticall callings: and among the diſciples hee was

A in ſome account; becauſe he was as it were a ſteward in Chriſts family,and bare the bagge: but yet he was a traitour,and did more againſt Chriſt then all the Iewes did. For he brought them to the place where they might apprehend him: and when they were come, did point him out vnto them, and deliuered him into their hands: nay, he gaue them a ſigne & Mar.14.44. token, ſaying, *Whome I kiſſe,he it is:take him and lead him away warily.* Here we ſee the cauſe why Chriſt called Iudas a diuell: for he ſaid: Ioh.6.80. *Haue I not choſen you twelue, and one of you is a diuell?* He became to be a diuell and a traitour by nouriſhing a wicked and couetous heart. And here we are taught, that the Miniſters of the word,if they make no conſcience of ſinne, B by the iuſt iudgement of God doe prooue diuels incarnate: this example of Iudas doth manifeſt the ſame:and the reaſon is plaine,for the more knowledge a man hath, the more wicked he is,if he want grace. They are like in this caſe vnto a man that hath meate and drinke enough, but no ſtomacke to digeſt meate: whereby the more he eateth,the more it turneth to his hurt. This I ſpeake not to deface the callings of miniſters, but that thoſe which preach Gods word, ſhould not doe it with impenitent hearts, liuing in their owne ſinnes. For it is a fearefull thing for a man to ſpeake vnto the people,of the pardon of their ſinne, and yet himſelfe not to apprehend the Ier.15.19. ſame by faith. A lumpe of waxe if you keepe it C from heate,or from the fire,it keepes his owne forme ſtill,but if it be held to the fire, it melts and runnes abroad: ſo miniſters who by reaſon of their callings come neere God, if they be lumps of iniquitie and liue in their ſinnes, they ſhall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore euery one that is deſigned to this calling, muſt firſt purge himſelfe of his Iſa.6.5. owne ſinne, or els Gods iudgements ſhall fall Act.20.28. vpon him, as they did on Iudas that betraied Chriſt.

Secondly, let vs conſider what mooued Iudas to betray his maſter: namely,the deſire of wealth and gaine:and this couetouſnes, which D is an inſatiable deſire of money,is the roote of all ſinne:not that all ſinnes came of it, but be- 1.Tim.6.10 cauſe where it is, there all other ſinnes are preſerued,and do get ſtrength. The deſire of thirtie peeces of ſiluer cauſed Iudas to make an agreement with the Iewes to betray his maſter. Some man will happily ſay, that this practiſe of Iudas was very ſtrange, and that no man now liuing would doe the like for any money. *Anſw.* Iudas is dead indeede,but his practiſe is yet aliue: for in the high and waightie calling of the miniſtery,he that hath charge of ſoules, and either can not teach, and feede his flocke, or els will not, though he betray not Chriſt in his owne perſon, yet he betraies the members of Chriſt vnto the diuell. If a nource ſhould take a mans child to bring vp, & yet ſeldome or neuer giue it milke; in ſo much that the child pineth away for very hunger; is not ſhee the very cauſe of the death of it? yes verily. And ſo it is with him that taketh vpon him the charge of Gods people, and neuer feedes them with the milke of Gods word, or els ſo ſeldome that their ſoules doe famiſh: he is the murtherer of them, and hath betraied them into the hands of their enemies: and ſhall be condemned for them as a traitour vnto God vnleſſe hee repent. Beſides, thoſe that liue by traffique in buying and ſelling,make gaine by lying, ſwearing, and breaking the Lords Sabbath:and they alſo are very Iudaſſes: for they choppe away their ſoules with the diuell for a litle gaine. And more lamentable is their caſe, becauſe it is hard to find one of a hundred in the world that makes conſcience of a lie, or of any bad dealing; if any gaine at all may come thereby. Men vſe to crie out on Iudas for betraying Chriſt: and they doe well; yet they themſelues for a litle worldly pelſe betray their owne ſoules. If ſuch would not be counted Iudaſſes, they muſt leaue off ſinne, and keepe a good conſcience in Gods worſhip,and the workes of their callings.

Thirdly, let vs conſider what courſe Iudas tooke in betraying Chriſt, he was very ſubmiſſe, ſaying. *Haile, Maſter, and kiſſed him.* Luk.22.47. Why did he ſo? herein he plaied the moſt palpable hypocrite: for hauing gotten a peece of money, he thought that neither Chriſt, nor any of his fellow diſciples ſhould haue known of it,(though Chriſt knew it well inough)and therefore he comes in this manner to him, thinking that Chriſt would haue conueied himſelf from amongſt them at the very pinch as he had done ſometimes before. And this practiſe alſo of Iudas is common in the world: Iudas an enemy vnto Chriſt ſpeaks him faire, and ſalutes him:and ſo doe moſt of our ſecure and drowſie proteſtants in England: they ſalute Chriſt, both by hearing his word and receiuing his ſacraments: and as the Prophet ſaith, *They honour God with their lippes, but their hearts are farre from him.* Iſa.29.13. We may ſee daily experience of this: euery man will ſay, Lord, Lord,but in their liues and conuerſations, few there be that deny him not, both in the duties which they owe vnto God, as alſo in their duties towards their brethren. Many come to heare Gods word becauſe they are compelled by the Magiſtrates lawes: but when they are come, they worſhip not God in their hearts, which is plainely ſeene by the breach of Gods holy Sabboth in euery place: and that they make more account of a meſſe of pottage with Eſau,then of their birth-right: and of thirtie peeces of ſiluer,then of Chriſt himſelfe.

The third point to be handled in Chriſts apprehenſion, is that they lay hold on him: wherein we muſt conſider two things. I. the reſiſtance made by Chriſts diſciples. II. their flight. For the firſt. Chriſts diſciples reſiſted, & ſpecially Peter drawing his ſword, ſtroke one of the high prieſts ſeruants, & cut off his eare Mat.26.51.

This fact our Sauiour Chriſt reprooues: and that for theſe cauſes: I. becauſe his diſciples were priuate men; and they that came to apprehend him were magiſtrates. Secondly, he was to worke the worke of mans redemption: now Peter by this fact did what he could to hinder him. And from this practiſe of Peter we may learne, that nothing in the world is ſo hard to a man, as to take vp his croſſe and follow Chriſt. One would thinke it ſhould be a hard matter for him to encounter with his enemies, eſpecially they being ſtronger then he: but Peter ſtoutly reſiſting makes nothing of it: whereas a litle before when Chriſt told him and the reſt concerning his paſſion, they were ſo heauie with griefe that they could not hold vp their heads: ſo hard a thing it is to beare the croſſe; and for this very cauſe afterward when Chriſt reprooued him for ſtriking, both he and all the reſt of the diſciples fled away. Secondly, Peter in all mans reaſon was to be commended, becauſe he ſtrake in the defence of his maſter; but Chriſt reprooues him for it. Whence we learne, that if a man be zealous for Chriſt, he muſt be zealous within the compaſſe of his calling: and not be zealous firſt, and then looke for a calling, but firſt looke for a calling, and then be zealous. Which thing if Peter had marked, he had not dealt ſo raſhly; for beeing without the compaſſe of his calling he could not but doe amiſſe. Here it may be demanded, whether Chriſt and his religion may not be maintained by the ſword? *I anſwer*, that the Magiſtrate, which is the vicegerent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the ſword: & ſo may put to death Atheiſts, which hold there is no God, of which ſort there are many in theſe daies: and heretikes, which malitiouſly maintaine, and hold any thing that ouerthrowes the foundation of religion in the Churches whereof they were members. But Mat. 13. 30. ſome obiect, that in the parable of the field, the ſeruants are commanded not to plucke vp the tares from the wheat, but to ſuffer both to grow till harueſt: and that therefore there muſt be no ſeparation of heretikes and true Chriſtians before the laſt day of iudgement. *Anſw.* The ſcope of that place is not to forbid the execution of heretikes; but it ſpeakes onely of the final ſeparation which muſt be in the end of the world. For there the maſter of the family doth ſignifie God himſelfe, and the field, the Church militant ſpread ouer the face of the whole earth: and by tares is meant not onely heretikes, but alſo all thoſe that are forth of the Church: the ſeruants are Gods holy angels, and the harueſt is the laſt iudgement. Here further it may be demanded, who may vſe the ſword? *Anſw.* All men may vſe the ſword to ſtrike and to kill, into whoſe hands God putteth the ſword. Now God putteth it into the hand, firſt & principally of the publike Magiſtrate, who when iuſt occaſion A ſerues, may draw it out. And againe, it is put into a priuate mans hand ſometime. A priuate man when he is aſſailed of his enemie, may take the ſword in way of his owne defence, and may kill his enemie therewith (if there be no other helpe) not doing it vpon malice, but becauſe he can no otherwiſe eſcape, and ſaue his owne life: and ſo for want of a Magiſtrate, he is a Magiſtrate vnto himſelfe.

In the flight of the Diſciples we may conſider two things: the time, and the qualitie of the perſons. The time, was at the apprehenſion of our Lord and Sauiour. And this came to paſſe not without the ſpeciall prouidence of God: that it might be knowne that Chriſt B had no helper or fellow in the accompliſhment of the worke of our redemption: and that, whereas we for our ſinnes deſerued to be forſaken of all creatures, he beeing our pledge and ſurety might be forſaken for vs. As for the qualitie of the perſons that flie, they were the choſen diſciples of Chriſt, ſuch as had beleeued in him, confeſſed him, and preached in his name. And this ſerueth to teach vs, that GOD wil otherwhiles forſake his owne children and ſeruants, and leaue them to themſelues in ſome part, that they may feele their wants and miſeries, and their weakeneſſe in themſelues, and by that meanes be humbled thoroughly, and be touched with an hungring deſire after Chriſt. As a mother ſets downe C her child and hides her ſelfe, ſuffering it to cry, fall, and breake the face, not becauſe ſhe hates it, but that ſhee may teach it to depend vpon her, and loue her; ſo God giueth grace to his children, and yet againe ſometime he doth in part withdraw it from them, and then they faile in their duties ſundry waies: and this he doth to make them aſhamed of themſelues, and to cauſe them to put all their confidence out of themſelues in the merits of Chriſt.

The fourth thing to be conſidered in Chriſts apprehenſion, is their binding of him. In which action of theirs we are to obſerue Ioh. 18. 12. firſt of all the circumſtance of time, when this binding was. When our Sauiour Chriſt had ſaid vnto them, *I am he*, they being aſtoniſhed D fell to the ground: and withall, when Peter had ſmitten off Malchus eare with his ſword, Chriſt healed the ſame miraculouſly. Yet for all this, though they had ſeene his wonderfull power both in word and deede, they proceede in malice againſt him; and lay hands on him, and bind him as a malefactour. In this we note what a fearefull ſinne hardneſſe of heart is: the daunger whereof appeareth in this, that if a man be ouertaken with it, there is nothing that can ſtay or daunt him in his wicked proceedings: no not the powerfull words and deedes of Chriſt himſelfe. And indeede among Gods iudgements there is none more fearefull then this: and yet (how fearefull ſoeuer it bee) it is a rife ſinne amongſt vs in theſe our daies. For it is very euident by common experience, that the more men are taught the doctrine of the

A law, and of the Goſpell, the more hard and ſenſleſſe are their hearts: like vnto the ſtithy; which, the more it is beaten vpon with the yron hammer, the harder it is. And againe, it is hard to finde men that ſorrow for their ſinnes, and feele the want of Chriſt: which argueth the exceeding deadnes of ſpirit. And let vs be reſolued that it is a moſt terrible iudgement of God, the rather to be feared, becauſe it is like a pleaſant ſleepe, into which when a man is fallen, he feeles neither paine nor griefe. And therefore wee for our parts muſt looke vnto it with feare and trembling, leaſt it take ſuch hold of vs that we be paſt all hope of recouery.

Furthermore, this binding of Chriſt was prefigured vnto vs in the ſacrifices of the old B Teſtament: for the beaſt that was to be ſacrificed, was tied with cordes and bound, and ſo brought to the altar. And whereas Chriſt was bound, we muſt not conſider him in his owne perſon; but as he ſtanding in our roome and ſtead beares the perſon of all ſinners: and therefore whereas he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence we learne two good inſtructions. Firſt, here is a comfort to all the people of God: Chriſt was bound by his enemies, that they might be vnloosed from the bondage of Satan, ſinne, and their owne corruptions (vnder which they lie bound by nature) and might haue free liberty in and by him. Secondly, all impenitent ſinners are taught hereby to reforme and amend C their hearts and liues. For what exceeding madnes is this, that they by Chriſts bonds being ſet at liberty, will yet liue and die in their ſinnes, and take pleaſure to lie bound hand & foote vnder the power of ſinne and Satan. And indeede this ſheweth vnto vs the fearefull and dangerous eſtate of all thoſe that goe on ſtill in their ſinnes. For what can they ſay for themſelues at the day of iudgement, when as now they haue freedome offered and will not accept of it?

Thus much of Chriſts apprehenſion: now followeth the inditement. For they proceede againſt him iudicially, after the cuſtome of the Mat.26.57. Mar.14.53. Luk.22.66. Ioh.18,19. Iewes. Chriſts inditement was two-fold. One D before Caiaphas the high prieſt in the great Councell at Ieruſalem; the ſecond before the ciuill Iudge Pontius Pilate, as is plainely ſet forth by all the Euangeliſts. And Chriſts arraignment before Caiphas was a preparation to the ſecond before Pontius Pilate, that the Iewes might throughly proceede againſt him. In the firſt we are to conſider theſe points: I The time in which Chriſt was indited. II. The end of his inditement. III. The whole tenour and proceeding thereof. For the firſt: Chriſt was indited early in the morning at the breake of the day: for he was apprehended in the night, and with all haſt brought into Caiphas hall, where they kept him all night: and at the breake of the day Caiphas the high prieſt, and the Elders with the Scribes and Phariſes, held a ſolemne councel againſt him: and there they receiued accuſations and condemned him before morning, at which time they ſent him to the common hall, as Saint Matthew ſaith, *When the morning was come, all* Mat.27.1,2 *the chiefe Prieſts, and Elders of the people tooke counſell againſt Ieſus to put him to death*: and led him away bound, and deliuered him to Pontius Pilate. In which action of theirs we are to marke two points. Firſt, the diligence of vngodly men, and the quickneſſe of their nature Iſa.59.7. to practiſe ſinne and wickedneſſe: as it was ſaid of the old Iewes, their feete runne to euill, and they make haſt to ſhed blood. When the Iſraelites would ſacrifice to the golden calfe which they had made, it is ſaid, *they roſe vp early* Exod.32.6. *in the morning*. Hence it appeares, that if God leaue vs to our ſelues, we are as ready to practiſe any miſchiefe as the fire is to burne without delay, and that with much violence. Now the conſideration of this muſt moue euery one of vs to take heede of all occaſions & prouocations to ſinne whatſoeuer they be, that the corruption of our nature breake not forth any way. Secondly, in the circumſtance of time of this Councell, we may marke the raſhnes of this ſolemne aſſembly in iudiciall proceedings: whereas they examine him both of his doctrine, & alſo of his Diſciples; omitting ſuch circumſtances as ſhould haue beene vſed; as the ſerious examining of witneſſes, & the weying of his contrarie anſwers: for he is taken and brought before the Iudge and condemned on the ſudden. Now as this was the practiſe of the Councell, ſo on the contrarie the common complaint of theſe times is of the ſlow diſpatch of matters in law, and of the long delay: in ſo much that ſome be almoſt vndone before their ſuits be ended; whereas iudiciall proceedings, were ordained by God, not for mens vndoing, but for the maintaining of the common peace, and liberty, and wealth. And therefore iuſtice ought to be diſpatched with ſuch ſpeed, as men thereby might be furthered, and not hindered.

Mat.26 59. Mar.14.55 The end of Chriſts inditement was directly to kill him, and to put him to death. Here is no indifferent proceeding to be looked for, but plotting on euery hand for the very blood of Chriſt. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Chriſt, and as it were bred in the bone: and the ſame affection the world carrieth to the members of Chriſt. This hatred is manifeſt in the firſt giuing the promiſe, *I will put enmity be-* Gen.3.15. *tweene thee and the woman, betweene thy ſeede and her ſeede*, It appeares in the hatred that Cain bare to his brother Abel, Iſmael towards Iſaac, Eſau towards Iacob: and the Gentiles that were without the couenant, towards the Church of God at all times. And to come neere to our ſelues, this ingrafted hatred that is in the heart of the wicked againſt Chriſt & his members, is as plentifull and as euident as euer it was,euen in theſe our daies. For among all men none are more maligned and hated then thoſe that profeſſe Chriſt: and for none other cauſe, but becauſe they profeſſe Chriſt. And hereupon the very profeſſion of religion is laden with nicke-names and reprochfull tearmes by all ſorts of men.

And thus much of the end and intent of their Councell. The proceeding in iudgement ſtands in theſe points. I. They examine Chriſt. II. They bring witneſſes againſt him. III. They adiure him to tell them who he is: of theſe in order. Firſt, they examine our Sauiour Chriſt of his doctrine, ſuſpecting him to be a falſe prophet: ſecondarily, of his diſciples, as ſuſpecting him ſeditiouſly to raiſe vp a new B ſect vnto himſelfe, to make a faction amongſt the Iewes. Now to this examination let vs marke Chriſts anſwer, in which he ſaith nothing at all concerning his diſciples: Ioh.18,19. whereas notwithſtanding he might haue ſaid, that one of them betraied him, another denyed him, & the reſt fled away: whereby we note, that it is not our duty at all times, and in all places, to ſpeake of the faults and wants that we know by others. Secondly, the anſwer which he makes is onely concerning his doctrine: whereby the Miniſters of God and all men els are taught, that beeing called before their enemies, to giue a reaſon of their doctrine: they are (as Saint Peter ſaith) *to be alwaies readie to giue an account of the hope that is in them.* 1,Pet 3.15. And further C wee are to conſider the wiſedome that Chriſt vſeth in anſwering; for he ſaith nothing of his doctrine in particular, but ſaid, *I ſpake openly in the world, I euer taught in the Synagogue, & in the Temple whither the Iewes reſorted: in ſecret haue I taught nothing: aske them therefore what I ſaid which heard me: behold they can tell you what I ſaid.* Ioh.18,19,20. Now the reaſon why he anſwered thus ſparingly in generall tearmes; is becauſe their examination ſerued onely to intangle him, & out of his wordes to gather matter of accuſation. After whoſe example we may learne, that beeing called to make anſwer of our faith and doctrine before our enemies, we are to doe it ſo, as thereby we doe not intangle our ſelues; D nor giue any aduantage vnto our enemies: & hereof we haue a notable example in the Apoſtle Paul, Act.23.6. Againe, in the words of Chriſts anſwer we muſt obſerue two things. Firſt, that the place where Chriſt taught was publike. Now hence it may be demaunded, whether miniſters may handle the word of God priuately or no? *Anſ.* The ſtate of Gods Church is two-fold: peaceable, or troubleſome. In the time of peace, miniſters muſt preach the word publikely: but in time of perſecution, for the ſafetie and preſeruation of the Church of God, they may with good warrant preach priuately: and indeede at ſuch times the aſſemblies of the Church make priuate places publike. Act.12,12. And hence we learne, that in time of peace, all thoſe that are called to the office of the miniſterie, muſt (if it be poſſible) A ſpend their labour publikely, ſo as they may doe moſt good. Secondly, whereas Chriſt ſaith, hee preached in their ſynagogues and temple, which at that time were places full of diſorder; inſomuch as he called the temple a *den of theeues*: Math.21,13. and the Scribes and Phariſies had corrupted the doctrine of the Law, *tranſgreſſing the commandements of God in their owne traditions*: Math.15,3. and they taught iuſtification by the workes of the law, as Paul ſaith, *They beeing ignorant of the righteouſneſſe of God, and going about to eſtabliſh their owne righteouſneſſe, which is by workes, had not ſubmitted themſelues to the righteouſneſſe of God.* Rom.10,3. Beſides al this, they were looſe and wicked men in their liues and conuerſations: B and therefore Chriſt commanded the people that they ſhould obſerue, and do whatſoeuer the Scribes and Phariſes bid them, ſitting in Moſes chaire: Mat.23,2,3. but after their workes they muſt not doe; becauſe they ſay and doe not. Now although theſe corruptions and deformities were in the Iewiſh Church, yet our Sauiour Chriſt made no ſeparation from it, but came and preached both in their temple and ſynagogues, where theſe ſeducers & falſe teachers were. And hence wee gather, that the practiſe of al thoſe men in our Church, which ſeparate themſelues from all aſſemblies for the wants thereof, holding that our Church is no Church, that the grace which is wrought by the preaching of the word among vs, is nothing els but a *ſathanicall illuſion*, C that Sacraments are no Sacraments, I ſay, that their practiſe is condemned by our Sauiour Chriſts conuerſing among the Iewes. For if Chriſt ſhould haue followed their opinion, he ought to haue fled from amongſt the Iewes, and not ſo much as once to haue come into the temple, or taught in their Synagogues; but contrariwiſe he ioyned himſelfe with them: and therefore we cannot in good conſcience disioyne our ſelues from the Church of England. The ſecond thing to be obſerued in Chriſts anſwer, is that hee referres Caiphas to the iudgement of his hearers, beeing reſolued of the truth of his owne doctrine, though ſundry of them were his vtter enemies. Behold D then a good example for all the miniſters of Gods word to follow; teaching them to deliuer Gods word ſo purely and ſincerely, that if they be called into queſtion about the ſame, they may be bold to appeale to the conſciences of their hearers although they be wicked men.

Now after this anſwer, one of the ſeruants of Caiphas ſmites Chriſt with a rod; Ioh.18,22. in whom the ſaying is verified, *Like maſter, like ſeruant*: that is, if the maſters bee wicked, ſeruants commonly wil be wicked alſo: if the maſter be an enemy to Chriſt, his ſeruant wil be Chriſts enemie alſo. And this is the cauſe why there are ſo many lewd apprentiſes and ſeruants, becauſe there are ſo many lewd maſters. Many maſters complaine of ſeruants now adaies; but there is more cauſe why they ſhould complaine of themſelues: for vſually ſeruants will not become obedient to their maſters, til their maſters firſt become obedient vnto Chriſt: therefore let maſters learne to obey God, and then their ſeruants will obey them alſo.

Further, Chriſt beeing ſmitten, makes this anſwer. Ioh.18,23. *If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou me?* making complaint of an iniurie done vnto him. Now hereupon ſcoffing Iulian the Apoſtata ſaith, Chriſt keepes not his owne lawes, but goeth againſt his owne precept; when as he ſaid, *If one ſtrike thee on the one cheeke, turne to him the other alſo.* Math.5.39. But we muſt know, that in theſe wordes Chriſts meaning is, that a man muſt rather ſuffer a double wrong, then ſeeke a priuate reuenge. And before Chriſt ſpake in his owne defence, which a man may lawfully doe, and not ſeeke any reuenge: for it is one thing to defend his owne cauſe, and another to ſeeke reuenge.

Now followes the ſecond point in their proceeding, which is, the producing of falſe witneſſes againſt him; as Saint Matthew ſaith, Mat.26.60. *The whole Councell ſought falſe witneſſe againſt him, and though many came, yet found they none:* for they could not agree together, becauſe they alleadged falſe things againſt him; which they could not prooue. And thus the members of Chriſt haue often ſuch enemies as make no bones ſhamefully to auouch that againſt them, which they cannot be able to iuſtifie. Tertu. Apo. contra. gent. The ten perſecutions which were in the firſt 300. yeares after Chriſt, aroſe oftentimes of ſhameles reports that men gaue out, which ſaid that Chriſtians liued on mans fleſh: and therefore ſlew their owne children: 2. that they liued on raw fleſh: 3. that they committed inceſt one with an other in their aſſemblies: 4. that they worſhipped the head of an aſſe: 5. that they worſhipped the Sunne and Moone: 6 that they were traytours, and ſought to vndermine the Romane Empire: and laſtly, whereſoeuer was thunder or earth-quakes, ſeditions or tumults, or any diſquietnes or trouble, Chriſtians were accuſed as the authors thereof. Such enemies haue they had in all ages: and in theſe our daies the ſame is practiſed, and will be to the worlds end. Now when the firſt witneſſes could not agree among themſelues, then two other falſe witneſſes came forth, which auouched that Chriſt ſaid, Mark.14.58 *I will deſtroy this Temple made with hands, and within three daies will build an other made without hands.* Indeed Chriſt ſaid ſome ſuch words: for ſaith he, Ioh.2.19. verſ.21. *Deſtroy this Temple, & within three dayes I will build it vp againe.* But he ſpake this of the temple of his body: whereas they maliciouſly did interpret him to haue ſpoken of the temple in Ieruſalem. And againe, they change the words, for Chriſt ſaid, *Deſtroy this temple, &c.* but theſe witneſſes affirme he ſaid, *I wil deſtroy this temple made with hands, &c.* And thus they change both words and meaning: & therefore the holy Ghoſt calleth them *falſe* A *witneſſes.* By this we muſt be aduertiſed to take heede how we report mens wordes: for if we change the meaning, though in part we retaine the words, wee may ſoone become ſlanderers and falſe witneſſes: & as this duty muſt be performed towards all men, ſo eſpecially towards the miniſters of the Goſpell: and the neglect of this dutie procureth many ſlanders to them in this our Church: whereof indeede the reporters are the cauſe, and not the miniſters themſelues.

Now at this falſe accuſation Chriſt was ſilent, ſo as *Caiphas* asked him *why he anſwered nothing.* Mark.14. 60,61. Herein wee are to conſider many things: I. Why Chriſt was ſilent. The cauſes B be two: firſt, he was to ſhew himſelfe a patterne of true humilitie and patience, therefore euen then would he be ſilent, when he was moſt falſly accuſed of his aduerſaries. Secondly, he is ſilent, that ſtanding before the iudge to be condemned, the ſentence might proceede againſt him, and he might ſuffer the death appointed, which was due vnto vs, & ſo become our redeemer. And in Chriſts example we muſt note, that it is a ſpeciall duty to know when to ſpeake, and when to be ſilent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peraduenture aske, what rule wee haue to direct vs herein? *Anſw.* The generall rule for the ordering of the tongue, is the law of God. We are commaun-C ded to ſeeke the glorie of God in the firſt table; and in the ſecond the good of our neighbour: when thy ſpeech therefore will ſerue either for Gods glorie, or the good of thy neighbour, then thou muſt ſpeake: if it ſerue for neither, then be ſilent. Againe, if thy ſilence be either for Gods glory, or the good of thy neighbour, then be ſilent: if it will not, then ſpeake. And becauſe it is hard for a man to know when his ſpeech or ſilence will ſerue for theſe two ends: therefore we muſt pray vnto God that he will teach and direct vs herein: as Dauid doth, *Set a watch* (ſaith he) *O Lord, before my mouth, and keepe the doore of my lippes:* Pſal.141.3. and againe, *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.* Pſal.51.15.

D Thus much for the falſe witneſſes produced. Now followeth the third point, which is *the adiuring of Chriſt:* for Caiphas the high prieſt charged him to tel him whether he were the Chriſt the ſonne of God or no. Mat.26.63. To adiure a man, is to charge and commaund him in the name of God, to declare a truth, not onely becauſe God is witneſſe thereof, but alſo becauſe he is a iudge to reuenge, if he ſpeake not the truth. Thus Paul adiured the Theſſalonians, 1.Theſſ.5. 27. charging them in the Lord, that his epiſtle ſhould be read vnto all the brethren the Saints. And the like doth Caiphas to Chriſt. And here is a thing to be wondred at; Caiphas the high prieſt adiureth him in the name of God, who is very God, euen the Son of God. And this ſhewes what a ſmal account he made of the name of God; for he did it onely to get

A aduantage on Chriſts words: and ſo doe many now adaies, who for a litle profit or gaine make a matter of nothing to abuſe the name of God a thouſand waies.

Chriſt being thus adiured, though ſilent before, yet now in reuerence to Gods maieſtie, anſwered and ſaid: firſt, *Thou haſt ſaid it*: and in Saint Marke, *I am he*. Mat.26.64. Mar.14,62. Ioh.19.7. In this anſwer, appeares the wonderfull prouidence of God. For though Caiphas take hence the occaſion of condemning Chriſt, yet hath he withal drawn from him a moſt excellent confeſſion, that he is the Son of God, & our alone Sauiour. And by this meanes he proceeds to ſhut heauen againſt himſelfe, and to open the ſame for vs.

Thus wee haue ended the firſt inditement of Chriſt before Caiphas. Now followeth the B ſecond, which was before Pontius Pilate, in the common hall at Ieruſalem. The hiſtorie of it is ſet downe at large in all the Euangeliſts. Ioh 18.19. Luk.23.2. Math.27.2. Mark,15.1. In the ſecond inditement of Chriſt (that we may referre euery matter to his place) wee are to obſerue foure things: I. The accuſation of Chriſt before Pilate. II. His examination III Pilates policie to ſaue Chriſt. IV. Pilates abſoluing of him; and then the condemnation of Chriſt in both courts, Eccleſiaſticall and Ciuill: of theſe in order. In Chriſts accuſation, wee muſt conſider many points. The firſt is, who were his accuſers, namely, the high Prieſts, the Scribes, and Phariſies, and Elders of the people, and the common people: all theſe conſpired together to accuſe him. The C cauſe that mooued the Phariſies and Elders of the people hereunto, is noted by S. Matthew, Mat.27.18. who ſaith *of enuie they deliuered him*. Enuie is nothing but a ſadnes in a mans heart, at the proſperity of his better. And it raigned in the Scribes and Phariſies, and the occaſion was this. Chriſt had taught moſt heauenly doctrine, and confirmed the ſame by moſt wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cauſe the Scribes and Phariſies and high Prieſts, repined and grudged at him. Now their example ſerues to admoniſh vs to take heede of this ſinne, as beeing the mother of many miſchiefes. And wee muſt rather follow the example of Moſes, who when D Ioſhua deſired him to forbid *Eldad* and *Medad* to propheſie, anſwered, Num 11,26. 27.28. *Enuieſt thou for my ſake? yea I would to God all the Lords people were Prophets*. And wee muſt be of the ſame minde with Iohn Baptiſt, who hearing by his diſciples, that the people left him and followed Chriſt, ſaid, his ioy was fulfilled, *for Chriſt muſt increaſe, and he muſt decreaſe*. Ioh.3.29. And ſo wee muſt be glad and content when we ſee the proſperitie of our neighbours any way. Now the cauſe why the common people ioyne with them was, becauſe the chiefe Prieſts and the Scribes and Elders had perſwaded them to a bad conceit of Chriſt. Mat.27.20. Hence it appeares, that it is moſt requiſite for any people, be they neuer ſo good, to haue good Magiſtrates, and godly A rulers to gouerne them by wiſe & godly counſell. The neceſſitie hereof was well knowne to Iethro Moſes father in law, though he were a heathen man: for hee biddeth *Moſes to prouide among all the people men of courage fearing God, men dealing truly, hating couetouſneſſe, and appoint them to be rulers ouer the people*. Exod 18,21. Teaching vs, that if couetous, malitious, and vngodly men, not fearing God, goe before the people, they alſo ſhall in all likelihood be carried into the like ſinnes by their example.

The next point concernes the place where they accuſe him, which was at the *doore of the common Hall*: Ioh.18,28. for hauing brought him before the Councell at Hieruſalem, & there condemned him of blaſphemie, afterward they bring him into the common hall where Pilate ſate B Iudge. Yet did they not enter in, but ſtayed without at the doore, *leſt they ſhould be defiled*, and be made vnfit to eate the Paſſeouer. In which practiſe of theirs, wee are to marke an example of moſt notable both ſuperſtition, & moſt groſſe hypocriſie. For they make no bones to accuſe and arraigne a man moſt iuſt and innocent, and yet are very ſtrict and curious in an outward ceremonie. And in like manner they make no conſcience to giue thirtie peeces of ſiluer to betray Chriſt: but to caſt the ſame into the treaſury, they make it a great and hainous offence. Mar.27.6. And for this cauſe Chriſt pronounceth a *woe vnto the Scribes and Phariſies, calling them hypocrites: for*, ſaith he, *you tithe mint, anyſe, and commin, and leaue the weightie* Mat.23.23. C *matters of the law, as iudgement, and mercy*. And the very ſame thing we ſee practiſed of the Church of Rome at this day, and of ſundrie Papiſts that liue amongſt vs: they will not eate fleſh in Lent, or vpon any of the Popes faſting daies for any thing; and yet the ſame men make no conſcience of ſeeking the blood of the Lords annointed, and their dread Soueraigne. And in this we ſee the moſt palpable, and moſt groſſe hypocriſie of thoſe that be of that Church. But ſhall we thinke that our own Church is free from ſuch men? no aſſuredly: for take a view of the profeſſion that is vſed among the people of England, and it will appeare, that they place their whole religion for the moſt part in the obſeruation of certaine D ceremonies. The manner of moſt men is to come to the place of aſſemblies, where God is worſhipped, and there mumble vp the Lords prayer, the Commaundements, and the Beleefe in ſtead of prayers, which being done, God is well ſerued thinke they: whereas in the meane ſeaſon they neglect to learne and practiſe ſuch things as are taught them for their ſaluation by the Miniſters of Gods word. At the Feaſt of Eaſter, euery man will be full of deuotion and charitie, and come to receiue the Lords ſupper, as though he were the holieſt man in the world; but when the time is paſt, all generally turne to their old byas againe: and all the yeare after liue as they liſt, making no conſcience of lying, ſlaundering, fraude, and

deceit

A deceit in their affaires among men. But wee muſt know, that there is no ſoundneſſe of religion, Mark.15.1. but groſſe hypocriſie in all ſuch men: they worſhip God with their lippes, but there is no power of godlineſſe in their hearts.

The third point is, concerning the partie to whome they make this accuſation againſt Chriſt, namely, not to a Iew but to a Gentile: for hauing condemned him in their Eccleſiaſticall court before Caiaphas the high prieſt, they bring him to *Pontius Pilate* the Deputie of Tyberius Cæſar in Iudea. Where we muſt obſerue the wonderfull prouidence of God, in that not onely the Iewes, but the Gentiles alſo had a ſtroke in the arraignement of Chriſt, B that that might bee true which the Apoſtle ſaith, Rom. 11. 32. *God ſhutte vp all vnder ſinne, that he might haue mercy vpon all.*

The fourth point is, the matter of their accuſation: they accuſe our Sauiour Chriſt of three things. I. That he ſeduced the people. II. That hee forbad to pay tribute to Cæſar. Luk.23.2. III. That he ſaid he was a King. Let vs well conſider theſe accuſations, eſpecially the two laſt, becauſe they are flatte contrary both to Chriſts preaching, & to his practiſe. For when the people would haue made him a King, after hee had wrought the miracle of the fiue Ioh.6.15. loaues and two fiſhes, the text ſaith, *he departed from among them,* vnto a mountaine himſelfe alone. Secondly, when tribute was demanded of him for Cæſar, C though hee were the Kings ſonne, and therefore was freed; yet ſaith hee to Peter, Matth. 17. 27. *Leſt we ſhould offend thē go to the ſea, and caſt in an angle, & take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt finde a piece of twentie pence, that take and giue it vnto them for thee and mee.* And when he was called to be a iudge to deuide the inheritance betweene two brethren, he refuſed to doe it, ſaying, Luk. 12. 14 *Who made mee a iudge between you?* Therſore in theſe two things they did moſt falſly accuſe him. Whereby we learne, that nothing is ſo falſe and vntrue, but the ſlanderers dare lay it to the charge of the innocent, the tongues of the ſlaunderers are Pſal.120.4. *ſharpe ſwords,* and *venemous arrowes,* to wound and.5.9. their enemies: their *throates* are *open ſepulchres,* D *the poyſon of aſpes is vnder their lippes.* If a man ſpeake gratious words, his tongue is touched with the fire of Gods ſpirit: but as Saint *Iames* ſaith, Iam. 3. 6. the tongue of the wicked is *fire,* yea *a world of wickednes, and it is ſet on fire with the fire of hell*: therefore let this example bee a caueat to vs al, to teach vs to take heed of ſlandering, for the diuell then ſpeakes by vs, and kindles our tongues with the fire of hell.

The fifth point, is the manner of their accuſation, which is diligently to be marked: for they doe not only charge him with a manifeſt vntruth, but they beſeech Pilate to put him to death, crying, * *Crucifie him, crucifie him*: in ſo much that Pontius Pilate was afraid of them: where we ſee how theſe ſhameleſſe Iewes go beyond their compaſſe, and the bounds of all accuſers, whoſe duty is to teſtifie only what they know. Now in the matter of this their accuſation, appeares their wonderfull inconſtancie. For a little before when Chriſt came to Ieruſalem riding vpon an aſſe, ſhewing ſome ſignes of his kingly authoritie, they cut downe branches from the trees, and ſtrawed them in the way, crying, Hoſanna, Bleſſed is hee that comes in the name of the Lord: but now they ſing an other ſong, and in ſtead of Hoſanna, they crie, Crucifie him, crucifie him. And the like inconſtancy is to be found in the people of theſe our times. They vſe to receiue any religion that is offered vnto them: for in the daies of King Edward the ſixth, the people of England receiued the Goſpel of Chriſt: but ſhortly after in Queene Maries time, the ſame people receiued the wretched & abominable doctrine of the Church of Rome. And not many yeares after, when it pleaſed God to bring againe the light of his glorious Goſpell by our gratious Prince, the ſame people turned from Poperie, and embraced the true religion againe. And thus with the Iewes one while they cry Hoſanna to Chriſt, and receiue his Goſpel; and ſhortly after they crie, Crucifie him, crucifie him, by embracing idolatrous Poperie. Let vs therefore learne in the feare of God, by the fickleneſſe of the Iewes, that ſing two contrary ſongs in ſo ſhort a ſpace, to acknowledge our inconſtancie and weakeneſſe in the matter of religion: wherby if God leaue vs but a little to our ſelues, we ſhall ſtraightway forſake Chriſt, his Goſpel, and all.

*In iuſtice, For a blaſphemer by their law ſhould be ſtoned and not crucified Matth.27.22,23.

Thus much of the accuſation. Now followes Chriſts examination before Pontius Pilate: for when the Iewes had thus falſely accuſed him, then Pontius Pilate took him & brought him into the common hall, & asked him this queſtion, *Art thou the king of the Iewes?* Luk. 23. 3. Now Chriſt beeing thus examined, made as Paul alſo teſtifieth, *a good cōfeſſion.* 1.Tim.6.13 The ſumme thereof ſtands in foure heads. The firſt is, that he confeſſeth himſelfe to be *a King*; Ioh.18.36, 37. not ſuch an one as they accuſed him to bee, yet a true King. Whence we may learne diuers inſtructions: firſt, that euery Chriſtian man in the midſt of his miſerie and affliction, hath one that is moſt ſufficient euery way to defend him againſt al his enemies, the world, the fleſh, and the diuell. For this King can do whatſoeuer he will: and therefore when the legion of Math. 8. 31. diuels would enter into a heard of ſwine, they could not without his leaue. And when the Mark. 5.41, 42. Centurions daughter was dead, hee but ſpake the word & ſhee aroſe. And when Lazarus was Ioh. 11.43, 44. dead, and had lien in the graue foure daies, hee but ſaid, Lazarus come forth, & he came forth bound hand and foote. Yea euen hell & death giue place to his word, and nothing can reſiſt his power. And therefore hee that is a true member of Chriſt, needes not to feare any enemies be they neuer ſo great or ſo many. And againe, as Chriſt is able, ſo is he ready and willing to ſaue & defend all that beleeue in him.

For hee it is that gaue his life for his ſubiects, which no King would doe, and ſhed his blood for their redemption: which hee would neuer haue done, if he had not deſired their ſaluation. Secondly, wheras Chriſt is a mighty King, which can do whatſoeuer he will, let all ſuch among vs that haue hitherto liued in ignorāce, and by reaſon of ignorance liue in their ſinnes, at length begin to come vnto him, and do him homage, and with penitent hearts fall downe before him: otherwiſe if they continue in their old rebellions, let them know whatſoeuer they be, high or low, that he hath a *rod of yron* in his hand to bruiſe them in pieces; Pſal. 2.9. & 110.2. their ſoules ſhal ſmart for it: as both Pilate, Caiaphas, and the reſt of the Iewes were with a full cuppe rewarded for crucifying the Lord of life. And if Chriſt can not draw thee in this life from thy crooked waies, bee ſure at the houre of death he will breake thee in pieces like a potters veſſell. This muſt we learne in regard of the firſt point, that he ſaid plainly; *He was a King.*

Now followes the ſecond part of his confeſſion, namely, that *His kingdome was not of this world.* Ioh. 18,36. Where hee ſets downe what kinde of King he is; he is no earthly king, his kingdome ſtands not in the power of men, nor in earthly and outward gouernement; but his kingdome is ſpirituall, and his gouernment is in the very hearts & conſciences of men. His kingdome is not outward to be ſeene of men, but inward in the heart and ſoule; and therefore it is only begun in this life, and is continued and accompliſhed in the world to come in the kingdome of glorie: where Chriſt ſhall be all in all in the hearts and conſciences of all the Elect. Now then, if this be ſo, howſoeuer Satan haue heretofore raigned in vs, and made our hearts as it were his pallaces, yet now let vs prepare a roome for Chriſt that he may come and dwell in vs: let him rule our hearts, wils, and affections, that they may become conformable to his will: let vs reſigne our ſelues wholly to bee ruled by him, that his ſpirituall kingdome may be in vs. This kingdome in the heart and conſcience is the pearle and hidde treaſure, which when a man findeth, hee ſelleth al hee hath and buyeth it. Mat. 13.46. Let vs therefore in the feare of God, eſteeme it as the moſt pretious thing that may bee, and ſo liue in this world, as that Chriſt may rule inwardly in vs, by his word and ſpirit. And againe, ſeeing this regiment of Chriſt is heauenly, and the full manifeſtation of it is reſerued till the life to come: we muſt therfore vſe this world and all things in it, as honour, wealth, eaſe, and libertie, as though wee vſed them not. 1. Cor. 7.31. As a traueller vſeth his ſtaffe in his iourney; as long as it doth further him, ſo long he will carrie it with him: but when it hinders him, then he caſts it away: ſo muſt we vſe the things of this life, namely, as long as they are helpes to further and make vs fit for the kingdome of heauen, but if they bee any hinderance to this ſpirituall regiment of Chriſt, wee muſt renounce them and caſt them away, be they neuer ſo pretious to vs. A

The third part of Chriſts confeſſion is, concerning the meanes wherby he gouerneth his kingdome: *I came* (ſaith he, Ioh. 18,37.) *into this world to beare witneſſe of the truth*, that is, to preach the Goſpel and doctrine of ſaluation: and hereby hee teacheth that the outward adminiſtration of his kingdome, ſtands ſpecially in the preaching of the word, which is a principall ordinance of his, ſeruing to gather his Church from the beginning of the world to the ende thereof. And for this cauſe, he hath in all ages ſet a part choſen miniſters for the publiſhing of the doctrine of the Goſpel. And hence it is manifeſt, that the gift of prophecy, is the greateſt gift that God beſtowes on his B Church for the building thereof. And therefore it ought to be moſt highly eſteemed, as a moſt pretious iewell. And for this cauſe alſo the ſchooles of learning are to be reuerenced and maintained, and all other meanes vſed for the furthering of them; becauſe they are vnder God the fountaines and wel-ſprings of this gift of prophecie.

The laſt point, is concerning the ſubiects of Chriſts kingdome, expreſſed in theſe words, *They which are of the truth, heare my voice.* Ibid. In which he ſets downe the true marke of his ſeruants & ſubiects, that they are hearers of that heauenly and ſauing word which hee reuealed from the boſome of his Father. It may bee alleadged, the moſt wicked men vpon earth, yea C the diuels themſelues may bee hearers of the truth of Chriſt. *Anſ.* There be two kindes of hearers: Mat. 13.9. one, which heareth onely the outward ſound of the word with his bodily eares, and he hauing eares to heare doth not heare: the ſecond, is hee that doth not onely receiue the doctrine that is taught with his eares, but alſo hath his heart opened to feele the power of it, and to obey the ſame in the courſe of his life. This diſtinction is notably ſet forth by Dauid, ſaying, *Sacrifice and burnt offerings thou wouldeſt not haue: but my eares haſt thou pierced:* Pſal. 40.6. whereby he inſinuates as it were two kindes of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of ſaluation: the other is a D new eare pierced & bored by the hand of God, which cauſes a mans heart to heare the ſound & operation of the word, & the life to expreſſe the truth of it. Now the ſubiects of Chriſts kingdome are ſuch, as with the outward hearing of the word, haue an inward hearing of the ſoule, & grace alſo to obey: and therefore all thoſe that make no conſcience of obedience to the word of God preached vnto them, are no leſſe the rebels to Chriſt. We may perſwade our ſelues that we are good ſubiects, becauſe wee heare the word & receiue the Sacraments, but if our liues abound with ſinne, and if our hearts bee not pierced through by the ſword of Gods ſpirit, whether wee bee high or low, rich or poore, let vs bee what wee will bee, wee are no right ſubiects indeede, but rebels and traytours vnto the euerlaſting God. It may bee hereafter God will giue further grace; but as yet all impenitent perſons, though liuing in the midſt of Gods Church, are no obedient & faithfull ſubiects: and therfore while wee haue time, let vs labour to perform in deed that which we do in word profes.

Thus much of the examination & confeſſion of Chriſt. Now followeth the third point, concerning the policies which Pilate vſed to ſaue Chriſt: and they are three. Firſt, when hee heard that *Chriſt was of Galile,* he tooke occaſion to ſend him to *Herod,* thinking thereby to ſhift his hands of him, and not to ſhedde his blood. In which policy, though hee ſeeme vnwilling to put Chriſt to death, yet herein he is a moſt vniuſt iudge: for hauing giuen teſtimonie of Chriſt, that he is innocent, he ought to haue acquited him, and not haue ſent him to Herod for further iudgement. In Herods dealing with Chriſt, we may obſerue theſe points: The firſt, that hee is wonderfully glad of his comming. Why ſo? the text ſaith, becauſe *he was deſirous to ſee him of a long ſeaſon, becauſe hee had heard many things of him, and truſted to haue ſeene ſome ſigne done by him,* Luk. 23. 8. Heere marke how he reioyced, not in Chriſt becauſe he was Chriſt, that is, his Meſſias & redeemer, but becauſe hee wrought miracles, ſignes, and wonders. And ſo it is among vs at this day: it is a rare thing to finde a man that loues Chriſt, becauſe he is Chriſt: ſome loue Chriſt for honour, ſome for wealth, and others for praiſe: that is, becauſe they get honour, wealth, and praiſe by confeſſing his name. Againe, many profeſſe Chriſt, onely becauſe it is the law and cuſtome of their nation. But we muſt learne to be of this minde, to loue Chriſt, becauſe hee is Chriſt, euen for himſelfe; not for any other ſiniſter reſpect: and we muſt reioyce in Chriſt, euen for himſelſe, though we neuer haue profit nor pleaſure, neither honour nor wealth by him. And if wee loue him for wealth or pleaſure, or for any other ende but for himſelfe alone, when theſe things are taken away, then we ſhall vtterly forſake Chriſt in like manner. The ſecond point is, that Herod deſires Chriſt to worke a miracle. Hee can be content to ſee the workes of Chriſt: but he cannot abide to heare his word, and to beare his yoake. Like to him are many in theſe daies, which gladly deſire to heare the Goſpel of Chriſt preached, only becauſe they would heare ſpeech of ſome ſtrange things, laying aſide all care and conſcience to obey that which they heare. Yea many in England delight to reade the ſtrange hiſtories of the Bible: and therfore can rehearſe the moſt part of it, (and it were to bee wiſhed that all could doe the like:) yet come to the practiſe of it, the ſame perſons are commonly found as bad in life & conuerſation, yea rather worſe then others. Let vs therfore labour, that with our knowledge we may ioyne obedience, & practiſe with our learning; and as well to be affected with the word of Chriſt, as with his workes. The third point is, that Herod derides Chriſt, and ſends him away cloathed in a white garment. This is that Herod whome Chriſt called a foxe; who alſo when he heard Iohn Baptiſt preach, did many things, and heard him gladly, *Luk.* 13. 32. How then comes Herod to this outrage of wickedneſſe, thus to abuſe Chriſt? *Anſ.* We muſt know, that although Herod at the firſt heard Iohn preach, yet withall he followed his owne affections, and ſought how to fulfill the luſts of his fleſh. For when Iohn tolde him that it was not lawfull for him to haue his brother Philips wife, he caſt him in priſon, and afterward cutte off his head for it: after which offence hee is growne to this height of impiety, that he now deſpiſeth Chriſt, & cannot abide to heare him. Where wee learne, that as wee are willing to heare Gods word preached, ſo withall we muſt take heede, that we practiſe no manner of ſin; but make conſcience of euery thing that may diſpleaſe God. Thou maieſt, I graunt, be one that feareth and fauoureth Iohn Baptiſt for a time, wallowing in thy olde ſinnes; but after a while, yielding to the ſwing of thy corrupt heart, thou wilt neither heare Iohn, nor Chriſt himſelfe, but hate and deſpiſe them both. This is the cauſe why ſome which haue beene profeſſours of religion heretofore, and haue had great meaſure of knowledge, are now become very looſe perſons, and cannot abide to heare the word preached vnto them; the reaſon is, becauſe they could not abide to leaue their ſins. Therfore that we may begin in the ſpirit & not end in the fleſh, let euery one that cals on the name of the Lord depart from iniquitie.

Luk. 23. 7.

Now followes the ſecond policie of Pilate, For when hee ſaw the firſt would not preuaile, then he tooke a new courſe: for he tooke Ieſus into the common hall, and ſcourged him, and the ſouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, and ſaid, Haile King of the Iewes, and ſmote him with their roddes. And thus he brought him forth before the Iewes, perſwading himſelfe that when they ſaw him ſo abaſed, and ſo ignominiouſly abuſed, they would be content therewith, & exact no greater puniſhment at his hands thinking thus to haue pacified the rage of the Iewes, and ſo to haue deliuered Chriſt from death, by inflicting vpon him ſome leſſer puniſhment. This policie is as it were a looking-glaſſe, in which we may behold of what nature and condition al plots and policies of men are, which are deuiſed and practiſed without the direction of Gods word. In it we may obſerue two things: the firſt is the ground thereof; which is a moſt ſilly, ſimple, or rather ſenſleſſe argument. For he reaſoneth thus, *I finde no fault in this man, therfore I will chaſtiſe him, & let him goe.* A man would hardly haue thought, that one hauing but common ſenſe, would haue made ſuch a reaſon, much leſſe a great Iudge ſitting in the roome of God. But in him we may beholde

Ioh 19. 2, 3

Luk. 23. 14, 15, 16.

and ſee the ground of al humane policy, which is beſide the word of God, namely, the fooliſh and blinde reaſon of men. The ſecond thing to be conſidered, is the proceeding and iſſue of this policie. Pilate muſt either whippe Chriſt beeing innocent; or put him to death: which are both ſinnes and great offences. Now hee maketh choice of the leſſer, which is to whip him, and is perſwaded that he ought to doe ſo: whereas of two ſinnes or euils, a man ought to do neither. And in doing this, Pilate begins to make a breach in his conſcience: and that is the fruit that all politicks reape of their deuiſes, which proceede by the light of their owne reaſon, without the word of God. By this example we are admoniſhed of two things: firſt, that before that we enterpriſe any buſines, wee muſt rectifie our iudgements by Gods word. Dauid was a moſt wiſe king, and no doubt, had withall a graue & wiſe counſell, but yet he preferred the word of God before all, ſaying, *Pſal. 119.24. Thy teſtimonies are my counſellours.* Secondly, in our proceedings wee muſt keepe an vpright, pure, and vnblameable conſcience, as 1.Tim.3.9. Paul exhorteth Timothie *to haue the myſtery of faith in a pure conſcience*; giuing vs thereby to vnderſtand, that a good conſcience is as it were a cheſt or cupboard in which we are to keepe and locke vp our religion, and all other graces of God, as the moſt pretious iewels that can be: and that if wee ſuffer this cheſt to bee broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of Pilate more particularly: he whippes Chriſt, puts on him a purple garment, puts a reed in his hand, ſets a crowne of thornes vpon his head, and cauſes the ſouldiers to mocke him, and ſpit in his face. Now in this that Chriſt ſtanding in our roome, was thus ſhamefully abuſed, wee muſt conſider what was due vnto euery one of vs for our ſinnes, namely, ſhame and reproch in this life, and in the life to come endles confuſion. And we ſee the confeſſion of Chriſt to Ioh.18,36. be true which he made to Pilate, that *his kingdome was not of this world*; for if it had binne ſo, they would haue put a crowne of golde vpon his head, and not a crowne of thornes, which nothing at all beſeemed an earthly king: and in ſtead of a reede they would haue put a ſcepter into his hand: and in ſtead of buffeting and ſpitting on him, they would haue adored him, and fallen downe before him. Againe, whereas Chriſt our head in this world, ware no other crowne but one made of thornes, it ſerueth to teach all thoſe that are the members of Chriſt, that they muſt not look for a crown of glory in this life; becauſe that is reſerued for the life to come. And if we would then weare the crowne of glory with Chriſt, we muſt here in this life weare a crown of thornes, as he did: 2.Tim.2.12 for as Paul ſaith, *If we ſuffer with Chriſt, we ſhall alſo raigne with him:* and that which was fully verified in Chriſt the head, muſt in ſome ſort be verified in euery true member of Chriſt.

Mat.27,15,16,17,18, Pilates third policie was this; when hee ſaw that neither of the two former would preuaile, he comes forth vnto the Iewes, and makes an oration to this effect; that now was the feaſt of the paſſe-ouer, & that they had a cuſtome that the Gouernour ſhould then deliuer vnto the people a priſoner whom they would: therfore hee asked them whether hee ſhould let looſe vnto them Barrabas, or Ieſus which is called Chriſt: this Barrabas was a notable malefactour, that with inſurrection had committed murther. And thus Pilate cunningly matches Chriſt with Barrabas, thinking that the Iewes would rather chooſe him then Barrabas beeing a notorious malefactour, not worthy to liue on the face of the earth: and by this means hee thought to haue deliuered Chriſt from death, though otherwiſe he accounted him as a malefactour. The ground of this policie (as we ſee) is an olde cuſtome of the Iewes, that a priſoner ſhould bee let looſe at Eaſter. And it may be the end of this cuſtome was, to increaſe the ſolemnity of the feaſt. But whatſoeuer in truth the end was, the fact it ſelf was but a prophanation of the time, and an abomination before the Lord: for Salomon ſaith, *Prou. 17. 15. Hee that iuſtifieth the wicked, and condemneth the iuſt, euen they both are abomination before the Lord.* The like practiſe takes place with many in theſe daies, who think the Lords day neuer well ſpent vnleſſe they may adde ſolemnitie thereunto, by reuell and riot, by frequenting of tauernes and ale-houſes. And furthermore, *Mat.27.21.* where Pilate matcheth Chriſt being innocent with Barrabas, and the people preferre him before Chriſt, hauing libertie to chooſe either; it ſhewes that God in his prouidence had appointed that Chriſt ſhould not ſtand in his owne roome before Pilate, but in our roome and ſtead, as a Mediatour between God and vs. And in this fact of the people, we ſee how ſin by degrees takes holde of men, and that ſpeedily. Who would haue thought that theſe Iewes, who a little before cried Hoſanna, & ſpread their garments before Chriſt in the way, would euer haue preferred a murtherer before him? But it was the doing of the high prieſts, the Scribes, and Phariſies, who did animate and ſtirre them vp to this wickednes: and hereupon when they had yielded firſt to attach him, and then to accuſe him, they are carried to an higher degree of impiety, namely, to ſeeke his blood: and then leſt he ſhould eſcape their hands, they plunge themſelues deeper yet, preferring a wretched murtherer, euen ſeditious Barrabas before him. This muſt teach euery one of vs to take heede of the beginnings euen of the leaſt ſinnes; for the diuell is cunning, hee will not plunge a man into the greateſt ſinnes at the firſt: but his manner is, by little and little to creepe into the heart: and hauing once poſſeſſion thereof, by ſteps to bring men to the height of ſinne, and that with ſpeed. We muſt therefore in the feare of God preuent ſin betimes, and at the firſt motion cut off all occaſions

1.Tim.2.17. hereof: that which Paul ſaith of hereſie, comparing it to a canker or gangren, may bee ſaid of all ſinne. The nature of the gangren is to run from one ioynt to another, from the toe to the foote, from the foote to the legge, and from the legge to the thigh, till it haue waſted and deſtroyed the life of the body: ſo giue any ſinne but an entrance, and it will ſoone ouerſpread the whole man: and if the diuel may be ſuffered but to put one talent into thy heart, he will preſently winde himſelfe into thee, his
Pſal.137.9. head, his body and all. The Pſalmiſt ſaith, that he is bleſſed that takes the children of the Babylonians, & daſheth them againſt the ſtones; and as truely it may be ſaid, bleſſed is the man that daſheth the head of his ſinnes againſt the ground while they are yoũg, before they get ſtrength to ouermaſter him.

Thus haue wee ſeene the policies of Pilate: now followeth the abſolution of Chriſt: for
Mat.27.23,24. when Pilate had vſed many meanes to deliuer him, & none would preuaile, then hee abſolues
Luk.23.14.22. him, by giuing diuers teſtimonies of his inno-
Mar.15.14. cencie: for he came forth three times and bare
Ioh.18.38. & 19.4. witneſſe; and laſt of all hee teſtified the ſame by waſhing of his hands: which rite ſignifieth properly the defiling of the hands before, but as yet Pilate had not defiled his hands, and therefore hee vſed it as a token to ſhewe that Chriſt was innocẽt, & that he would not defile his owne hands with innocent blood. There were three cauſes that mooued Pilate to abſolue Chriſt. Firſt, hee ſaw that hee was a *iuſt man*, as S. Matthew noteth, *Mat.* 27.19,20. and that the high Prieſts & people had deliuered him vp *of enuie*, as S. Marke ſaith, *Mar.* 15.10. By this it is plaine, that a very pagan or infidell may in ſome things goe beyond ſuch as be in Gods Church, hauing better conſcience, and dealing more iuſtly then they. Pontius Pilate was a heathen man and a Gentile, the Iewes were the Church & people of the liuing God: yet he ſees plainly, that Chriſt was a iuſt man, & thereupon is moued to abſolue him; whereas the Iewes which ſhould bee men of conſcience & religion ſeek his death. And thus a very pagan may otherwhiles ſee more into a matter then they that bee reputed of the Church. And this muſt admoniſh all ſuch as profeſſe the Goſpel, to looke vnto their proceedings, that they doe all things with vpright conſcience: for if wee deale vniuſtly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and ſee the groſſe hypocriſie of our profeſſion, which alſo would be loth to do thoſe things which we do. The ſecond cauſe that mooued Pilate to abſolue Chriſt, was his wiues dreame: for when hee was ſet downe vpon the iudgement ſeate, ſhee ſent vnto him ſaying, Matth. 27.19. *Haue thou nothing to doe with that iuſt man: for I haue ſuffered many things in a dreame by reaſon of him.* Dreames are of three ſorts: naturall, riſing from the conſtitution of the body: diabolicall, ſuch as come by the ſuggeſtion of the diuel: di-

A uine, which are from God. Some haue thoght that this dreame was of the diuell: as though he had laboured thereby to hinder the death of Chriſt, and conſequently our ſaluation; but I rather think it was occaſioned by the things which ſhe had heard before of Chriſt, or that it was immediately from God, as the dreames of Pharaoh and Nebuchadnezzar, and ſerued for a further manifeſtation of Chriſts innocencie. Here it may be asked, whether we may regard our dreames now, as Pilates wife did, or no? *Anſ.* We haue the bookes of the old and new Teſtament to bee our direction, as Eſay
ſaith, *to the law and to the teſtimony*, they muſt be Iſa.8.20.
our rule and guide. In theſe daies we muſt not
B looke to bee taught by viſions & dreames: yet ſhall it not bee amiſſe to obſerue this caueat concerning dreames, that by them wee may gueſſe the conſtitution of our bodies, and oftentimes at the ſins whereunto we are inclined. The laſt motiue which cauſed Pilate to abſolue Chriſt was a ſpeech of the Iewes; for they ſaid, that Chriſt ought to die by their law,
becauſe he ſaid he was the Sonne of God. And the Ioh.19.7,8
text ſaith, when Pilate *heard that, he was afraid.* Marke how a poore Paynim that knew not Gods word, at the hearing of the name of the Son of God is ſtriken with feare. No doubt he ſhal riſe in iudgmẽt againſt many amongſt vs, that without al feare rend the name of God in pieces by ſwearing, blaſpheming, curſed ſpea-
C king. But let al thoſe that feare the Lord learn to tremble and be afraid at his bleſſed name.

Thus much for the cauſes that mooued Pilate to abſolue Chriſt: as alſo for the ſecond part of Chriſts arraignment, namely, his accuſation. Now followes the third part, which is his condemnation: and that is two-folde. The firſt, by the Eccleſiaſticall aſſembly & councel of the Iewes at Ieruſalem, in the high prieſts hall before Caiaphas. The tenour of his con-
demnation was this, *Hee hath blaſphemed, what* Mat.26.66.
haue we any more need of witneſſes? he is worthy to dye. The cauſe why they ſay not *he ſhall die*, but
he is worthy to die, is this: The Iewes had two iu- Deut.17.7,8.9.
riſdictions, the one eccleſiaſticall, the other ciuill, both preſcribed and diſtinctly executed by the commaundement of God, till the time
D of the Machabees, in which both ioyntly together came into the hands of the prieſts: but afterward about the daies of Herod the Great, the Romane Emperour tooke away both iuriſdictions from the Iewes, and made their Kingdome a prouince, ſo as they could doe no more but apprehend, [illegible], & impriſon: as doth appeare by the example of Saul,
who gat letters from the high prieſt to Da- Act.9.2.
maſcus, that if he found any either man or woman that beleeued in Chriſt, hee might bring them bound to Ieruſalem, and impriſon them: but kill or condemne they could not.

By the fact of this Councell we learne ſundrie points: firſt, that generall Councels, and the Pope himſelfe ſitting iudicially in his conſiſtorie may erre. If there were any viſible

Church of God at the time of Chriſts arraignement vpon the face of the whole world; it was no doubt the Church of the Iewes. For *Caiphas* the high prieſt was a figure of Chriſt, the Scribes, & Phariſes ſate in Moſes chaire, & Ieruſalem is called by Chriſt the holy cittie, *Mat.* 4.5. & 27.53. Yet for all this, that which was fore-told is now verified, namely, that the chiefe corner ſtone ſhould be reiected of maſter builders. For by the generall conſent of the Councel at Ieruſalem, Chriſt the head of the Catholike Church, and the redeemer of mankind, is accuſed of blaſphemy, & condemned as worthy of death. Wherfore it is a meere dotage of mans braine to auouch that the Pope cannot poſſibly erre in giuing a definitiue ſentence in matters either of faith or maners. Neither can the Church of Rome plead Rom. 9.3. priuiledge, for Ieruſalem had as many prerogatiues as any people in the world could haue.

Againe, by this we ſee, there is no reaſon why we ſhould aſcribe to any man or to œcumenicall Councels themſelues, abſolute and ſoueraigne power to determine & giue iudgement in matters of religion, conſidering they are in daunger to bee ouertaken with notable Mat. 23.10. ſlips and errours. And therfore the ſoueraigntie of iudgement is peculiar to the Sonne of God, who is the only Doctour and Law-giuer of the Church: and he puts the ſame in execution in and by the written word. As for the ſpeech of the Papiſts, calling the Scriptures a *dumbe Iudge*, it is litle to be regarded: for the Scriptures are, as it were, the letter of the liuing God ſent from heauen to his Church vpon earth: and therefore they ſpeake as plainely & as ſufficiently vnto vs of al matters of faith, as a man can ſpeake vnto his friend by letter, ſo be it, we haue the gift of diſcerning. Yet do we not bar the Church of God frō all iudgment. For the miniſteriall power of giuing iudgement both publikely and priuately is granted vnto it of God: and that is to determine and giue ſentence of matters in queſtion according to the word, as the lawyer giues iudgement, not according as he will, but according to the tenour of the law.

Thirdly, we learne, that perſonal ſucceſſion is no infallible marke of the true faith, and of true paſtours; vnleſſe withall bee ioyned ſucceſſion in the doctrine of the Prophets and Apoſtles. For Caiaphas held his office by ſucceſſion from Aaron: and yet in publike aſſembly condemned the Meſſias ſpoken of by Moſes and the Prophets. Therefore the ſucceſſion of biſhops of Rome from Peter is of no moment, vnleſſe they can prooue that their religion is the religion of Peter, which they can neuer doe.

And thus much of Chriſts firſt condemnation. The ſecond was by Pontius Pilate, who ſate in another court as a ciuill iudge, and the Luk. 23.24. tenor of his ſentence was, that the Iewes ſhould take him and crucifie him. Here we muſt conſider the reaſons that mooued Pilate to determine thus: the firſt, was the impatience of the Iewes: he for his part was loath to defile his hands with innocent blood, but the Iewes cried, *his blood bee vpon vs, and our children*: which Mat. 27.25. according to their wiſh came vpon them within few yeares after, and ſo remaineth ſtill vnto this day. By which we are taught, to take heed of imprecations againſt our ſelues, our children, our ſeruants, or any other creatures: for God heareth mens praiers two waies; either in mercy, or in his wrath and anger. If thou curſe thy ſelfe or any other, except thou turne vnto the Lord by ſpeedy repentance, he may heare thy prayer in his wrath, and verifie thy curſe vpon thee to thy vtter confuſion. The ſecond reaſon that moued Pilate to condemne Chriſt was, becauſe hee feared men more then God: for beeing deputy vnder Tyberius Cæſar ouer the Prouince of Iudea, for feare of loſing Ioh. 19.12, 13. his office, and of diſpleaſing the Iewes, he condemned Chriſt after hee had abſolued him: whereby wee ſee, that it is a grieuous ſinne to feare duſt & aſhes more then the liuing God. And therefore S. Iohn ſaith, Reuel. 21.8. *That the fearefull ſhall haue their portion in the burning lake*: that is, ſuch as are more afraid of man then God. And this ſinne in Pilate wanted not his iuſt reward: for not long after hee loſt his deputiſhip, and Cæſars fauour, and fledde to Euseb. hist. lib. 2. c. 7. Vienna: where liuing in baniſhment, he killed himſelfe. And thus God meetes with them that feare the creature more then the Creator. That wee may therefore auoid the heauie hand of God, let vs learne to feare God aboue all: elſe wee ſhall diſhonour God, and ſhame the religion which we profeſſe.

The proper ende of Chriſts condemnation ſet downe though not in Pilates will, yet in Gods eternall counſell was, that he might bee the cauſe of abſolution at the barre of Gods iuſtice vnto all thoſe whatſoeuer they are which ſhall come to life eternall. For we muſt ſtill remember, that when Chriſt was condemned by mortall iudges hee ſtood in our place, and in him were all our ſinnes condemned before God. Therefore to conclude this point; if this were the ende of the counſell of God, to haue his owne Sonne condemned by Pontius Pilate a mortall iudge, that we might not bee condemned, but abſolued before Gods iudgement ſeat: let vs all labour to haue this abſolution ſealed vp in our hearts by the teſtimony of Gods ſpirit. For one day we muſt come to the barre of Gods iudgement: and if wee haue not an abſolution by Chriſts condemnation at Pilates earthly barre, let vs looke for nothing elſe but the fearefull ſentence of condemnation at the celeſtiall barre of Gods iuſtice, to be vttered at the day of the laſt iudgement. If a man ſhould commit ſuch an hainous offence, as that hee could no other way eſcape death but by the princes pardon, hee neither would nor could be at reſt, till by one meanes or other hee had obtained the ſame, and had gotten it written and ſealed: which done, he would carrie it home, locke it vp ſafe and ſound, and many times looke vpon it with great ioy and gladneſſe. Well, this is the caſe of euery one of vs: by nature we are rebels & traytours againſt God,& haue by our ſins deſerued ten thouſand deaths. Now our onely ſtay & refuge is, that Chriſt the ſonne of God was condemned for vs: and therfore in Chriſt we muſt ſue for pardon at Gods hands, and neuer reſt till we haue the aſſurance thereof ſealed vp in our hearts and conſciences: alwaies remembring, that euer after we leade a new life, and neuer commit the like ſinnes againſt God any more. It were a bleſſed thing if this would enter into our hearts: but alas, we are as dead in our ſinnes as a dead carkaſſe is in the graue. The Miniſters of God may teach this often vnto vs, & we may alſo heare the ſame: but Satan doth ſo poſſeſſe mens hearts, that they ſeldome or neuer beginne to beleeue or receiue it till it be too late. Euery one can ſay, God is mercifull, but that is not enough: for Chriſt beeing moſt righteous was condemned, that thou beeing a wretched ſinner mighteſt be ſaued: and therefore thou muſt labour for thy ſelfe, to haue ſome teſtimony of thine abſolution by Chriſts condemnation, ſealed vp in thine owne conſcience, that thou maieſt more aſſuredly ſay, God is, and will be mercifull vnto thee.

Hauing ſpoken of the whole arraignment of Chriſt, and of his paſſion in general, now let vs proceede to the parts of the paſſion, which are three: Chriſts Execution, his Buriall and his Deſcending into hell. This beeing withall remembred, that theſe three parts, are likewiſe three degrees of Chriſts humiliation.

Chriſts Execution is that part of his paſſion, which he bare vpon the croſſe, expreſſed in the words of the Creede, *he was crucified, and died.* In handling of it, we muſt obſerue fiue things; I. the perſon that ſuffered: II. the place where he ſuffered. III. the time when he ſuffered. IV. the manner how he ſuffered. V. the excellency of his paſſion. For the firſt, the perſon that ſuffered was Chriſt the iuſt, as Peter ſaith, 1.Pet.3.18. *Chriſt alſo hath once ſuffered for ſinnes*, the iuſt *for the vniuſt*: 2.Ioh.2.1. and againe, *Chriſt Ieſus* the iuſt (ſaith Saint Iohn) *is the reconciliation for our ſinnes.* And in his execution, wee ſhall haue manifeſt declarations of his righteouſneſſe and iuſtice, conſiſting in two moſt worthy points. Firſt, when hee was vpon the croſſe, and the ſouldiers were nailing his hands and feete thereunto, and racking his body moſt cruelly, Luk.23.35 he prayed, *Father forgiue them, they know not what they doe.* Theſe ſouldiers were by all likelihood the very ſame that apprehended him, and brought him before Caiphas, and from thence to Pontius Pilate, and there platted a crowne of thornes, and ſet it on his head, and buffeted him, and ſpitefully intreated him as we haue heard: and yet Chriſt ſpeaks no word of reuenge vnto them, but with all patience in the very extremity of their malice and iniury, A he praieth vnto his Father to forgiue them. Hence we are taught, that when iniuries are done vnto vs, we ought to abſtaine from all affections of reuenge, and not ſo much as manifeſt the ſame either in word or deede. It is indeede a hard leſſon to learne and practiſe: but it is our parts to endeauour to doe it: and not onely ſo, but to be ready for euill to doe good: yea, euen at that inſtant, when other men are doing vs wrong: euen then (I ſay) we muſt bee ready, if it be poſſible, to doe them good. When as Chriſts enemies were practiſing againſt him all the treacherie they could, euen then he performeth the worke of a Mediatour, and prayeth for them vnto his father, and ſeeketh their ſaluation. B Againe, whereas Chriſt praieth thus, *Father, forgiue them*, we gather, that the moſt principall thing of all that man ought to ſeeke after in this life, is the forgiuenes of his ſinnes. Some thinke that happineſſe conſiſteth in honour, ſome in wealth, ſome in pleaſure, ſome in this, ſome in that: but indeede the thing which wee ſhould moſt labour for, is reconciliation with God in Chriſt, that we may haue the free remiſſion of all our ſinnes. Yea this is bleſſednes it ſelfe, as Dauid ſaith, *Bleſſed is he whoſe iniquitie is forgiuen, and whoſe ſinne is couered.* Pſal.32.1. Here then behold the madnes of the men of this world, that either ſeeke for this bleſſing in the laſt place, or not at all.

C The ſecond teſtimony of Chriſts righteouſneſſe giuen in the middeſt of his paſſion was, that he beheld his mother ſtanding by, and commended her to the cuſtody of Iohn his diſciple: Ioh.19.26, 27. whereby he gaue an example of moſt holy obedience vnto the fifth commaundement, which preſcribeth honour vnto father & mother. And this his fact ſheweth that the obſeruing of this commaundement ſtandeth not in outward ſhew and reuerence onely; but in a godly recompence, in procuring vnto parents al the good we can, both concerning this and a better life. It often fals out that children be as it were Cains to father & mother; ſome raile on them, ſome fight with them; others ſee them pine away, and ſtarue, and not releeue them. D But all dutifull children muſt here learne, that as their parents haue done many duties vnto them, and brought them vp: ſo they againe muſt in all reuerence performe obedience vnto them both in word and deede: and when occaſion is offered releeue them, yea in all they can doe good vnto them. Againe, in this we may ſee what a wretched ſtate is that which the Church of Rome calleth the ſtate of perfection; namely, to liue apart from the company of men, in faſting & praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not do the duty vnto his parents which Gods law requireth, and Chriſt here himſelfe practiſeth, not the duties of a member of Chriſt which are to be done to the whole Church, and to the reſt of the members thereof.

Luk.23.33
Mark.15.22.

A

The place where Chriſt ſuffered is called *Caluary* or *Golgotha*, that is, the place of dead mens skuls, without the wals of Hieruſalem. Concerning the reaſon of this name, men be of diuers opinions. Some ſay it was ſo called, becauſe Adam was buried there, and that his skull beeing there found, gaue the name to the place. And this is the very opinion of ſome auncient diuines, that Chriſt was there crucified where Adam was buried; but becauſe it hath no certaine ground, I leaue it as vncertaine. Others thinke it was called *Caluarie*, becauſe the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times paſt the manner was in the vaultes of ſundry Churches in this land. And ſome others thinke it was called *Golgotha* or *Caluarie*, becauſe theeues and murtherers, and maleſactours were there executed, ſtoned, burned: whereby it came to paſſe that many skuls and bones of dead men were found there.

Iewiſh Rabbines.
Cypr. li. de reſurrect.
Auguſt. ſerm.71. de temp.
Hieron. epiſt. Paulæ ad Marcellam.

B

Ioh.18.28.

The time when Chriſt was executed, was at the Iewes paſſeouer, when not onely the Iewes, but alſo many Proſelytes of many countries and nations were aſſembled: & therfore this execution was not in a priuate corner, but openly in the view of the world. For as hee was a Sauiour not to the Iewes onely, but alſo to the Gentiles: ſo it was very requiſite that his death ſhould be publike before al men both Iewes and Gentiles. As for the houre of the day, in which hee ſuffered, there is ſome difficulty in the Euangeliſts: for Saint Iohn ſaith, that he was condemned about the *ſixt houre* of the day: and Saint Marke ſaith, he was *crucified the third houre*. Hence it may be demanded, how both theſe can ſtand togither. *Anſw.* Howſoeuer the Iewes naturall day beganne at euening, yet the artificiall day began at ſunne riſing, and ended at ſunne-ſetting: and it was diuided two waies. Firſt, into twelue parts called twelue houres, whether the daies were longer or ſhorter. Secondly, into foure parts or quarters, and euery part contained three houres: as from the firſt houre to the third, was one part called *morning*: from the third houre to the ſixt, another part called *the ſixt houre*: from the ſixt houre to the ninth, the third part called *the ninth houre*: and from the ninth houre to the twelfth, the fourth part called *euening*. Now when Saint Iohn ſaith, Chriſt was condemned about the ſixt houre: it muſt be vnderſtood of the ſecond quarter of the day called the ſixt houre: and whereas Saint Marke ſaith, he was crucified the third houre of the day, hee ſpeakes of the leſſer houres, twelue whereof made the whole day: and thus they both agree, for the third houre of the day, and the beginning of the ſecond quarter follow each other immediately. Again, it may bee anſwered, that Chriſt was condemned at ſixe of the clocke after the Romane account, which begins the day at mid-night; and crucified at three (which is nine of the clocke in the morning with vs) after the Iewes account, who begin their artificiall day, as I ſaid, at the ſunne riſing.

C

Ioh 19.14.
Mar.15, 23.

D

A.Gell. noct.Att. l. 3.c.2.

A

The fourth and laſt point, is the order and whole proceeding of Chriſts execution; which may be reduced to foure heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the conſequents of his death. Againe, in his going to execution we may conſider many points.

Ioſu.7.24.
Leu. 21. 14.
Act.7.58.

B

The firſt, that he is brought out of Ieruſalem as a maleſactour. For the old and auncient cuſtome of the Iewes was to put thoſe whom they iudged to be notorious offēders to death without their tents when they wandered in the wildernes, and without the walles of Ieruſalem, leaſt they ſhould any way be defiled with their blood. And this fell out by the ſpeciall prouidence of God, that that might be fulfilled in Chriſt which was prefigured in the ſacrifices of the old teſtament, when the bodies of beaſts were not eaten of the prieſts, but burnt without the campe: therefore (ſaith the holy Ghoſt) *euen Ieſus that he might ſanctifie the people with his owne blood, ſuffered without the gates.*

Leu. 6. 36.
Heb.13.12.

1.Cor.4.13.

C

Hence may all Chriſtians learne to know their owne eſtate and condition: firſt, in this world they muſt looke to be accounted the *off-ſcouring of the earth, and the filth of the world*, as the Apoſtle ſaith, and we muſt all prepare our ſelues to beare this eſtate. They that will bee Gods children muſt not looke to be better accepted of in the world then Chriſt was. Secondly, by this euery one of vs muſt learne to bee content to vſe this world, as ſtrangers & pilgrimes: beeing euery day and houre readie to leaue the ſame. For if Chriſt the Sonne of God himſelfe was brought out of Hieruſalem, as not being worthy to haue his aboad there, then muſt euery Chriſtian man looke much more for the like extremitie. And therefore it is not for vs to haue our hearts tied to the world, and to ſeeke alwaies to be approoued of the ſame: for that argueth that we are not like to Chriſt: but we muſt rather do as poore pilgrimes in ſtrange countries; & that is, onely to looke for ſafe conduct through the miſeries in this world, hauing in the meane ſeaſon our hearts, wils, and affections ſet on the kingdome which is in heauen. The ſecond thing is, that Chriſt was made to beare his owne croſſe, for ſo it ſeemes the manner of the Romanes was to deale with maleſactours. And this muſt put vs in minde of that notable leſſon which Chriſt himſelfe taught his diſciples; namely: that *if any man will be his diſciple, he muſt denie himſelfe, take vp his owne croſſe dayly, and follow him*: where by the croſſe we muſt vnderſtand, that portion of affliction: which God hath allotted to euery one of his children: for there is no child of God, to whome he hath not meaſured out as it were ſome bitter cuppe of miſerie in this life. And therefore Paul ſaith, *Now reioyce I in my ſufferings for you, and fulfill the reſt of the ſufferings of Chriſt in my fleſh.* By Chriſts

D

Luk.9.23.

Col.1.24.

ſufferings he meaneth not the paſſion of Chriſt, but the ſufferings of the body of Chriſt, that is, the Church whereof Chriſt is the head. Moreouer we muſt ſuffer as he did, and that daily; becauſe as one day followeth another, ſo one croſſe comes in the necke of another. And whereas Chriſt beares the croſſe that was laid on him by the hands of the ſouldiers, it muſt teach vs not to pull croſſes vpon our ſelues; but waite till God lay them on vs; when that time comes we muſt willingly bend our ſhoulders, ſtoope downe, and take them vp, whether they be in body or in ſoule: and that euery day, if it be Gods will, ſo long as we liue: and by this ſhall wee moſt notably reſemble our Sauiour Chriſt.

Thirdly, when Chriſt had carried his croſſe ſo long till he could carrie it no longer, by reaſon of the faintneſſe of his body, which came by buffets, whippings, and manifold other iniuries, then the ſouldiers meeting with one Simon of Cyrene a ſtranger, made him to beare Luk.23.26. the croſſe: where we are put in minde, that if we faint in the way, and be wearied with the burden of our afflictions, God will giue good iſſue, and ſend as it were ſome Simon of Cyrene to helpe vs, and to be our comforter. Mat.11.28.

The fourth point is, that when Chriſt was carrying his owne croſſe, and was now paſſing on towards Golgotha, certaine women met him, and pitying his caſe wept for him: but Luk.23.27. Chriſt anſwered them and ſaid, *Daughters of Ieruſalem, weepe not for me, but weepe for your ſelues, and your children, &c.* By this wee are firſt of all taught to pitie the ſtate of thoſe that be the children of God: as the Apoſtle exhorteth Heb.13.3. vs, ſaying, *Remember them that are in bonds as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods eſpeciall bleſſing we haue enioyed the Goſpell of Chriſt with peace a long time, whereas other countries & Churches are in great diſtreſſe: ſome wallow in palpable ignorance and ſuperſtition: others haue libertie to inioy the Goſpel, and want teachers: and ſome haue both the word and teachers, and yet want peace, and are in continuall perſecution. Now when we that haue the Goſpel with peace doe heare of theſe miſeries in our neighbour Churches, wee ought to be mooued with compaſſion towards them, as though we our ſelues were in the ſame afflictions. Secondly, where Chriſt ſaith, *Weepe not for mee, but for your ſelues,* he doth teach vs to take occaſion by other mens miſeries to bewaile our owne eſtate: to turne our worldly griefes into godly ſorrow for our ſinnes, which cauſeth vs rather to weepe for our offences, then for our friends, although euen this may alſo be done in godly manner. When a man bleeding at the noſe is brought into danger of his life, the Phyſitian lets him blood in another place, as in the arme, and turnes the courſe of the blood another way to ſaue his life: and ſo muſt we turne our worldly ſorrowes for loſſe A of goods or friends, to a godly ſorrow for our offences againſt God: for ſo S. Paul ſaith, *Godly ſorrow cauſeth repentance vnto ſaluation, not to be repented of: but worldly ſorrow cauſeth death.* 2.Cor.7.10.

The fifth point is, that when Chriſt was brought to the place of execution, they gaue him vineger to drinke, mingled with mirrhe and gall: Mark.15.23 ſome ſay it was to intoxicate his braine, and to take away his ſenſes and memorie. If this be true, we may heere behold in the Iewes a moſt wicked part, that at the point of death, when they were to take away the life of Chriſt, they for their parts had no care of his ſoule. For this is a dutie to be obſerued of all magiſtrates, that when they are to execute maleſactours, they muſt haue a ſpecial regard to the good and ſaluation of their ſoules. But ſome thinke rather that this potion was to B ſhorten and end his torments quickly. Some of vs may peraduenture thinke hardly of the Iewes, for giuing ſo bitter a potion to Chriſt at the time of his death: but the ſame doth euery ſinner that repenteth not. For whenſoeuer we ſinne, we doe as much as temper a cup of gall, or the poiſon of aſpes, and as it were giue it God to drinke: for ſo God himſelfe compareth the ſinne of the wicked Iewes to poyſon, ſaying, *Their vine is of the vine of Sodome, and of the vines of Gomorrha, their grapes are grapes of gall, their cluſters be bitter: their wine is the poyſon of dragons, and the cruell gall of Aſpes.* Deut.32.32,33. And for this cauſe we ought to thinke as hardly of our ſelues as of the Iewes, becauſe ſo C oft as wee commit any offence againſt God, we doe as much as mingle ranke poiſon, and bring it to Chriſt to drinke. Now afterward, when this cuppe was giuen him, he taſted of it, but dranke not, becauſe he was willing to ſuffer all things that his father had appointed him to ſuffer on the croſſe, without any ſhortening or leſſening of his paine.

Thus wee ſee in what manner Chriſt was brought forth to the place of execution: now followeth his crucifying. Chriſt in the prouidence of God was to be crucified for two cauſes: one, that the figures of the old teſtament might be accompliſhed and verified. For the heaue-offering lifted vp and ſhaken from the right hand to the left, and the braſen ſerpent D erected vpon a pole in the wilderneſſe, prefigured the exalting of Chriſt vpon the croſſe. The ſecond, that we might in conſcience be reſolued, that Chriſt became vnder the law, & Gal.3.13. ſuffered the curſe thereof for vs, & bare in his owne bodie and ſoule the extremitie of the wrath of God for our offences. And though other kinds of puniſhments were notes of the curſe of God, as ſtoning, and ſuch like; yet was the death of the croſſe in ſpeciall maner aboue the reſt accurſed, not by the nature of the puniſhment, not by the opinions of men, not by the ciuil lawes of countries and kingdomes, but by the vertue of a particular commandement of God, Deut.21.23. foreſeeing what maner of death Chriſt our Redeemer ſhould die. And here-

vpon

Phil.2.8.
Num.25.4.
2.Sam.21.6.

upon among the Iewes in all ages this kinde of puniſhment hath beene branded with ſpeciall ignominie, as Paul ſignifieth when he ſaith, *He abaſed himſelfe to the death, euen to the death of the croſſe;* and it hath bin alotted as a moſt grieuous puniſhment to moſt notorious malefactours. If it be ſaid, that the repentant theefe vpon the croſſe died the ſame death with Chriſt, and yet was not accurſed: the anſwer is, that in regard of his offences he deſerued the curſe, and was actually accurſed, & the ſigne of this was the death which he ſuffered, and that in his owne confeſſion: but becauſe he repented, his ſinnes were pardoned, and the curſe remooued. It may further be ſaid, that crucifying was not knowne in Moſes daies, & therefore not accurſed by any ſpeciall commandement of God in Deuteronomie. *Anſw.* Moſes indeede ſpeakes nothing in particular of crucifying, yet neuertheleſſe he doth include the ſame vnder the generall. For if euery one which hangs vpon a tree be accurſed, then he alſo which is crucified; for crucifying is a particular kind of hanging on a tree. Laſtly, it may be alleadged, that Chriſt in his death could not be accurſed by the law of Moſes, becauſe he was no malefactour. *Anſ.* Though in regard of himſelfe he was no ſinner, yet as he was our ſurety he became ſinne for vs, and conſequently the curſe of the law for vs, in that the curſe euery way due vnto vs, by imputation and application was made his.

Pſal.22.17.

Iren.l.2.c.42.
Aug l.50. hom.3.

Author lib. de Paſſione inter opera Cypriani.

Furthermore, Chriſt was crucified not after the maner of the Iewes, who vſed to hang malefactours vpon a tree binding them thereto with cords, and that when they were dead, but after the vſuall maner of the Romanes; his body beeing partly nailed to the croſſe, and partly in the nailing extreamely racked, otherwiſe I ſee not but that a man might remaine many daies togither aliue vpon the croſſe. And here we haue occaſion to remember, that the Papiſts who are ſo deuout and zealous towardes crucifixes, are farre deceiued in the making of them. For firſt of all, the croſſe was made of three peeces of wood, one faſtened vpright in the ground, to which the body and backe leaned, the ſecond faſtened towards the toppe of the firſt ouerthwart, to which the hands were nailed: the third faſtened towards the bottome of the firſt, on which the feete were ſet and nailed: whereas contrariwiſe popiſh caruers and painters faſten both the feete of Chriſt to the firſt: ſecondly, the feete of Chriſt were nailed aſunder with two diſtinct nailes, and not nailed one vpon another with one naile alone as Papiſts imagine, and that to the very body of the croſſe: for then the ſouldiers could not haue broken both the legges of the theeues, but only the outmoſt: becauſe one of them lay vpon the other.

Let vs now come to the vſe which [may bee made of the crucifying of Chriſt. Firſt of all here we learne with bitterneſſe to bewaile our ſinnes: for Chriſt was thus cruelly nailed on the croſſe, and there ſuffered the whole wrath of GOD, not for any offence that euer he committed, but beeing our pledge and ſuretie vnto God, he ſuffered all for vs: and therefore iuſt cauſe haue wee to mourne for our offences, which brought our Sauiour Chriſt to this low eſtate. If a man ſhould be ſo farre in debt that he could not be freed, vnleſſe the ſuretie ſhould be caſt into priſon for his ſake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleede. And ſo is the caſe with vs by reaſon of our ſinnes; wee are Gods debters, yea bankrupts before him, yet haue we gotten a good ſuretie, euen the ſonne of God himſelfe, who to recouer vs to our former libertie, was crucified for the diſcharge of our debt. And therefore good cauſe haue wee to bewaile our eſtate euery day, as by the Prophet it is ſaid, *They ſhall looke on him whome they haue pierced, they ſhall lament for him as one mourneth for his owne ſonne: they ſhall be ſorrie for him as one is ſorrie for his firſt borne.* Looke as the blood followed the nailes that were ſtricken through the bleſſed hands & feete of Chriſt, ſo ſhould the meditation of the croſſe and paſſion of our Redeemer, be as it were nailes and ſpeares to pierce vs, that our hearts might bleed for our ſinnes: and wee are not to thinke more hardly of the Iewes for crucifying him then of our ſelues, becauſe euen by our ſinnes we alſo crucifie him. Theſe are the very nailes which pierce his hands and feete, and theſe are the ſpeares which pierce through his ſide. For the loſſe of a litle worldly pelfe, oh how are we grieued! but ſeeing our tranſgreſſions are the weapons whereby the ſonne of God was crucified, let vs (I ſay it againe and againe) learne to bee grieued for them aboue all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the croſſe.

Mat.6.12.

Zach.12.10

Ioh.3.14.

Secondly, Chriſt ſaith of himſelfe, *as Moſes lift vp the Serpent in the wilderneſſe, ſo muſt the ſonne of man be lifted vp:* the compariſon is excellent and worthy the marking. In the wildernes of Arabia the people of Iſrael rebelled againſt God, and thereupon he ſent fierie ſerpents among them, which ſtung many of them to death: now when they repented, Moſes was commanded to make a braſen ſerpent, and to ſet it vpon a pole, that as many as were ſtung might looke vnto it and recouer: and if they could but caſt a glaunce of the eye on the brazen ſerpent, when they were ſtung euen to death, they were reſtored to health and life. Now euery man that liueth, is in the ſame caſe with the Iſraelites; Satan hath ſtung vs at the heart, and giuen vs many a deadly wound, if wee could feele it, and Chriſt who was prefigured by the braſen ſerpent was likewiſe exalted on the croſſe, to conferre righteouſneſſe and life eternall to euery one of vs: therefore if we will eſcape eternall death, we muſt renounce our ſelues, and lift vp the eyes of our faith to Chriſt crucified, and pray for the pardon of our ſinnes: and then ſhall our hearts and conſciences be healed of the wounds and gripes of the diuell: and vntill ſuch time as we haue grace to doe this, we ſhall neuer be cured, but ſtill lie wounded with the ſtings of Satan, and bleeding to death euen at the very heart, although we feele no paine or griefe at all. But ſome may aske how any man can ſee him crucified now after his death? *Anſw.* Whereſoeuer the word of God is preached, there Chriſt is crucified, as Paul ſaith, *O fooliſh Galathians, who hath bewitched you, that yee ſhould not obey the truth, to whom before Ieſus Chriſt was deſcribed in your ſight, and among you crucified?* meaning, that he was liuely preached among them. We need not to go to woodden croſſes, or to golden crucifixes to ſeeke for him; but where the Goſpell is preached, thither muſt we goe, and there lift vp our eyes of faith to Chriſt, as he is reuealed vnto vs in the word; reſting on him and his merits with all our hearts, and with a godly ſorrow confeſſe and bewaile our ſinnes, crauing at his hands mercy and pardon for the ſame. For till ſuch time as we doe this, we are grieuouſly ſtung by Satan, and are euery moment euen at deaths doore. And if we can thus behold Chriſt by faith, the benefits which come hereby ſhall be great: for as Paul ſaith, *the old man,* that is, the corruption of our nature, and the body of ſin that raigneth in vs, *ſhall be crucified with him:* for when Chriſt was nailed on the croſſe, all our ſinnes were laid vpon him; therefore if thou doeſt vnfainedly beleeue, all thy ſinnes are crucified with him, and the corruption of thy nature languiſheth and dyeth, as he languiſhed and died vpon the croſſe.

Gal.3.1.

Rom 6.6.

Thirdly, we muſt learne to imitate Chriſt: as he ſuffered himſelfe to be nailed to the croſſe for our ſins, ſo anſwerably muſt euery one of vs learne to crucifie our fleſh, and the corruption of our nature, and the wickedneſſe of our own hearts, as Paul ſaith, *They that are Chriſts, haue crucified the fleſh with the luſts and affections thereof.* And this we ſhall doe, if for our ſins paſt we waile and mourne with bitternes, and preuent the ſins to come, into which we may fall by reaſon of the corruption of our natures, by vſing all good meanes, as prayer, faſting, and the word of God preached, and by flying all occaſions of offence. We are not to deſtroy our bodies, or to kill our ſelues, but to kill and crucifie ſinne that liueth in vs, and to mortifie the corruption of our nature that rebels againſt the ſpirit. Chriſtianitie ſtands not in this, to heare the word of God, and outwardly to profeſſe the ſame, and in the meane ſeaſon ſtill to liue in our ſinnes, and to pamper our owne rebellious fleſh; but it teacheth vs alwaies to haue in readineſſe ſome ſpeare or other to wound ſinne, and the ſword of the ſpirit to cutte downe corruption in vs, that thereby we may ſhew our ſelues to be liuely followers of Chriſt indeed.

Gal.5.24.

Fourthly, by this we may learne, that the wrath of God againſt ſin is wonderfull great, becauſe his owne Sonne bearing our perſon, and beeing in our place, was not onely crucified, and racked moſt cruelly, but alſo bare the whole wrath of God in his ſoule: and therfore we muſt leaue off to make ſo little account of ſinne as commonly we doe.

Fifthly, whereas the perſon crucified was the Sonne of God, it ſheweth that the loue of God which he bare vnto vs in our redemption is endles; like a ſea without banke or bottome, it cannot be ſearched into; and if we ſhal not acknowledge it to be ſo, our condemnation will be the greater.

Sixtly, in this that Chriſt bare the curſe of the law vpon the croſſe; we learne that thoſe that be the children of God, when they ſuffer any iudgement, croſſe, or calamitie, either in bodie, or in mind, or both, doe not beare them as the curſes of God, but as the chaſtiſements of a louing father. For it doth not ſtand with the iuſtice of God to puniſh one fault twice: and therefore when any man that putteth his whole confidence in God, ſhall either in his own perſon, in his good name, or in his goods feele the heauie hand of God, God doth not as a iudge curſe him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our ſufferings doe in ſome part ſatiſfie the iuſtice of God; but this cannot ſtand, becauſe Chriſt did make a perfect ſatiſfaction to the iuſtice of his Father for all puniſhment. And therefore ſatiſfaction to God made by man for temporall puniſhment is needleſſe, and much derogates from Chriſts paſſion.

In the crucifying of Chriſt, two things ſpecially muſt be conſidered: The manner of the doing of it, and his continuance aliue vpon the croſſe. Touching the manner, the ſpirit of God hath noted two things. The firſt, that Chriſt was crucified betweene two theeues, the one vpon his left hand, the other vpon his right: in which action is verified the ſaying of the Prophet Eſay. *He was numbred among the wicked:* and the Iewes for their parts doe hereby teſtifie, that they eſteemed him to be, not ſome common wicked man, but euen the captaine and ringleader of all theeues and malefactours whatſoeuer. Now whereas Chriſt ſtanding vpon the croſſe in our roome and ſtead, is reputed the head and prince of all ſinners, it ſerueth to teach euery one of vs that beleeue in him, to iudge our ſelues moſt vile & miſerable ſinners, & to ſay of our ſelues with *Paul, that we are the chiefe of all ſinners.* The ſecond thing is, that Chriſt was crucified naked; becauſe he was ſtripped of his garments by the ſouldiers when he was to be crucified. The cauſes why he ſuffered naked are theſe. Firſt, Adam by his fall brought vpon all mankind death both of body and ſoule: and alſo the curſes of God which befall man in this life: among which this was one, that the nakedneſſe of the bodie ſhould be ignominious; and hereupon when

Iſa.53.12.

1.Tim.1.15.

Adam had ſinned, and ſaw himſelfe naked, he fledde from the preſence of God, and hidde himſelfe euen for very ſhame. Chriſt therfore was ſtripped of his garments, and ſuffered naked, that he might beare all the puniſhment and ignominie that was due vnto man for ſin. Secondly, this came to paſſe by the goodneſſe of God, that we might haue a remedie for our ſpirituall nakednes; which is, when a man hath his ſinnes lying open before Gods eies; and by reaſon thereof he himſelfe lyeth open to all Gods iudgements. Hereof Chriſt ſpeaketh to the angel of Laodicea, ſaying, *Thou ſaieſt I am rich, and increaſed with goods, and haue neede of nothing, and knoweſt not how thou art wretched, miſerable, blinde, and naked.* So when the Iſraelites had committed idolatrie by the golden calfe, Moſes telleth them that *they were naked,* not onely becauſe they had ſpoyled themſelues of their earings, but eſpecially becauſe they were deſtitute of Gods fauour, and lay open and naked to all his iudgements for that ſinne. And Salomon ſaith, *Where there is no viſion, there the people are made naked,* that is, their ſinnes lie open before God; and by reaſon thereof they themſelues are ſubiect to his wrath and indignation. Now Chriſt was crucified naked, that he might take away from vs this ſpirituall nakedneſſe; and alſo giue vnto vs meete garments to cloath vs withall in the preſence of God, called *white rayment,* as Chriſt ſaith, *I counſell thee to buy of me white raiment, that thou maieſt be cloathed, and that thy filthy nakedneſſe doe not appeare:* and, *Long white robes dipped in the blood of the Lambe,* which ſerue to hide the nakednes of our ſoules. What theſe garments are, the Apoſtle ſheweth when he ſaith, *All that are baptized into Chriſt, haue put on Chriſt.* And, *Put on the new man, which after God is created in righteouſneſſe, and true holineſſe.* Our nakedneſſe maketh vs more vile in the ſight of God, then the moſt loathſome creature that is, can be vnto vs; vntill we haue put on the righteouſnes of Chriſt to couer the deformitie of our ſoules, that wee may appeare holy, and without ſpotte before God. Thirdly, Paul ſaith, *We know if our earthly houſe of this tabernacle be deſtroyed, we haue a building giuen of God, &c. For therefore we ſigh, deſiring to bee cloathed with our houſe which is from heauen, becauſe if we be cloathed we ſhall not be found naked.* Where it is like that the Apoſtle alludeth to the nakedneſſe of Adam after his fall; and therefore giueth vs an other reaſon why Chriſt was crucified naked, namely, that after this life he might cloath all his members with eternall glorie.

Gen.3.7.8.
Reu.3.17.
Exod.32.25
Prou.29.18.
Reu.3.18.
Reu.7.14.
Gal.3.27.
Eph.4.24.
2 Cor.5.2.3.

If this be ſo, that a part of our reioycing ſtandes in the glorious nakedneſſe of Chriſt crucified, there is no reaſon why we ſhould be puffed vp with the vanitie of our apparell. It ſhould rather bee an occaſion to make vs aſhamed, then to make vs proud. The theefe may as well bragge of the brand in his hand, or of the fetters on his heeles, as we may of our attire; becauſe it is but the couering of our ſhame: and therefore ſhould put vs in mind of our ſinne and ſhamefull nakedneſſe.

The aboad of Chriſt vpon the croſſe, was about the ſpace of ſixe houres. For the death of the croſſe was no ſuddaine, but a (a) lingring death. And in this ſpace of time there fel out fiue notable euents. The firſt, that the ſouldiers hauing ſtripped Chriſt of his garments, deuided them into foure parts, and caſt lottes for his coate, becauſe it was wouen without ſeame. And by this appeares the great loue of Chriſt to man, who was not onely content to ſuffer, but alſo to looſe all that euer he had, euen to the garments on his backe to redeeme vs; teaching vs anſwerably, that if it pleaſe God to call vs to any triall hereafter, we muſt be content to part with all for his ſake, that we may winne him. Againe, in theſe ſouldiers we may behold a picture of this world: when they had nailed Chriſt to the croſſe, they will not looſe ſo much as his garments, but they come and deuide them, and caſt lots for them: as for Chriſt himſelfe, the Sauiour and redeemer of mankind, they regard him not. And thus fareth the world; it is a hard thing to find a man to accept of Chriſt, becauſe hee is Chriſt his redeemer: but when gaine comes by Chriſt, then he is welcome. Eſau that eſteemed nothing of his fathers bleſſing, made great account of his brothers pottage. The Gaderens made more account of their ſwine, then of Chriſt: for when they heard that they were drowned, they beſeech him to depart out of their coaſtes. Nay ſo bad is this age, that ſuch as will be taken to be the ſpeciall members of Chriſt, doe not onely with the ſouldiers ſtrippe Chriſt of his garments, but more then this, they bereaue him of his natures and offices. The Church of Rome by their tranſubſtantiation ſtrippe him of his manhood: and by making other prieſtes after the ſame order with him, which doe properly forgiue ſinnes, ſtrippe him of his prieſthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church, and that in his preſence: whereas all deputiſhippes & commiſſions ceaſe in the preſence of the principall. And when they haue done all this, then they further loade him with a number of beggarly ceremonies; and ſo doe nothing els but make a (b) faigned Chriſt, in ſtead of the true and alone Meſſias.

Aug. ſerm. 119. de tempore.
a Producta mors.
Mar.15.24.
b Fictitium Chriſtum.

The ſecond euent was, that Chriſt was mocked of all ſorts of men. Firſt they ſet vp the cauſe written why he was crucified, namely, *This is the King of the Iewes:* then the people that paſſed by reuiled him, wagging their heads at him, and ſaid, *Thou that deſtroyeſt the temple and buildeſt it in three daies ſaue thy ſelfe, &c.* Likewiſe the high Prieſts mocking him, with the Scribes and Phariſies and the Elders, ſaid, *He ſaued others, let him ſaue himſelfe.* The ſame alſo did one of the theeues that was crucified with him, caſt in his teeth. Behold here the wonderfull ſtrange dealing of the Iewes:

Math.27.37,38,39.

they ſee an innocent man thus pittifully and grieuouſly racked, and nailed on the croſſe, and his blood diſtilling downe from hands & feete: and yet are they without all pittie, and compaſſion, and doe make but a mocke and a skoffe at him. And in this wee may plainely ſee how dangerous and fearefull their caſe is, who are wholly giuen vp to the hardneſſe of their owne hearts: and we are further admoniſhed, to take heede how wee giue our ſelues to ieſting or mocking of others. And if any think it to bee a light ſinne, let them conſider what befel the Iewes for mocking Chriſt. The hand of God was vpon them within a while after, and ſo remaineth to this day. Little children wickedly brought vp, when they ſaw Eliſha the man of God comming, they mocked him, and ſaid, 2.King. 2.23,24. *Come vp thou balde pate, come vp thou balde pate:* but Eliſha looked back on them, and curſed them in the name of the Lord, and two wilde beares came out of the forreſt, and did tare in pieces two and fourtie of them. Iulian, once a Chriſtian Emperour, but after an Apoſtata, did nothing elſe but mocke Chriſt and his doctrine, and made ieſts of ſundry places of Scripture: but beeing in fight againſt the Perſians, was wounded with a dart (no man knowing how) and died ſcoffing and blaſpheming. And ſuch like are the iudgements of God, which befall mockers and ſcorners. Let vs therefore in the feare of God learne to eſchew and auoid this ſinne.

Synecdoche.

Furthermore, if we ſhall indifferently conſider all the mockes and ſcornings of the Iewes, we ſhall finde that they cannot truly conuince him of the leaſt ſinne; which ſerueth to cleare Chriſt, and to prooue that he was a moſt innocent man, in whoſe waies was no wickedneſſe, and in whoſe mouth was found no guile: and therefore he was fitteſt to ſtand in our roome, and ſuffer for vs which were moſt vile and ſinfull. And here by the way a queſtion offereth it ſelfe to be ſkanned. S. Matthew ſaith, Mat. 27.44. *The theeues which were crucified with him caſt the ſame in his teeth,* which the Scribes and Phariſes did. S. Luke ſaith, *Luk.* 23.39. that one of the theeues mocked him. Now it may be demaunded, how both theſe can bee true? *Anſ.* Some reconcile the places thus: that the ſcripture ſpeaking generally of any thing, by a figure doth attribute that to the whole, which is proper to ſome part onely; and ſo here doth aſcribe that to both the theeues which agreeeth but to one. Others anſwer it thus: that at the firſt both of the euill doers did mocke Chriſt, and of that time ſpeakes Matthew: but afterward one of them was miraculouſly conuerted, then the other alone mocked him, and of that time ſpake S. Luke. And this I rather take to bee the truth. But what was the behauiour of Chriſt, when he is thus laden with reproch? In wonderfull patience he replies not, but puts vp al in ſilence. Where we are taught, that when a man ſhall raile on vs wrongfully, wee muſt not returne rebuke for rebuke, nor A taunt for taunt: but we muſt either be ſilent, or els ſpeake no more then ſhall ſerue for our iuſt defence. This was the practiſe of the Iſraelites, by the appointment of Hezekias, when Rabſhakah reuiled the Iewes, and blaſphemed the name of God; the people held their peace, and anſwered him not a word, for the kings commandement was, *anſwer him not,* 2.King. 18.36. So Hannah beeing troubled in minde prayed vnto the Lord, and Hely marked her mouth, for ſhee ſpake in her heart, and her lippes did mooue onely, but her voice was not heard, therfore Hely thought ſhee had bin drunken, and ſaid, *How long wilt thou be drunken? put away thy drunkenneſſe from thee.* Such a ſpeech would B haue moued many a one to very hard words: but ſhee ſaid, 1.Sam. 1.14. *Nay my Lord, but I am a woman troubled in ſpirit, I haue drunke neither wine nor ſtrong drinke: but haue poured out my ſoule before the Lord.* This is a hard leſſon for men to learne; but wee muſt endeauour our ſelues to practiſe it, if wee will bee followers of Chriſt, and ouercome euill with good.

The third thing that fell out in the time of Chriſts crucifying, was the pitifull complaint, in which he cried with a loud voice, Math. 27. 46. *Eli, Eli, lamaſabacthani,* that is, *My God, my God, why haſt thou forſaken me?* In the opening of this complaint many points muſt be ſkanned. The firſt is, what was the cauſe that mooued Chriſt to complaine? *Anſ.* It was not any C impatience or diſcontentation of minde, or any deſpaire, or any diſſembling, as ſome would haue it: but it was an apprehenſion and a feeling of the whole wrath of God, which ſeazed vpon him both in body & ſoule. The ſecond, what was the thing whereof hee doth complaine? *Anſ.* That he is forſaken of God the Father. And from this point ariſeth another queſtion, How Chriſt beeing God, can be forſaken of God? for the Father, the Sonne, & the holy Ghoſt are all three but one and the ſame God. *Anſ.* By God we muſt vnderſtand God the Father the firſt perſon. According to the common rule, whē God is compared with the Sonne or the holy Ghoſt, then the Father is meant by this title, God; as in this place: not that the Father is more God then the Sonne, D for in dignity all the three perſons are equall: but they are diſtinguiſhed in order onely, and the Father is firſt. And againe, whereas Chriſt complaineth that hee was forſaken, it muſt be vnderſtood in regard of his humane nature, not of his Godhead. And Chriſts manhood was forſaken, not that his Godhead and manhood were ſeuered, for they were euer ioyned together from the firſt moment of the incarnation: but the Godhead of Chriſt, and ſo the Godhead of the Father did not ſhew forth his power in the manhood, but did as it were lye aſleep for a time, that the manhood might ſuffer: When a man ſleepeth, the ſoule is not ſeuered from the body, but lieth as it were dead, & exerciſeth not it ſelfe: euen ſo the Godhead lay ſtill, and did not manifeſt his power in the manhood, and thus the manhood ſeemed to be forſaken. The third point is, the manner of this complaint, *My God, my God,* ſaith hee: theſe words are words of faith, I ſay not of iuſtifying faith whereof Chriſt ſtood not in neede: but he had ſuch a faith or hope, whereby he did put his confidence in God. The laſt words, *why haſt thou forſaken me?* ſeeme at the firſt to bee words of diſtruſt. How then (will ſome ſay) can theſe words ſtand with the former: for faith and diſtruſt are flat contraries? *Anſ.* Chriſt did not vtter any ſpeech of diſtruſt, but only make his mone and complaint by reaſon of the greatneſſe of his puniſhment: and yet ſtill relied himſelfe on the aſſiſtance of his Father. Hence we learne firſt, that religion doth not ſtand in feeling but in faith, which faith wee muſt haue in Chriſt, though we haue no feeling at all: for God oftententimes doth withdraw his grace and fauour from his children, that hee may teach them to beleeue in his mercie in Chriſt then, when they feele nothing leſſe then his mercie. And faith and feeling cannot alwaies ſtand together; becauſe faith is a ſubſiſting of things which are not ſeene, and the ground of things hoped for, and we muſt liue by faith, & not by feeling. Thogh feeling of Gods mercy bee a good thing, yet God doth not alwaies vouchſafe to giue it vnto his children: and therefore in the extremity of afflictions & temptations, wee muſt alwaies truſt and relie on God by faith in Chriſt; as Chriſt himſelfe doth when hee is as it were plunged into the ſea of the wrath of God. Secondly, here we may ſee how God deales with his children: for Chriſt in the ſenſe & feeling of his humane nature was forſaken, yet had he ſure truſt and confidence in God, that cauſed him to ſay, *My God, my God.* God will oftentimes caſt his deere children into huge gulfes of woe and miſerie, where they ſhal ſee neither banke nor bottome, nor any way to get out: yet men in this caſe muſt not deſpaire, but remember ſtill that that which befell Chriſt the head, doth alſo befall his members. Though Chriſt himſelfe at his death did beare the wrath of God in ſuch meaſure, as that in the ſenſe and feeling of his humane nature he was forſaken: yet for all this he was the Sonne of God, and had the ſpirit of his Father, crying, *My God, my God.* And therefore though we be wonderfully afflicted either in body or in minde, ſo as wee haue no ſenſe or feeling of Gods mercy at all, yet muſt we not deſpaire & thinke that we are caſt-awaies, but ſtill labour to truſt and relie on God in Chriſt, and build vpon him that we are his children, though we feele nothing but his wrath vpon vs; againſt mercie cleauing to his mercie. This was Dauids practiſe: *In the day of trouble* (ſaith hee) *I ſought the Lord: my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort. I did thinke vpon God and was troubled: my ſoule was full of anguiſh,* Pſal. 77. 2, 3. and ſo he continueth on ſaying. verſ. 10. 11. 12. &c. *Will the Lord abſent himſelfe for euer, and will he ſhew no more fauour? hath God forgotten to be mercifull?* but in the end he recouereth himſelf out of this gulfe of temptation, ſaying, *Yet I remember the yeres of the right hand of the moſt high: I remember the works of the Lord, certainly I remember the wonders of old.* Wherefore this practiſe of Chriſt in his paſſion, muſt then bee remembred of vs all, when God ſhall humble vs either in body or ſoule, or both.

The fourth thing which fel out when Chriſt was on the croſſe was this: after Chriſt knew that all things were performed, and that the Scriptures were fulfilled, he ſaid. *Ioh.* 19. 28, 29, 30. *I thirſt,* and then there ſtanding a veſſell ful of vineger, one ran and filled a ſponge therewith, and put it about an hyſſope ſtalke, and put it to his mouth: which when hee had receiued, he ſaid, *It is finiſhed.* The points here to be conſidered, are foure. The firſt, that Chriſt thirſteth. And we muſt know that this thirſt was a part of his paſſion; and indeede it was no ſmall paine, as wee may ſee by this: when Siſera was ouercome by Iſrael, and had fledde from his enemies to Iaels tent, *Iudg.* 4. 19. he called for a little water to drinke, beeing more troubled with thirſt, then with the feare of death at the hand of his enemies. And indeed thirſt was as grieuous to men in the Eaſt countrey, as any torment elſe. And heereupon Sampſon was more grieued with thirſt, then with feare of many thouſand Philiſtims, *Iudg.* 15. 18.

Againe, whereas Chriſt complaineth that he *thirſteth,* it was not for his owne ſake, but for our offences: and therefore anſwerably wee muſt thirſt after Chriſt and his benefits, *as the drie and thirſtie land* where no water is, doth after raine: and as *the Hart brayeth after the riuers of water,* ſo muſt wee ſay with Dauid, *My ſoule panteth after thee, O Lord,* and the benefits of thy death.

Pſal. 143. 6.
Pſal. 42. 1.

The ſecond, that a ſponge full of vineger tied vpon an hyſſope ſtalke, was reached to Chriſt vpon the croſſe. Now it may be demanded, how this could be, conſidering the ſtalke of the hyſſope is not paſt a foote long. *Anſ.* As the tree of muſter-ſeede with the Iewes is farre greater and taller then with vs, in ſo much that the birds of heauen build their neſts in it; ſo it may be that hyſſope groweth much longer in thoſe countreyes then with vs. Or as I take it rather, the hyſſop ſtalke was put vpon a reed, and by that meanes the ſponge was put to the mouth of Chriſt.

Mat. 15. 36.

The third point is, that Chriſt drinketh the vineger offered: but when? Not before all thinges were finiſhed that were to be done on the croſſe. And by this hee ſheweth his exceeding care for our ſaluation. Hee laid aſide all things that would turne to his owne eaſe, that hee might fully worke our redemption, and fulfill the will of his Father who ſent him into the world for that end. The like care muſt euery one of vs haue to walke dutifully; and, as it were to goe through-ſtitch in our particular callings, that God might bee glorified by vs. When Abrahams ſeruant came to Bethuel to get a wife for Iſaac, meate was ſet before him, but he ſaid, Gen. 24.33. *I will not eate before I haue ſaid my meſſage*: ſo likewiſe we muſt firſt ſee Gods glory procured in our affaires, & thē in the ſecond place, if commodity or praiſe redound to vs, we muſt afterward take it.

The laſt point is, that when Chriſt had drunk the vineger, he ſaid, *It is finiſhed*, Which words may haue a double ſenſe: one, that ſuch things as were figured by the ſacrifices of the old Teſtament are accompliſhed; the other, that now vpon the croſſe hee had finiſhed his ſatisfaction to the iuſtice of his Father for mans ſinne. And this of the twaine I rather thinke to be his meaning. If it be ſaid, that the burial & reſurrection, and aſcenſion of Chriſt, &c. which are neceſſary to mans redemption, were not yet begunne, the anſwer is, that the workes of Chriſts prieſthood which follow his death, ſerue not to make any ſatisfaction to Gods iuſtice for ſinne, but only to confirme or apply it, after it is made and accompliſhed on the croſſe. And if this be ſo, that Chriſt in his own perſon accompliſhed the worke of redemption, and made a full and perfect ſatisfaction for vs, as theſe words import, *It is finiſhed*; then humane ſatisfactions to Gods iuſtice for ſinne are altogether ſuperfluous.

The fifth euent that fell out when Chriſt was vpon the croſſe was, that hee cried with a loud voice, and ſaid, Luk. 23.49. *Father, into thy hand I lay downe my ſpirit*, that is, I commend my ſoule, as beeing the moſt precious thing which I haue in this world, into thy cuſtodie, who art a moſt faithfull keeper thereof. Theſe words are taken by Chriſt out of the Pſalmes: for when Dauid was in danger of his life by reaſon of Saul, and had no friend to truſt, hee makes choſe of God to bee his keeper, and ſaid, Pſal. 31.5. *Into thy hands, O Lord, doe I commend my ſpirit*. Now our Sauiour Chriſt beeing in the like diſtreſſe, both by reaſon of the Iewes, who euery way ſought his finall deſtruction and confuſion, and eſpecially becauſe he felt the full wrath of God ſeazing vpon him, doth make choiſe of Dauids words, and apply them to himſelfe in his diſtreſſe. And by his example we are taught, not onely to reade the generall hiſtory of the Bible, but alſo to obſerue the things commaunded and forbidden, and to apply the ſame vnto our ſelues, and to our particular eſtates & dealings whatſoeuer: thus the Prophet Dauid ſaith, Pſal. 40.7. *In the roll of the booke it is written of me, that I ſhould doe thy will, O my God*. How can this be? for no part of Scripture penned before the daies of Dauid ſaith thus of him. True indeed, but as I take it, Dauids meaning is, that hee read the booke of the law, & found generall precepts & commandements giuen to Kings and Princes, that they ſhould keepe al the ordinances and commandements of God: which he being a King applies particularly to his owne perſon, and thereupon ſaith: *In the volume of the booke it is written of me, &c.* And this duty is well practiſed by the people of God at this day: For the Pſalmes of Dauid were penned according to the eſtate of the Church in his time: & in theſe daies the Church of God doth ſing the ſame with the ſame ſpirit that Dauid did, and doth apply their ſeuerall eſtates and conditions.

Now in that Chriſt commends his ſoule into the hands of his Father, he doth it to teſtifie that he died not by conſtraint, but willingly: and by his owne practiſe hee doth teach vs to do the like, namely, to giue vp our owne ſoules into the hands of God: and becauſe this dutie is of ſome difficultie, wee muſt obſerue three motiues or preparatiues which may induce vs to the better doing of it. The firſt is, to conſider that God the Father of Chriſt, is the creator of our ſoules, and therefore he is called the *father of ſpirits*. And if he be a creator of them, then is he alſo a faithful preſeruer of them. For ſure it is, that God will preſerue his own workmanſhip. Who is or can be ſo carefull for the ornament & preſeruation of any worke as the crafts-maſter? and ſhall not God bee more carefull then man? Wherefore S. Peter exhorteth vs *to committe our ſoules vnto God, as vnto a faithfull Creator*. 1. Pet. 4. 19 The ſecond motiue is this: we muſt looke to be reſolued in our conſciences, that God the Father of Chriſt is our Father: euery man for himſelfe muſt labour to haue the aſſurance of the pardon of his own ſinnes, and that the corruption of his ſoule be waſhed away in the blood of Chriſt, that he may ſay, I am iuſtified, ſanctified, & adopted by Chriſt And when any man can ſay thus, hee ſhall be moſt deſirous and willing to commit his ſoule into the hands of God. This was the reaſon which mooued Chriſt to lay downe his ſoule into the hands of God, becauſe he is *his father*. The third motiue or preparatiue is, a continuall experience and obſeruation of Gods loue and fauour towards vs, in keeping and preſeruing him, as appeares by Dauids example, *Into thy hands* (ſaith hee) *I commend my ſoule: for thou haſt redeemed me, O thou God of truth*. Pſal. 31. 5.

The time when wee are ſpecially to commend our ſoules into the hands of God, is firſt of all the time of any affliction or daunger. This was the time when Dauid commended his ſoule into the hands of God in the Pſalme before named. We know that in any common danger or perill, as the ſacking of a cittie, or burning of an houſe, if a man haue any precious Iewell therein, hee will firſt fetch that out, and make choiſe of a faithfull friend, to whoſe cuſtodie hee will commit the ſame: euen ſo, in common perils and dangers wee muſt alwaies remember to commit our ſoules as a moſt precious iewell into the hands of God, who is a faithfull Creator. An other more ſpeciall & neceſſarie time of practiſing this dutie, is the houre of death, as here Chriſt doth, and Steuen, who when the Iewes ſtoned him to death, called on God, and ſaid, Act.7.59. *Lord Ieſu receiue my ſpirit.* And as this duty is very requiſite and neceſſary at all times, ſo moſt eſpecially in the houre of death; becauſe the danger is great by reaſon that Satan will then chiefly aſſault vs, and the guilt of ſinne will eſpecially then wound the conſcience. Laſtly, at all times wee muſt committe our ſoules into God hands: for though wee be not alwaies in affliction, yet we are alwaies in great daunger: and when a man lieth downe to reſt, he knoweth not whether he ſhall riſe againe or no: and when he ariſeth, he knoweth not whether hee ſhall lie downe againe: yea at this very houre we know not what will befall the next.

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Againe, in that Chriſt laies downe his own ſoule, and withall the ſoules of all the faithfull into the hands of the Father, we further learne three things. The firſt, that the ſoule of man doth not vaniſh away as the ſoules of beaſtes and other creatures: there is great difference betweene them: for when the beaſt dyeth, his ſoule dyeth alſo: but the ſoule of man is immortall. . The conſideration whereof muſt moue euery man aboue all things in this world to be carefull for his ſoule: if it were to vaniſh away at the day of death as the ſoules A of beaſts do, the neglect thereof were no great matter: but ſeeing it muſt liue for euer either in eternall ioy, or elſe in endleſſe paines & torments, it ſtands vs vpon euery man for himſelfe, ſo to prouide for his ſoule in this life, that at the day of death when it ſhall depart from his body, it may liue in eternal ioy and happineſſe. The ſecond, that there is an eſpecial and particular prouidence of God, becauſe the particular ſoule of Chriſt is committed into the hands of his Father, and ſo anſwerably the ſoules of euery one of the faithfull are. The third, that euery one which beleeues himſelfe to be a member of Chriſt, muſt bee willing to die when God ſhall call him thereunto. For B when wee die in Chriſt, the body is but laid aſleepe, and the ſoule is receiued into the hands of a moſt louing God and mercifull father, as the ſoule of Chriſt was. Laſtly, whereas Chriſt ſurrendring his ſoule into his Fathers hands, cals it a ſpirit, wee note, that the ſoule of man is a ſpirit, that is, a ſpirituall, inuiſible, ſimple eſſence without compoſition, created as the angels of God are. The queſtion whether the ſoule of a childe come from the ſoule of the parents, as the body doth come from their bodies, may eaſily bee reſolued. For the ſoule of man beeing a ſpirit, cannot beget another ſpirit, as the angels beeing ſpirituall doe not beget angels; for one ſpirit begetteth not an other. Nay which is more, one ſimple element C begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much leſſe can one ſoule beget an other. Againe, if the ſoule of the childe come from the ſoule of the parents, then there is a propagation of the whole ſoule of the parent or of ſome part thereof. If it be ſaid, that the whole ſoule of the parents is propagated, then the parents ſhould want their own ſoules & could not liue. If it be ſaid, that a part of the parents ſoule is propagated: I anſwer, that the ſoule being a ſpirit or a ſimple ſubſtance, cannot bee parted: & therfore it is the ſafeſt to conclude, that the body indeed is of the body of the parents, & that the ſoule of man while the body is in making, is created of nothing: and for this D very cauſe God is called the *Father of ſpirits.* Heb.12.9.

Thus much of the crucifying of Chriſt: now followeth his death. For hauing laid downe his ſoule into the hands of his Father, the holy Ghoſt ſaith, Luk.23.46. *He gaue vp the ghoſt:* to giue vs to vnderſtand, that his death was no fantaſticall, but a reall death, in that his bodie and ſoule were ſeuered as truly as when any of vs die. In treating of Chriſts death wee muſt conſider many points. The firſt, that it was needfull that he ſhould die, & that for two cauſes. Firſt, to ſatisfie Gods iuſtice: for ſinne is ſo odious a thing in Gods ſight, that hee will puniſh it with an extreame puniſhment: therfore Chriſt ſtanding in our roome muſt not onely ſuffer the miſeries of this life, but alſo die on the croſſe, that the very extremity of puniſhment which wee ſhould haue borne, might be laid on him: and ſo we in Chriſt, might fully ſatisfie Gods iuſtice: for the *wages of ſinne is death.* Secondly, Chriſt died that he might fulfill the truth of Gods word which had ſaid, that man for eating the forbidden fruit *ſhould die the death.* The properties of Chriſts death are two: the firſt that it was a voluntarie & willing death: the ſecond, that it was a curſed death. For the firſt, wheras I ſay Chriſts death was voluntarie, I meane that Chriſt died willingly, & of his owne free accord gaue vp himſelfe to ſuffer vpon the croſſe. Howſoeuer the Iewes did arraigne, & condemne, and crucifie him, yet if he had not willed his owne death, & of his free accord giuen himſelfe to die: not the Iewes, nor all the whole world could euer haue taken away his life from him. He died not by conſtraint or compulſion, but moſt willingly: and therefore he ſaith, Ioh. 10. 18. *No man taketh my life from me, but I* (ſaith he) *lay it down of my ſelfe: I haue power to lay it downe, & haue power to take it againe.* And our Sauior Chriſt gaue euident tokens hereof in his death, for *then Ieſus cryed with a loud voice, and gaue vp the ghoſt.* Ordinarily men that dy on the croſſe, languiſh away by litle and litle, and before they come to yield vp their liues they loſe their ſpeech, & only rattle or make a noiſe in the throat: but Chriſt at that very inſtant whē he was to giue vp the ghoſt, cried with a loud voice: which ſheweth plainly, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to ſhew that hee died voluntarily, it pleaſed him to crie with a loud voice. And this made the Centurion to ſay that he was the Son of God. Againe, Chriſt dyed not as other men doe; becauſe they firſt giue vp the ghoſt, and then lay their heads aſide: but hee in token that his death was voluntarie, firſt laies his head aſide after the manner of a dead man, & then afterward giues vp the ghoſt. Laſtly, Chriſt dyed ſooner then men are woont to doe vpon the croſſe, and this was the cauſe that made Pilate wonder that hee was ſo ſoone dead. Now this came to paſſe, not becauſe he was loath to ſuffer the extremity of death: but becauſe hee would make it manifeſt to all men, that he had power to die or not to die. And indeede this is our comfort, that Chriſt died not for vs by conſtraint, but willingly of his owne accord.

Rom. 6. 23.
Gen. 2. 17.
Mat. 27. 50.
Luk. 23. 46.
Iſa. 38. 14.
Mar. 15. 39.
Ioh. 19. 30.
Mar. 15. 44.

To ſignifie this point the Creede ſaith, that he was crucified and alſo died.

And as Chriſts death was voluntary, ſo was it alſo an accurſed death, and therfore it is called the *death of the croſſe.* And it containeth the firſt and the ſecond death: the firſt, is the ſeparation of the body from the ſoule: the ſecond is the ſeparation of body and ſoule from God: and both were in Chriſt: for beſide the bodily death, he did in ſoule apprehend the wrath of God due to mans ſin: and that made him crie, *My God, my God, why haſt thou forſaken me?*

And here wee muſt not omitte a neceſſarie point, namely, how farre forth Chriſt ſuffered death. *Anſw.* Some thinke that hee ſuffered onely a bodily death, and ſuch paines as follow A the diſſolution of nature: but they no doubt, come too ſhort: for why ſhould Chriſt haue feared death ſo greatly, if it had bin nothing but the diſſolution of nature? Some againe thinke that *he died,* not only the firſt, but alſo the ſecond death; but it may bee they goe too farre: for if to die the firſt death, bee to ſuffer a totall ſeparation of body and ſoule, then alſo to die the ſecond death, is wholly and euery way to be ſeuered from al fauour of God, and at the leaſt for a time to bee oppreſſed of the ſame death as the damned are. Now this neuer befell Chriſt, no not in the midſt of his ſufferings, conſidering that euen then hee was able to call God his God. Therefore the ſafeſt is to follow the meane, namely, that Chriſt died B the firſt death, in that his body and ſoule were really and wholly ſeuered, yet without ſuffering any corruption in his body, which is the effect and fruit of the ſame: and that withall he further ſuffered the extreame horrours and pangs of the ſecond death, not dying the ſame death, nor beeing forſaken of God, more then in his owne apprehenſion or feeling. For in the very midſt of his ſufferings the Father was well pleaſed with him. And this which I ſay doth not any whit leſſen the ſufficiencie of the merit of Chriſt: for whereas hee ſuffered truly the very wrath of God, and the very torments of the damned in his ſoule, it is as much as if all the men in the world had dyed the ſecond death, and had bin wholly cut off from God for euer and euer. And no doubt Chriſt died the firſt death, only ſuffering the pangs of the ſecond; that the firſt death might bee an entrance not to the ſecond death, which is eternal damnation, but a paſſage to life eternal.

The benefits and comforts which ariſe by the death of Chriſt, are ſpecially foure. The firſt, is the change of our naturall death, I ſay not the taking of it away, for we all muſt dye: but whereas by nature death is a curſe of God vpon man for eating the forbidden fruit, by the death of Chriſt it is changed from a curſe into a bleſſing: and is made as it were a middle way and entrance to conuey men out of this world into the kingdome of glorie in heauen: and therefore it is ſaid, Chriſt by his death *hath deliuered them from the feare of death, which all the daies of their liues were ſubiect to bondage,* D Hebr. 2. 15. A man that is to encounter with a ſcorpion, if hee know that it hath a ſting, hee may be diſmaied; but beeing aſſured that the ſting is taken away, hee neede not feare to encounter therewith. Now death in his owne nature conſidered, is this ſcorpion armed with a ſting: but Chriſt our Sauiour by his death hath pulled out the ſting of our death, and on the croſſe triumphantly ſaith, 1. Corin. 15. 55. *O death where is thy ſting! O graue where is thy victorie!* and therefore euen then when we feele the pangs of death approach, wee ſhould not feare but conceiue hope, conſidering that our death is altered and changed by the vertue of the death of Chriſt. Secondly, the called on God, and ſaid, Act.7.59. *Lord Ieſus receiue my Spirit.* And as this duty is very requiſite and neceſſary at all times, ſo moſt eſpecially in the houre of death; becauſe the danger is great by reaſon that Satan will then chiefly aſſault vs, and the guilt of ſinne will eſpecially then wound the conſcience. Laſtly, at all times wee muſt committe our ſoules into Gods hands: for though wee be not alwaies in affliction, yet we are alwaies in great daunger: and when a man lieth downe to reſt, he knoweth not whether he ſhall riſe againe or no: and when he ariſeth, he knoweth not whether hee ſhall lie downe againe: yea at this very houre we know not what will befall the next.

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C begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much leſſe can one ſoule beget an other. Againe, if the ſoule of the childe come from the ſoule of the parents, then there is a propagation of the whole ſoule of the parent or of ſome part thereof. If it be ſaid, that the whole ſoule of the parents is propagated, then the parents ſhould want their own ſoules & could not liue. If it be ſaid, that a part of the parents ſoule is propagated: I anſwer, that the ſoule being a ſpirit or a ſimple ſubſtance, cannot bee parted: & therfore it is the ſafeſt to conclude, that the body indeed is of the body of the parents, & that the ſoule of man while the body is in making, is created of nothing: and for this
D very cauſe God is called the *Father of ſpirits.* Heb.12.9.

Thus much of the crucifying of Chriſt: now followeth his death. For hauing laid downe his ſoule into the hands of his Father, the holy Ghoſt ſaith, Luk.23.46. *He gaue vp the ghoſt:* to giue vs to vnderſtand, that his death was no fantaſticall, but a reall death, in that his bodie and ſoule were ſeuered as truly as when any of vs die. In treating of Chriſts death wee muſt conſider many points. The firſt, that it was needfull that he ſhould die, & that for two cauſes. Firſt, to ſatisfie Gods iuſtice: for ſinne is ſo odious a thing in Gods ſight, that hee will puniſh it with an extreame puniſhment: therfore Chriſt ſtanding in our roome muſt not onely ſuffer the miſeries of this life, but alſo die on the croſſe, that the very extremity of puniſhment which wee ſhould haue borne, might be laid on him: and ſo we in Chriſt, might fully ſatisfie Gods iuſtice: for the *wages of ſinne is death.* Rom. 6.23. Secondly, Chriſt died that he might fulfill the truth of Gods word which had ſaid, that man for eating the forbidden fruit *ſhould die the death.* Gen. 2.17. The properties of Chriſts death are two: the firſt that it was a voluntarie & willing death: the ſecond, that it was a curſed death. For the firſt, wheras I ſay Chriſts death was voluntarie, I meane that Chriſt died willingly, & of his owne free accord gaue vp himſelfe to ſuffer vpon the croſſe. Howſoeuer the Iewes did arraigne, & condemne, and crucifie him, yet if he had not willed his owne death, & of his free accord giuen himſelfe to die: not the Iewes, nor all the whole world could euer haue taken away his life from him. He died not by conſtraint or compulſion, but moſt willingly: and therefore he ſaith, Ioh. 10. 18. *No man taketh my life from me, but I* (ſaith he) *lay it down of my ſelfe: I haue power to lay it downe, & haue power to take it againe.* And our Sauior Chriſt gaue euident tokens hereof in his death, for *then Ieſus cryed with a loud voice, and gaue vp the ghoſt.* Mat. 27.50. Luk. 23.46. Ordinarily men that dy on the croſſe, languiſh Iſa. 38.14. away by litle and litle, and before they come to yield vp their liues they loſe their ſpeech, & only rattle or make a noiſe in the throat: but Chriſt at that very inſtant whē he was to giue vp the ghoſt, cried with a loud voice: which ſheweth plainly, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to ſhew that hee died voluntarily, it pleaſed him to crie with a loud voice. Mar. 15.39. And this made the Centurion to ſay that he was the Son of God. Againe, Chriſt dyed not as other men doe; becauſe they firſt giue vp the ghoſt, and then lay their heads aſide: but hee in token that his Ioh. 19.30. death was voluntarie, firſt laies his head aſide after the manner of a dead man, & then afterward giues vp the ghoſt. Mar. 15.44. Laſtly, Chriſt dyed ſooner then men are woont to doe vpon the croſſe, and this was the cauſe that made Pilate wonder that hee was ſo ſoone dead. Now this came to paſſe, not becauſe he was loath to ſuffer the extremity of death: but becauſe hee would make it manifeſt to all men, that he had power to die or not to die. And indeede this is our comfort, that Chriſt died not for vs by conſtraint, but willingly of his owne accord.

To ſignifie this point the Creede ſaith, that he was crucified and alſo died.

And as Chriſts death was voluntary, ſo was it alſo an accurſed death, and therfore it is called the *death of the croſſe.* And it containeth the firſt and the ſecond death: the firſt, is the ſeparation of the body from the ſoule: the ſecond is the ſeparation of body and ſoule from God: and both were in Chriſt: for beſide the bodily death, he did in ſoule apprehend the wrath of God due to mans ſin: and that made him crie, *My God, my God, why haſt thou forſaken me?*

And here wee muſt not omitte a neceſſarie point, namely, how farre forth Chriſt ſuffered death. *Anſw.* Some thinke that hee ſuffered onely a bodily death, and ſuch paines as follow the diſſolution of nature: but they no doubt, come too ſhort: for why ſhould Chriſt haue feared death ſo greatly, if it had bin nothing but the diſſolution of nature? Some againe thinke that *he died,* not only the firſt, but alſo the ſecond death; but it may bee they goe too farre: for if to die the firſt death, bee to ſuffer a totall ſeparation of body and ſoule, then alſo to die the ſecond death, is wholly and euery way to be ſeuered from al fauour of God, and at the leaſt for a time to bee oppreſſed of the ſame death as the damned are. Now this neuer befell Chriſt, no not in the midſt of his ſufferings, conſidering that euen then hee was able to call God his God. Therefore the ſafeſt is to follow the meane, namely, that Chriſt died the firſt death, in that his body and ſoule were really and wholly ſeuered, yet without ſuffering any corruption in his body, which is the effect and fruit of the ſame: and that withall he further ſuffered the extreame horrours and pangs of the ſecond death, not dying the ſame death, nor beeing forſaken of God, more then in his owne apprehenſion or feeling. For in the very midſt of his ſufferings the Father was well pleaſed with him. And this which I ſay doth not any whit leſſen the ſufficiencie of the merit of Chriſt: for whereas hee ſuffered truly the very wrath of God, and the very torments of the damned in his ſoule, it is as much as if all the men in the world had dyed the ſecond death, and had bin wholly cut off from God for euer and euer. And no doubt Chriſt died the firſt death, only ſuffering the pangs of the ſecond; that the firſt death might bee an entrance not to the ſecond death, which is eternal damnation, but a paſſage to life eternal.

The benefits and comforts which ariſe by the death of Chriſt, are ſpecially foure. The firſt, is the change of our naturall death, I ſay not the taking of it away, for we all muſt dye: but whereas by nature death is a curſe of God vpon man for eating the forbidden fruit, by the death of Chriſt it is changed from a curſe into a bleſſing: and is made as it were a middle way and entrance to conuey men out of this world into the kingdome of glorie in heauen: and therefore it is ſaid, Chriſt by his death *hath deliuered them from the feare of death, which all the daies of their liues were ſubiect to bondage,* Hebr. 2. 15. A man that is to encounter with a ſcorpion, if hee know that it hath a ſting, hee may be diſmaied; but beeing aſſured that the ſting is taken away, hee neede not feare to encounter therewith. Now death in his owne nature conſidered, is this ſcorpion armed with a ſting: but Chriſt our Sauiour by his death hath pulled out the ſting of our death, and on the croſſe triumphantly ſaith, 1. Corin. 15. 55. *O death where is thy ſting! O graue where is thy victorie!* and therefore euen then when we feele the pangs of death approach, wee ſhould not feare but conceiue hope, conſidering that our death is altered and changed by the vertue of the death of Chriſt. Secondly, the death of Chriſt hath quite taken away the ſecond death from thoſe that are in Chriſt: as Paul ſaith, Rom.8.1. *There is no condemnation to thē which are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit.* Thirdly, the death of Chriſt is a meanes to ratifie his laſt wil and teſtament. *For this cauſe was Chriſt the Mediatour of the new Teſtament, that through death (which was for the redemption of the tranſgreſſions which were in the former Teſtament) they which were called might receiue the promiſe of the eternall inheritance. For where a Teſtament is, there muſt bee the death of him that made the Teſtament: for the Teſtament is confirmed when men are dead: for it is yet of no force ſo long as hee is aliue that made it.* And therefore the death of Chriſt doth make his laſt will & teſtament which is the couenant of grace, authenticall vnto vs. Fourthly, the death of Chriſt doth ſerue to aboliſh the originall corruption of our ſinfull hearts. As a ſtrong coraſiue laid to a ſore, eates out all the rotten & dead fleſh: euen ſo Chriſts death beeing applied to the hart of a penitent ſinner by faith, weakens & conſumes the ſin that cleaues ſo faſt vnto our natures and dwels within vs. Some will ſay, how can Chriſts death which now is not, becauſe it is long ago paſt & ended, kill ſinne in vs now? *Anſ.* Indeed if we regard the act of Chriſts death, it is paſt, but the vertue and power thereof endureth for euer. And the power of Chriſts death is nothing elſe, but the power of his Godhead, which inabled him in his death to ouercome hel, the graue, death, and condemnation, & to diſburden himſelfe of our ſinnes. Now when we haue grace to deny our ſelues, and to put our truſt in Chriſt, and by faith are ioyned to him, then as Chriſt himſelfe by the power of his Godhead ouercame death, hell, and damnation in himſelfe; ſo ſhall we by the ſame power of his Godhead kill and crucifie ſinne and corruption in our ſelues. Therefore ſeeing we reape ſuch benefit by the death of Chriſt, if wee will ſhew our ſelues to bee Chriſtians, let vs reioyce in the death of Chriſt: and if the queſtion bee, what is the chiefeſt thing wherein wee reioyce in this world? wee may anſwer, the very croſſe of Chriſt, yea the very leaſt droppe of his blood.

Heb. 9.15, 16,17.

The duties to bee learned by the death of Chriſt are two: the firſt concernes all ignorant and impenitent ſinners. Such men whatſoeuer they be, by the death of Chriſt vpon the croſſe, muſt bee mooued to turne from their ſinnes: and if the conſideration hereof will not mooue them, nothing in the world will. By nature euery man is a vaſſall of ſinne, & a bondſlaue of Satan: the diuell raignes & rules in all men by nature, and wee our ſelues can doe nothing but ſerue and obey him. Nay, which is more, we liue vnder the fearefull curſe of God for the leaſt ſin. Well now, ſee the loue of the Sonne of God, that gaue himſelfe willingly to death vpon the croſſe for thee, that hee might free thee from this moſt fearefull bondage. Wherefore let all thoſe that liue in ſinne and ignorance reaſon thus with themſelues: Hath Chriſt the Sonne of God done this for vs, and ſhall we yet liue in our ſinnes? hath he ſet open as it were the very gates of hell, & ſhall wee yet lye weltring in our damnable waies and in the ſhadow of death? In the feare of God let the death of Chriſt bee a meanes to turne vs to Chriſt: if it cannot moue vs, let vs be reſolued that our caſe is dangerous. To goe further in this point, euery one of vs is by nature a ſicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly ſicke: and behold, Chriſt is the good phiſitian of the ſoule, & none in heauen or earth neither Saint, angell, nor man can heale this our ſpirituall wound, but he alone: who though hee were equall with the Father, yet he came down from his boſome and became man, and liued here many yeares in miſerie and contempt: and when no hearb nor plaiſter could cure this our deadly wound or deſperate ſickeneſſe, hee was content to make a plaiſter with his own blood: the paine hee tooke in making it, cauſed him to ſweate water and blood: nay the making of it for vs coſt him his life, in that hee was content by his owne death to free vs from death: which if it bee true, as it is moſt true, then woſull and wretched is our caſe if we will ſtill liue in ſinne, and will not vſe meanes to lay this plaiſter to our hearts. And after this plaiſter is applied to the ſoule, wee ſhould doe as a man that hath beene grieuouſly ſicke, who when he is on the mending hand, gets ſtrength by little and little. And ſo ſhould we become new creatures, going on from grace to grace, and ſhew the ſame by liuing godlily, righteouſly, and ſoberly, that the world may ſee that wee are cured of our ſpirituall diſeaſe. O happie, yea thriſe happie are they that haue grace from God to doe this. The ſecond duty concerns them which are repentant ſinners. Hath Chriſt giuen himſelfe for thee, and is thy conſcience ſetled in this? then thou muſt anſwerably beare this minde, and if thy life would ſerue for the glory of God and the good of the Church, thou wouldeſt then giue it moſt willingly if thou be called thereto. Secondly, if Chriſt for thy good hath giuen his life, then thou muſt in like manner bee content to die for thy brethren in Chriſt, if need be. *He* (ſaith S. Iohn) *laid downe his life for vs, therefore wee ought to lay downe our liues for our brethren,* 1. Ioh..3.16. Thirdly, if Chriſt was content to ſhed his own heart blood not for himſelfe, but for the ſins of euery one of vs, then we muſt be thus affected, that rather then by ſinning wee would willingly offend God, we ſhould be content to haue our owne blood ſhed: yea, if theſe two things were put to our choiſe, either to do that which might diſpleaſe God, or elſe to ſuffer death, we muſt rather die then do the ſame. Of this mind haue bin al the Martyrs of God, who rather then they would yield to Idolatry, were content to ſuffer moſt bitter torments &

A cruell death. Yea, euery good Chriſtian is ſo affected, that he had rather chooſe to die then to liue, not mooued by impatience in reſpect of the miſeries of this life: but becauſe he wold ceaſe to offend ſo louing a father. To ſinne is meate & drinke to the world, but to a touched and repentant heart there is no torment ſo grieuous as this is, to ſinne againſt God, if once he bee perſwaded that Chriſt died for him.

Thus much for Chriſts death: now follow thoſe things which befell Chriſt when he was newly dead; and they are two eſpecially. The firſt, that his legges were not broken as the legges of the two theeues were. Of the firſt, S. Iohn rendreth a reaſō, namely, that the Scripture might be fulfilled, which ſaith, *Not a bone* B Ioh.19.36. *of him ſhall be broken*: which words were ſpoken Exod.12,46 by Moſes of the paſchall lambe, and are here applied to Chriſt, as beeing typically figured thereby. And hence wee obſerue theſe two things. Firſt, that Chriſt crucified is the true 1.Cor.1.5.7 paſchal Lambe, as S. Paul ſaith, *Chriſt our paſſeouer is ſacrificed*: and S. Iohn ſaith, Ioh.1,29. *Behold the Lambe of God*, diſtinguiſhing him therby from the typicall lambe. In this that Chriſt crucified is the true paſchall lambe, the child of God hath wonderfull matter of comfort. The Iſra- Exod.12,23 elites did eate the Paſſeouer in Egypt, and ſprinkled the blood of the lambe on the poſts of their dores, that when the Angell of God came to deſtroy the firſt borne of man and C beaſt, and ſaw the blood vpon their houſes, he might paſſe ouer them, that the plague ſhould not be vpon them to deſtruction. So likewiſe if thou doeſt feede on the Lambe of God, and by a liuely faith ſprinkle the doore of thine heart with his blood, the iudgement of God in this life, & the terrible curſe of death, with the fearefull ſentence of condemnation at the day of iudgement, and all puniſhments due vnto thy ſins ſhall paſſe ouer thee, and not ſo much as touch thee. And whereas the legges of our Sauiour Chriſt were not broken by the ſouldiours, who ſought by all meanes poſſible to worke againſt him al the miſchiefe they could: we may note, that the enemies of Chriſt and his Church, let them intend to ſhew neuer ſo D much malice againſt him, they can not go beyond that libertie which God giueth them, they can doe no more for their liues then that which GOD willeth. The Medes and Perſians are called the *Lords ſanctified ones*: Cyrus is Iſa.13.3. Iſa.46.11. called *the Man of Gods counſell*, becauſe whatſoeuer they intended againſt the people of God, yet in all their proceedings they did nothing but that which God had determined before to be done. And when Senacherib came againſt the Iewes as a wild beaſt out of his denne, the Lord telleth Hezekiah concerning Aſhur, Iſa.37.29. that he will put *his hooke in his noſtrils, & his bridle in his lips, and bring him backe againe the ſame way that he came*, that is, he wil ſo rule him, that he ſhall not doe the leaſt hurt vnto the Iewes, more then God will. This is a matter of great comfort to Gods Church oppreſſed with A manifold enemies, Papiſts, Iewes, Turkes, and all infidels, malitiouſly bent againſt it for Chriſts ſake. For though they intend & practiſe miſchiefe, yet more then Gods will and counſell is, they can not doe: becauſe he hath his ring in their noſtrils, and his bridle in their lippes to rule them as he liſteth.

The ſecond thing which fell out immediatly vpon the death of Chriſt, is that the ſouldiers pierced his ſide with a ſpeare, & thence iſſued water and blood. The vſe which ariſeth of this point is two-fold: firſt, it ſerues to prooue that Chriſt died truly, & not in ſhew or a faigned death: for there is about the heart a filme Columb. dere Anat. l.7. or skin like vnto a purſe, wherein is contained B cleare water to coole the heat of the heart, and therefore when water & blood iſſued out after piercing of the ſide, it is very likely that (a) that [a] Pericardium. very skin was pierced: for elſe in reaſon we can not coniecture whence this water ſhold come. S. Iohn an eye-witneſſe of this thing, beeing about to prooue that Ieſus the ſonne of Marie was the true Meſſias, bringeth in ſixe witneſſes: three in heauen, *The Father, the Word, and the holy Ghoſt*: 1.Ioh.5.7.8. and three in earth, *the water, the Spirit, and the blood*: where no doubt he alludeth to the water and blood that iſſued out of the ſide of Chriſt: by *ſpirit*, we may vnderſtand the efficacie and operation of Gods ſpirit, making men to bring forth the fruits of the ſame, as loue, peace, ioy, &c. And the ſecond witnes, C namely water, hath relation to the water that came forth of Chriſts ſide, which ſignifieth the inward waſhing away of ſinne, and the purging of the heart by Chriſts blood: which alſo is, & was ſignified by the outward waſhing of the body with water and baptiſme. The third witneſſe hee cals blood, alluding to the blood that iſſued out of Chriſts ſide: whereby is ſignified the expiation or ſatisfaction made to Gods iuſtice for mans ſin. The ſame vſe had the ceremoniall ſprinklings in the old Teſtament, typically ſignifying the ſprinkling of Chriſts blood. Now theſe three witneſſes are not to be ſought for in heauen, but euery Chriſtiā man muſt ſearch for them in his own heart & conſcience, & there ſhall he find them D in ſome meaſure. And this water and blood flowing out of the ſide of Chriſt beeing now dead, ſignifieth that he is our iuſtification and ſanctification, euen after his death: & that out of his death ſprings our life: & therfore as Eue was made of a ribbe taken out of the ſide of Adam: ſo ſprings the Church out of the blood that flowes out of the ſide of the ſecōd Adam.

Hauing thus intreated of Chriſts execution, let vs now come to the laſt point, namely, the excellencie of Chriſts paſſion, conſiſting in theſe two points: I. a Sacrifice: II. a Triumph. For the firſt, when Chriſt died he offered a propitiatorie and reall ſacrifice to his Father: and herein his death & paſſion differeth from the ſufferings and deaths of all men whatſoeuer. In this ſacrifice we muſt conſider foure things: I. who was the prieſt. II. what was the ſacrifice. III. what was the altar. IV. the time wherin this ſacrifice was offered. The prieſt was Chriſt himſelfe, as the author of the Epiſtle to the Hebrewes prooues at large from the third chap. to the 9. and of him we are to conſider theſe foure points. The firſt, what is the office of Chriſts prieſthood? *Anſw.* The office of Chriſts prieſthood ſtandes in three things: I. To teach doctrine, and therefore he is called the *high prieſt of our profeſſion*, (Heb.3.1.) that is, of the Goſpell which wee profeſſe, becauſe he is the author and Doctour of the ſame. II. To offer vp himſelfe vnto his Father in the behalfe of man, for the appeaſing of his wrath for ſinne. III. To make requeſt or interceſſion to God the Father, that hee would accept the ſacrifice which he offered on the croſſe for vs. The ſecond point is, According to which nature hee was a prieſt: whether in his manhood, or in his godhead, or both together? *Anſw.* The office of his prieſthood is performed by him according to both his natures: and therefore he is a prieſt not as the papiſts would haue him, according to his manhood onely, but as he is both God and man: for as he is a Mediatour, ſo is he a prieſt: but Chriſt is a Mediatour according to both natures: each nature doing that which is peculiar to it, and conferring ſomething to the worke of redemption: and therefore he is a prieſt as he is both God and man. The third point. After what order he is a prieſt? *Anſ.* The Scripture mentioneth two orders of prieſtes: the order of Leui, and the order of Melchiſedeck. Chriſt was not a prieſt after the order of Aaron: & yet notwithſtanding in that prieſthood were many notable rites whereby the prieſthood of our Sauiour Chriſt was reſembled, and we may note fiue eſpecially. Firſt, in the annointing of the high Prieſts; as of Aaron, and his ſonnes after him, oyle was poured on his head, and it ranne downe to the very edge of his garments, (Exod 29.7. Pſal 133.2.) whereby was ſignified that Chriſt the true high Prieſt was annointed *with the oyle of gladneſſe aboue his fellowes*, (Pſal.45.7.) that is, that his manhood was filled with the gifts and graces of God, both in meaſure, number, and degree aboue all men and angels. Secondly, the ſumptuous and glorious apparell which the high Prieſt put on, (Exod.28.2.) when he came into the Sanctuarie, was a ſigne of the rich and glorious Robe of Chriſts righteouſneſſe, which is the puritie & integritie of his humane nature and of his life. Thirdly, the ſpeciall parts of the high Prieſts attire were firſt the *Ephod*, (Exod 28.12) the two ſhoulders whereof had two onyx ſtones, whereon were engrauen the names of the twelue tribes of Iſraell: ſixe names on the one ſtone, and ſixe on the other, as ſtones of remembrance of the children of Iſrael to Godward: Secondly, the *breſt-plate of iudgement* (verſ.15.21.) like the worke of the Ephod, wherein were ſet twelue ſtones according to the names of their children of Iſrael, grauen as ſignets euery one after his name. Now by theſe two ornaments were figured two things in Chriſt: by the firſt, that he carries all the Elect on his ſhoulders, and ſupports them by his ſpirit ſo long as they are in this world, againſt the world, the fleſh & the diuell. By the ſecond, that Chriſt our high Prieſt beeing now in his ſanctuarie in heauen, hath in memorie all the Elect, and their very names are written as it were in tables of gold before his face, and hee hath an eſpeciall loue vnto them and care ouer them. Vpon this ground the Church in the Canticles prayes on this manner. *Set me as a ſeale on thy heart, & as a ſignet vpon thy arme.* (Can.8.6.) And indeede this is a matter of comfort vnto vs al, that Chriſt hath our ſeuerall names written in precious ſtones before his face, though hee be now in heauen and we on earth: and that the particular eſtate of euery one of vs is both knowne & regarded of him. Againe, God gaue to Moſes the *Vrim* and *Thummim*, (Exod.28.30.) which was put on the breaſtplate of the high Prieſt, when hee was to aske counſell from GOD of things vnknown, before the mercie ſeate, whence God gaue anſwer. What the *Vrim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but giuen by God; and how it was vſed we can not tell: but yet the ſignification of the words affordeth matter of meditation. *Vrim* ſignifies *light*, and *Thummim* ſignifies *perfections*. And by this a further matter was prefigured in Chriſt, who hath the perfit Vrim and Thummim in his breaſt: firſt, becauſe in him are hidde al the treaſures of wiſedome and knowledge: (Coloſſ.2.3.) ſecondly, becauſe he reueales to his Church out of his word ſuch things as none can know but the children of God: as Dauid ſaith, *The ſecret of the Lord is reuealed to them that feare him.* (Pſal.25.14.) And for this cauſe the ſpirit of Chriſt is called *the ſpirit of wiſdome and reuelation*: (Eph.1.17.) and *the ſpirit of God, whereby we know the things that are giuen vnto vs of God*: (1.Cor.2.12.) as namely, our election, vocation, iuſtification, & ſanctification in this life, and our eternall glorification after this life: yea to euery member of Chriſt within his Church he giues a ſpecial ſpirit of reuelation out of the word, wherby he may know that God the father is his father; the ſonne the redeemer, his redeemer; and the holy Ghoſt his ſanctifier and comforter. Laſtly, the high prieſt had a plate on his forehead, & therein was engrauen the *holines of Iehouah*: (Exod.28.36.) this ſignified the holineſſe of Chriſt: for as he is God, he is holineſſe it ſelfe: and as he is man, he is moſt holy, beeing ſanctified by the holy Ghoſt for this end, that he might couer our ſinnes and vnrighteouſnes, with his righteouſneſſe and holy obedience.

The ſecond order of prieſthood is the order of Melchiſedech of which order Chriſt was as Dauid ſaith, *Thou art a prieſt for euer after the order of Melchiſedeck*: (Heb.7.) and that in two ſpeciall reſpects. I. Melchiſedeck was both a prieſt and a king: ſo was Chriſt. II. Melchiſedeck had neither father nor mother, becauſe his hiſtorie is ſet downe with mention of neither: ſo

A likewiſe Chriſt as he is God, had no mother;
and as he is man, he had no father. The Pa-
piſts auouch Chriſt to be a prieſt of this order
in a new reſpect: in that as Melchiſedeck offe-
red bread & wine, when Abraham came from Gen. 14, 18.
the ſlaughter of the Kings: ſo (ſay they) Chriſt
in his laſt ſupper did offer his owne bodie and
blood vnder the formes of bread and wine.
But this is a friuolous deuiſe of theirs: for if we
reade Heb. 7. where this point is handled,
there is no compariſon at all made of their
two ſacrifices; but the reſemblances before na-
med are ſet downe, in which, perſon is compa-
red with perſon. Againe, it is not ſaid in Gene-
ſis that Melchiſedeck offered ſacrifice; but
that he brought forth bread and wine, & made
a feaſt to Abraham and his companie. And if
B Chriſt ſhould be of the order of Melchiſe- Protulit, non obtulit.
deck, in regard of the offering of bread and
wine, yet would this make much againſt the
Papiſts. For Melchiſedeck brought forth true
bread and true wine; but in the ſacrifice of
the maſſe there is no true bread nor true wine:
but (as they ſay) the reall body and blood
of Chriſt vnder the forme of bread and wine.

The fourth point is, whether there be any
more real prieſts of the new Teſtament beſide
Chriſt or no? *Anſ.* In the old teſtament there
were many prieſts one following an other in
continuall ſucceſſion, but of the new teſta-
ment there is one onely reall prieſt, Chriſt Ie-
ſus God and man, and no more: as the author
of the Hebrewes ſaith, *becauſe he endureth for e-* Heb. 7. 24.
C *uer, he hath an euerlaſting prieſthood*: and the ἀπαράβατον.
word tranſlated [*euerlaſting*] ſignifieth ſuch a
prieſthood, which can not paſſe from him to
any other, as the prieſthood of Aaron did.
And therefore the prieſthood of Chriſt is ſo
tied to his owne perſon, that none can haue
the ſame but he; neither man, nor angel, nor a-
ny other creature, no not the Father, nor the
holy Ghoſt. But the factours of the Church
of Rome will ſay, that Chriſt may haue men
to be his deputies in his ſtead to offer ſacrifice.
Anſw. We muſt conſider Chriſt two waies: I.
as he is God: II. as he is Mediatour. As he is
God with the father and with the holy Ghoſt,
he hath Kings and Magiſtrates to be his de-
puties on earth: and therefore they are called
D *Elohim*, that is, *gods*. But as he is Mediatour, & Pſal. 82.
ſo conſequently a prieſt and a King, he hath
neither deputie nor vicegerent; neither King
to rule in his ſtead ouer his Church, nor
prieſts to offer ſacrifice for him: nay he hath
no Prophet to be his deputie, as he is the do-
ctour of the Church. And therefore he ſaith
to his diſciples: be not called doctours, *for one* Math. 23. 10
is your doctour. Indeed he hath his miniſters to
teach men his will: but a deputie to offer ſacri-
fice in his ſtead he hath not. And therefore we
may with good conſcience abhorre the maſ-
ſing prieſthood of the Church of Rome, as a
thing fetched from the bottome of hell: and
their maſſing prieſts as inſtruments of Satan;
holding this for a very truth, that we haue but
one onely prieſt euen Chriſt himſelfe God &
man. Indeed all Chriſtians are prieſts to offer
vp ſpirituall ſacrifice: but it is the propertie of
Chriſt alone to offer an outward and reall ſa-
crifice vnto God now in the new teſtament.

Thus much of the firſt point, who is the
prieſt. The ſecond followeth: what is the ſacri-
fice. *Anſw.* The ſacrifice is Chriſt, as he is man,
or the manhood of Chriſt crucified. As the
prieſt is both God and man: ſo the ſacrifice is
man (d) not God. So it is ſaid, we are *ſanctified* d Or the godhead.
by the offering of the bodie of Ieſus Chriſt. Tou- Heb. 10. 10.
ching this ſacrifice, ſundrie queſtions are to be
ſkanned. The firſt, what kinde of ſacrifice it
was? *Anſw.* In the old Teſtament there were
two kinds of ſacrifices: one, propitiatory which
ſerued to ſatisfie for ſinne: the other, euchari-
ſticall for praiſe and thankſgiuing. Now the
ſacrifice of Chriſt was a ſacrifice propitiatorie Gen. 8. 20.
eſpecially prefigured by the typicall ſacrifice, Iob. 1. 8.
called the whole burnt offering; for it was all
conſumed to aſhes vpon the altar, and turned
into ſmoke, ſo the fire of Gods wrath did ſeaze
vpon Chriſt on the croſſe, and did conſume
him as it were to nothing, to make vs ſome-
thing. Secondly, when Noe offered an whole
burnt offering after the flood, it is ſaid, God
ſmelled a ſauour of reſt: not becauſe he was de- Gen. 8, 21.
lighted with the ſmell of the ſacrifice, but be-
cauſe he approoued his faith in Chriſt. And
hereby was figured, that Chriſt vpon the
croſſe was an offering, and a *ſacrifice of a ſweete* Eph. 5. 2.
ſmelling ſauour vnto God: becauſe God was well
pleaſed therewith. Now whereas Chriſt was
content wholly to offer vp himſelfe to ap-
peaſe the wrath of his father for vs: it muſt
teach vs to giue our bodies and ſoules, as ho-
ly, liuing, and acceptable ſacrifices, wholly de-
dicating them to the ſeruice of God.

The ſecond queſtion is, how oft Chriſt offe-
red himſelfe? *Anſw.* Once onely and no more.
This muſt be held as a principle of diuinitie:
With once offering hath he conſecrated for euer, Heb. 10. 14.
them that are ſanctified: and againe, *Chriſt was*
once offered to take away the ſinnes of many. And it Heb. 9. 28.
ſerueth to ouerthrow the abominable ſacri-
fice of the maſſe, in which the true body
and blood of Chriſt is offered vnder the
formes of bread and wine, really and ſubſtan-
tially (as they ſay) for the remiſſion of the
ſinnes of the quick and the dead, and that con-
tinually: but if this vnbloody ſacrifice of
Chriſt be good, then it is either the continu-
ing of that which was begun on the croſſe by
Chriſt himſelfe, or the iteration of it by the
maſſe prieſt. Now let Papiſts chuſe whether of
theſe two they will, if they ſay it is the continu-
ing of the ſacrifice of Chriſt, then they ſpeake
outragious blaſphemie: for it is in effect to ſay,
that Chriſts ſacrifice was not perfect, but one-
ly begunne on the croſſe, and muſt be accom-
pliſhed by the maſſe prieſt to the end of the
world. If they affirme the ſecond, that it is an
iteration of Chriſts ſacrifice, then alſo they
ſpeake blaſphemie: for hereby they make it

alſo an imperfit ſacrifice, becauſe it is repeated and iterated: for vpon this ground doth the author to the Hebrewes prooue, that the ſacrifices of the old teſtament were imperfit, becauſe they were daily offered. And whereas they ſay there be two kinds of ſacrifices, one bloody once onely offered vpon the croſſe: the other vnbloody, which is daily offered. I anſwer, that this diſtinction hath no ground out of Gods word: neither was it knowne to Heb.9.22. the holy Ghoſt who ſaith, that without *blood there is no remiſſion of ſinnes*.

The third queſtion is, what is the fruit of this ſacrifice. *Anſw.* The whole effect thereof is contained in theſe foure things: I. the oblation of Chriſt purgeth the beleeuer from all his B ſinnes whether they be originall or actuall: ſo 1. Ioh.1.7. it is ſaid, *If we walke in the light, we haue fellowſhip one with another: and the blood of Ieſus Chriſt his ſonne purgeth vs from all ſinne*: whether they be ſinnes of omiſſion in regard of our duties: or of commiſſion in doing euill. II. the oblation ſerueth for the iuſtifying of a ſinner before Rom.5.10. God, as Paul ſaith, *We are iuſtified by his blood, and are reconciled to God by his death*.

This being here remembred, that in the paſſion of Chriſt we include his legal obedience, where he fulfilled the law for vs. III. the oblation of Chriſt ſerues to purge mens conſci-Heb.9.14. ences from dead workes; *How much more then ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without ſpotte to God, purge your conſciences from dead workes to ſerue the li-*C *uing God.* IV. the oblation of Chriſt procures Heb.10.20. vs liberty to enter to heauen, *By the blood of Chriſt Ieſus we may be bold to enter into the holy place, by the new and liuing way which he hath prepared for vs through the vaile, that is, his fleſh.* By our ſinnes there is a partition wall made betweene God and vs: but Chriſt by offering himſelfe vpon the croſſe, hath beaten downe this wall, opened heauen, and as it were, trained the way with his owne blood, whereby we may enter into the kingdome of God, and without the which we can not enter in at all.

The laſt queſtion is, how this ſacrifice may be applied to vs. *Anſw.* The meanes of applying this ſacrifice be two. I. the hand of God D which offereth: II. the hand of the beleeuer that receiueth the ſacrifice offered. The hand of God whereby he offereth vnto vs his benefit, is the preaching of the word, and the adminiſtration of the ſacraments, baptiſme, and the Lords ſupper: and whereſoeuer theſe his holy ordinances are rightly adminiſtred and put in practiſe, there the Lord puts forth his hand vnto vs, and offereth moſt freely the vertue & benefit of the death of Chriſt. And then in the next place commeth the hand of the beleeuer which is faith in the heart; which, when God offereth, doth apprehend and receiue the thing offered, and make it ours.

The third thing to be ſpoken of is, the altar whereon Chriſt offered himſelfe. The altar was not the croſſe, but rather the godhead A of Chriſt. He was both the prieſt, the ſacrifice, and the altar: the ſacrifice, as he is man; the prieſt, as he is both God and man; the altar, as he is God. The propertie of an altar, is to ſanctifie the ſacrifice: as Chriſt ſaith, *ye fooles and blinde whether is greater the offering, or the altar* Math.23.9. *that ſanctifieth the offering*: Now Chriſt as he is God, ſanctifieth himſelfe as he was man: and *therefore* (ſaith he) *for their ſakes ſanctifie I my-ſelfe*, by doing two things: I. by ſetting apart Ioh.17.19. the manhood to be a ſacrifice vnto his father for our ſinnes. II. by giuing to this ſacrifice merit or efficacy to deſerue at Gods hands remiſſion of our ſinnes: the manhood of Chriſt without the godhead hath no vertue nor efficacie in it ſelfe to be a meritorious ſacrifice: & therefore the dignitie and excellencie which it hath is deriued thence. As for the chalkie & ſtonie altars of the Church of Rome, they are nothing els but the toyes of mans braine. Chriſt himſelfe is the onely reall altar of the new teſtament. And in ſtead of altars which were vnder the law, we haue now the Lords table whereon we celebrate the ſacraments of his bodie and blood, to ſhew forth his death till he come.

The fourth point is, concerning the time of Chriſts oblation, which he himſelfe calleth Luk.4.19. the acceptable yeare of the Lord: alluding vn-Lev.25.10. to another yeare vnder the law called the yeare of Iubile, which was euery fiftie yeare among the Iewes, in which at the ſound of a trumpet all that had ſet or ſold their poſſeſſions receiued them againe: all that were bondmen were then ſet at libertie. This Iubile was but a figure of that perfect deliuerance which was to be obtained by Chriſts paſſion, which was not temporarie deliuerance for euery fifty yeare, but an eternall freedome from the bondage of ſinne, hell, death, and condemnation. And the preaching of the word is the trumpet ſounded which proclaimeth vnto vs freedome from the kingdome of darkeneſſe, and inuites vs to come and dwell in perfect peace with Chriſt himſelfe. Well, if the yeare of perpetual Iubile be now come, in what a wretched eſtate are all our looſe and blind people that eſteeme nothing of that libertie which is offered to them, but chooſe rather to liue in their ſinnes, and in bondage vnder Satan and condemnation, then to be at freedome in Chriſt.

Now follow the vſes which are to be made of the ſacrifice of Chriſt. The prophet Aggai Agga.2.4. ſaith, that the ſecond temple built by Zorubbabel was nothing in beauty vnto the firſt which was built by Salomon: and the reaſon is plaine, for (as the Iewes write) it wanted fiue things which the firſt temple had: I. the appearing of the preſence of God at the mercy ſeat betweene the two Cherubims. II. the Vrim & Thummim on the breaſt-plate of the high Prieſt. III. the inſpiration of the holy Ghoſt vpon extraordinarie Prophets. IIII. the Arke of the Couenant: for that was loſt in the captiuitie. V. fire from heauen to burne the ſacrifices.

crifices. Yet for all this, the Prophet afterward
ſaith, *The glorie of the laſt Houſe, ſhall be greater*
Agg.2.10. *then the firſt*. Now it may be demaunded, how
both theſe ſayings can ſtand togither. *Anſw.*
We are to know, that the ſecond Temple was
ſtanding in the time when Chriſt was crucified
for our ſinnes; and it was the ſacrifice of
Chriſt which gaue glorie and dignitie to the
ſecond temple, though otherwiſe for building
and outward ornaments it was farre inferiour
to the firſt. And by this we are taught, that if
we would bring glorie vnto our owne ſelues,
vnto our houſes and kindred, either before
God or before men, we muſt labour to be partakers
of the ſacrifice of Chriſt, and the ſprinkling
of his blood to purge our hearts. This is
the thing that brings renowne both to place
and perſon, how baſe ſoeuer we be in the eyes
of the world. Secondly, all oblations & meate
offerings were ſprinkled with ſalt, & euery ſacrifice
Lev.2.13. of propitiation which was to be burned
Ezech.43.24. to aſhes, was firſt ſalted: and hereby two things
are ſignified, The firſt, that euery one of vs our
ſelues are loathſome or vile in the ſight of
Ezech.16.4 God; like vnto ſtinking carion or raw fleſh
kept long vnpowdered. A dead & rotten carkeis
is loathſome vnto vs: but we in our ſelues
are a thouſand times more loathſome vnto
God. The ſecond, that we are as it were ſalted
and made ſauorie and acceptable to God by
the vertue of the ſacrifice of Chriſt vpon the
croſſe. Our duty then is to labour that we may
feele in our ſelues the biting and ſharpeneſſe of
the oblation of Chriſt, to waſt and conſume
the ſuperfluities of ſinne and the corruptions
of our nature. And we muſt withal indeauour,
that the whole courſe of our liues, and our
ſpeech it ſelfe be gratious and powdered with
ſalt, leaſt God at length ſpue vs out of his
mouth. To this end hath God appointed his
Coloſſ.4.6. miniſters to be the ſalt of the earth, that by
Math.5.13. their miniſterie they might apply the death of
Chriſt, and ſeaſon the people. And it hath
pleaſed God to beſprinkle this land with more
plentie of this ſalt then hath bin heretofore.
But, alas, ſmall is the number of them that
giue any reliſh of their good ſeaſoning. The
more lamentable is their caſe. For as fleſh that
can not be ſeaſoned with ſalt, putrifies: ſo men,
that can not be ſweetened and changed by
the ſacrifice of Chriſt, doe rotte and periſh in
their ſins. The waters that iſſued from vnder
Ezech.47.8.11. the threſhold of the Sanctuary, when they
a Mare mortuum. came into the (*a*) dead ſea, the waters thereof
were holeſome, but myry places and mariſhes
which could not be ſeaſoned, were made ſaltpits.
Now theſe waters are the preaching of
the Goſpell of Chriſt, which flowing through
all the parts of this Iſle, if it doe not ſeaſon &
change our nation, it ſhall make it as places of
nettles and ſaltpits, and at length be an occaſion
of the eternall curſe of God. Thirdly,
Chriſts prieſthood ſerues to make euery one
of vs alſo to be prieſts. And beeing prieſts, wee
muſt likewiſe haue our ſacrifice and our altar:

A our ſacrifice, is the *cleane offering* which is the
Mal.1.11. lifting vp of *pure hands* to God without wrath
1.Tim.2.8. or doubting in our praiers: alſo our bodies &
ſoules, our hearts and affections, the workes of
our liues, and the workes of our callings: all
which muſt be dedicated to the ſeruice of God
for his glory, and the good of his Church. The
altar whereon we muſt offer our ſacrifice, is
Chriſt our Redeemer, both God and man, because
by the vertue of his death, as with ſweete
Reu.8.3. odours, hee perfumes all our obedience, and
Heb.13.10. makes it acceptable to God. The miniſters of
the Goſpell are alſo in this manner prieſts, as
Paul inſinuateth when he calleth the *Gentiles*
Rom.15.16. his *offering vnto God*. And the preaching of the
B word is as it were a ſacrificing knife, whereby
the old Adam muſt be killed in vs; and wee
made an holy and acceptable ſweet ſmelling
oblation vnto GOD, ſanctified by the holy
Ghoſt. Therefore euery one that heareth
Gods word preached and taught, muſt indeauour
that by the profitable hearing therof, his
ſinnes and whole nature may bee ſubdued and
killed; as the beaſt was ſlaine and ſacrificed vpon
the altar by the hand of the Leuite. Laſtly,
the exhortation of the holy Ghoſt muſt here
be conſidered. *Seeing* (ſaith he) *we haue an high*
Heb.10.21,22. *Prieſt, which is ouer the houſe of God, let vs draw*
neere with a true heart in aſſurance of faith, ſprinkled
in our hearts from an euill conſcience, & waſhed
in our bodies with pure water. The meaning of
C the words is this, that if Chriſt haue offered
ſuch a ſacrifice of ſuch value and price, which
procureth pardon of ſinne, iuſtification, ſanctification,
and redemption, then we muſt labour
to be partakers of it; to haue our bodies
and ſoules purified and cleanſed by his blood,
and ſanctified throughout by the holy Ghoſt,
that thereby we may be made fit to doe ſacrifice
acceptable to God in Chriſt. This is the
vſe which the Apoſtle maketh of the doctrine
of Chriſts prieſthood in that place, which alſo
euery man ſhould apply vnto himſelfe: for
why ſhould we liue in our ſinnes and wicked
waies, euery houre incurring the danger of
Gods iudgements, ſeeing Chriſt hath offered
ſuch a ſacrifice whereby wee may be purged
D and cleanſed, and at length freed from all woe
and miſerie?

Thus much of Chriſts ſacrifice: now followes
his triumph vpon the croſſe. That
Chriſt did triumph when he was vpon the
croſſe, it is plainely ſet downe by the Apoſtle
Paul, where he ſaiih, Col.2,14.15. *that putting*
out the hand writing of ordinances that was againſt
vs, which was contrarie to vs, he euen tooke it out of
the way, and faſtened it vpon the croſſe, and hath
ſpoyled the principalities and powers, & hath made
ſhew of them openly, and hath triumphed ouer them
in the ſame croſſe. This triumph is ſet forth by
ſignes & teſtimonies of two ſorts. I. By ſignes
of his glorie and maieſtie. II. By ſignes of
his victorie on the croſſe. The ſignes of his
glorie and maieſty are principally ſeauen. The
firſt, is the title ſet ouer his head vpon the

croſſe, Ioh.19.18. *Ieſus of Nazareth king of the Iewes.* The end why titles were ſet ouer the heads of malefactours was, that the beholders might know the cauſe of the puniſhment, and be admoniſhed to take heede of like offences, and be ſtirred vp to a diſlike of the parties executed for their offences. And therefore no doubt, Pilate wrote the title of Chriſt for the aggrauating of his cauſe, & that with his owne hand. Yet marke the ſtrange euent that followed: for when Pilate was about to write the ſuperſcription, God did ſo gouerne and ouerrule both his heart and hand, that in ſtead of noting ſome crime, he ſets downe a moſt glorious and worthy title, calling him, *Ieſus of Nazareth king of the Iewes*: which words containe the very ſumme and pith of the whole Goſpel of Chriſt, deliuered by the Patriarkes and Prophets from age to age. We muſt not think that Pilate did this of any good mind, or vpon any loue or fauour that he bare to Chriſt; but onely as he was guided and ouer-ruled by the power of God for the aduancement of the honour & glorie of Chriſt. The like did Caiphas, who though a ſworne enemy to Chriſt, yet he vttered a prophecie of him, ſaying, Ioh. 11.50. *that it was neceſſarie that one ſhould die for the people*: not that he had any intent to prophecie: but becauſe the Lord vſed him as an inſtrument to publiſh his truth. And when Balaam for the wages of vnrighteouſneſſe would haue curſed the Lords people, for his life hee could not; nay, all his curſings were turned into bleſſings. By this then it appeares, that it is not poſſible for any man, doe what hee can, to ſtop the courſe of the Goſpell of Chriſt: nay, (as we ſee) God can raiſe vp the wicked ſometime to ſpread abroad & to publiſh the truth though they themſelues intend the contrarie. Furthermore let vs marke that when the Iewes did moſt of all intend to bring diſgrace & ignominie vpon our Sauiour Chriſt; then did they moſt of all extoll and magnifie his name; they could not for their liues haue giuen him a more renowned title then this, that he was king of the Iewes. And the ſame is the caſe of all the members of Chriſt: for let a man walke in a good conſcience before God and man, he ſhall find this to be true, that when he is moſt diſgraced in the world, then commonly he is moſt honoured with God and men.

Further, Pilate wrote this ſuperſcription in three languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the prouidence of God was, that the paſſion of Chriſt, as alſo the publiſhing of his kingdome and Goſpell might be ſpread ouer the whole world. This ſhewes the malice of the Church of Rome, which will not ſuffer the word of God to be publiſhed but in the Latine tongue, leaſt the people ſhould be entangled in errours.

Againe, when Pilate had thus written the ſuperſcription, the high Prieſts and Phariſies offended thereat, came to Pilate, willing him to change the title, ſaying, *Write not the king of the Iewes, but that hee ſaid, I am the king of the Iewes*: Ioh.19.22. but Pilate anſwered them againe, *That which I haue written, I haue written.* Though Pilate had bin ouer-ruled before to condemne Chriſt to death, againſt his owne conſcience, yet wil he not in any wiſe cōdiſcend to change the ſuperſcription. How comes this to paſſe? Surely, as he was ruled by the hand of God in penning it, ſo by the ſame hand of God was he confirmed in not changing it. Hence wee learne ſundrie inſtructions. Firſt, that no man in the world, let him indeauour himſelfe to the vttermoſt of his power, is able to ſtop the courſe of the kingdome of GOD: it ſtands firme and ſure, and all the world is not able to preuaile againſt it. Secondly, whereas Pilate beeing but a heathen man was thus conſtant, that he will not haue his writing changed; we may note, how permanent and vnchangable the writings of the holy word of God are. They are not the words of heathen men, but were ſpoken by the mouth of the Prophets & Apoſtles, as God gaue them vtterance. The booke of Scripture therfore is much more immutable, ſo as no creature ſhall be able to change the leaſt part of it till it be fulfilled. Thirdly, by Pilates conſtancie, we learne to be conſtant in the practiſe and profeſſion of the religion of Chriſt: this is a neceſſarie leſſon for theſe daies, wherein mens profeſſions do fleete like water, and go and come with the tide. Many zealous profeſſours to day, but to morrow as cold as water. And the complaint of the Lord touching times paſt: agrees to our daies: Oſe. 6.4. *O Ephraim, What ſhall I ſay to thee? thy righteouſneſſe is like the morning dew.*

The ſecond is, the conuerſion of the theefe: a moſt worthy argument of the God-head of Chriſt. For by it when he was vpon the croſſe, and in the very middeſt of his paſſion, he giues vnto al the world a liuely & notable experiēce of the vertue and power of his death, ſo as his very enemies might not onely behold the paſſion it ſelfe, but alſo at the ſame time acknowledge the admirable efficacie thereof. And therefore with the paſſion of Chriſt, wee muſt ioyne the conuerſion of the theefe: which is as it were a chriſtall glaſſe wherein we may ſenſibly behold the endles merit and vertue of the obedience of Chriſt to his Father, euen to the death of the croſſe. And therefore I will briefly touch the ſpeciall inſtructions which are to be learned by it. Firſt, let vs marke that both the theeues in euery reſpect were equall, both wicked & lewd liuers: and for their notorious faults both attached, condemned, & executed both on the croſſe at the ſame time with Chriſt: yet for all this, the one repenting was ſaued, the other was not. And in their two examples wee ſee the ſtate of the whole world, whereof one part is choſen to life eternall: and thereupon attaines to faith and repentance in this life: the reſt are reiected in the eternall counſel of God, for iuſt cauſes known to him-

ſelfe,

A ſelfe, and ſuch beeing left to themſelues neuer repent at all. Secondly, we are taught hereby, that the whole worke of our conuerſion and ſaluation muſt be aſcribed wholly to the meere mercy of God: of theſe two theeues the one was as deepely plunged in wickednes as the other, & yet the one is ſaued, the other condemned. The like was in Iacob & Eſau; Rom. 9.13. both borne at one time, & of the ſame parents, and neither of them had done good nor euill when they were borne: yet one was then loued, the other was hated: yea if we regard outward prerogatiues, Gen. 25.13. *Eſau* was the firſt born, & yet was refuſed.

Furthermore, the thiefe on the croſſe declareth his conuerſion, by manifeſt ſignes & fruits of repentance, as appeares by the words which Luk. 23.40. he ſpake to his fellow, *Feareſt thou not God, ſeeing* B *thou art in the ſame condemnation?* Though hands and feete were faſt nailed to the croſſe, yet heart & tongue are at liberty to giue ſome tokens of his true repentance. The people of this our land heare the word, but for the moſt part are without either profit in knowledge or amendment of life; yet for all this, they perſwade thẽſelues that they haue good hearts & good meanings, though they cannot beare it away, & vtter it ſo wel as others. But alas, poore ſoules, they are deluded by Satan: for a man that is conuerted cannot but expreſſe his conuerſion, & bring forth the fruites thereof. And Ioh. 7.38. therefore our Sauiour Chriſt ſaith, *If a man beleeue in me, out of his belly ſhall flow riuers of water* C Iob. 32.19. *of life.* The grace (as *Elihu* ſaith) of God, is like *new wine* in a veſſell which muſt haue a vent; & therefore he that ſheweth no tokens of Gods grace in this life, is not as yet conuerted; let him thinke & ſay of himſelfe what he wil. Can a man haue life, and neuer mooue nor take breath? and can he that brings forth no fruit of cõuerſion liue vnto God? well, let vs now ſee what were the fruits of the thiefes repentance. They may be reduced to foure heads. Firſt, he rebukes his fellow for mocking Chriſt, indeauouring therby to bring him to the ſame condition with himſelfe, if it were poſſible: wherby he diſcouers vnto vs the property of a true repentant ſinner, which is to labour & ſtriue, ſo D much as in him lyeth, to bring all men to the ſame ſtate that hee is in. Thus Dauid hauing tried the great loue and fauour of God toward Pſal. 34.11. himſelf, breaketh forth & ſaith, *Come children, hearken vnto me, & I will teach you the feare of the Lord:* ſhewing his deſire that the ſame benefits which it had pleaſed God to beſtow on him, might alſo in like maner be cõueied to others. Therefore it is a great ſhame to ſee men profeſſing religion, carried away with euery companie, and with the vanities & faſhions of the world, whereas they ſhould rather drawe euen the worſt men that bee to the fellowſhippe of thoſe graces of God which they haue receiued. That which the Lord ſpake to the Prophet Ieremy, muſt be applied to all men: Let them Ier. 15.19. returne vnto thee, but returne not thou vnto them. In inſtruments of muſicke the ſtring out A of tune muſt be ſet vp to the reſt that be in tune, and not the reſt to it.

Againe, in that he checkes his fellow, it ſhewes that thoſe which be touched for their own ſins, are alſo grieued when they ſee other men ſinne & offend God. But to go further in this point, let vs diligently & carefully marke the maner of his reproofe, *Feareſt thou not God, ſeeing thou art in the ſame condemnation.* In which words he rippes vp his lewdneſſe euen to the quicke, and giues him a worthy *item*, telling him that the cauſe of all their former wickednes, had bin the want of the feare of God. And this point muſt euery one of vs marke with great diligence. For if we enter into our hearts and make a through ſearch, we ſhall find that B this is the roote & foundation of all our offences. We miſerable men for the moſt part haue not grace to conſider that we are alwaies before God; and to quake & tremble at the conſideration of his preſence: & this makes vs ſo often to offend God in our liues as we doe. Abraham comming before Abimelech, ſhifting for him ſelfe ſaid, that Sara was his ſiſter & being demanded why he did ſo, anſwered, *becauſe* Gen. 20.11. *he thought the feare of God was not in that place:* inſinuating that he which wants the feare of God, will not make conſcience of any ſinne whatſoeuer. Would we then euen from the bottome of our hearts turn to God, & become new creatures, then let vs learne to feare God: C which is nothing els but this, when a man is perſwaded in his own heart & conſcience that whereſoeuer he be, he is in the preſence & ſight of God, and by reaſon thereof is afraide to ſin. This we muſt haue fully ſettled in our hearts, if we deſire to learne but the firſt leſſon of true wiſdom. But what reaſõ vſeth the thiefe to draw his fellow to the feare of God? *Thou art* (ſaith he) *in the ſame condemnation*, that is, by thy ſins & manifold tranſgreſſions, thou haſt deſerued death, & it is now moſt iuſtly inflicted vpõ thee, wilt thou not yet feare God? Where we are taught, that temporal puniſhments & croſſes, ought to be a meanes to worke in vs the feare of God; for that is one end why they are ſent of God. Pſal. 119.71. *It is good for me* (ſaith Dauid) *that I* D *haue been chaſtiſed that I may learne thy ſtatutes.* And Paul ſaith, *When we are chaſtiſed, wee are* 1.Cor. 11.33. *nurtered of the Lord.* And the Iewes are taught by the Prophet Micah to ſay, Mich. 7.9. *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him.*

The ſecond fruit of his conuerſion is, that he condemneth himſelfe and his fellow for their ſinnes, ſaying, *Indeede we are righteouſly here, for we receiue things worthy for that wee haue done*, that is, we haue wonderfully ſinned againſt Gods maieſty, and againſt our brethren: and therefore this grieuous puniſhment which we beare, is moſt iuſt & due vnto vs. This fruite of repentãce ſprings & growes very thin among vs, for few there be which doe ſeriouſly condemne themſelues for their own ſins, the maner of men is to condemne others, and to cry out that the world was neuer ſo bad, but bring them home to themſelues, and you ſhall finde that they haue many excuſes and defences as plaiſter-worke to caſt ouer their ſoule and filthy ſinnes: and if they bee vrged to ſpeake againſt themſelues, the worſt will be thus, God helpe vs, we are all ſinners, euen the beſt of vs. But certaine it is, that hee which is throughly touched in conſcience for his ſinnes, both can and will ſpeake more againſt himſelfe for his manifold offences, then all the world beſides. Thus Paul when hee was conuerted cals himſelfe *the chiefe of all ſinners.* And the prodigall child confeſſed that he had ſinned againſt heauen and againſt his father, and was not worthy to be called his childe.

1.Tim 1.15.

The third fruit of his conuerſion is, that he excuſeth our Sauiour Chriſt, and giueth teſtimonie of his innocencie, ſaying, *But this man hath done nothing amiſſe.* Marke here: Pilate condemned Chriſt, Herod mocked him, all the learned Scribes and Phariſies condemned him, and the people crie, away with him, let him be crucified: and among his own diſciples Peter denied him, and the reſt ran away; there remaines onely this poore ſilly wretch vpon the croſſe to giue teſtimony of Chriſts innocencie, whereby we learne, that God chooſeth the ſimple ones of this world, to ouerthrow the wiſedome of the wiſe: and therefore wee muſt take heed that we be not offended at the Goſpel of Chriſt, by reaſon that for the moſt part ſimple and meane men in the world embrace it. Nay marke further, this one theefe beeing conuerted had a better iudgement in matters concerning Gods kingdome, then the whole body of the Iewes. And by this all ſtudents may learne, that if they deſire to haue in themſelues vpright iudgement in matters of religion, firſt of all they muſt become repentant ſinners: and though a man haue neuer ſo much learning, yet if hee bee caried away with his own blinde affections & luſts, they wil corrupt and darken his iudgement. Men which worke in mines & cole-pits vnder the earth, are trobled with nothing ſo much as with damps, which make their candle burne darke, and ſometimes put it quite out. Now euery mans ſinnes are the damps of his heart, which when they take place, doe dimme the light of his iudgement and caſt a miſt ouer the mind, and darken the vnderſtanding & reaſon: and therfore a needefull thing it is, that men in the firſt place ſhould prouide for their own cōuerſion.

The fourth fruit of his repentance is, that he prayeth for mercy at Chriſts hands, *Lord* (ſaith hee) *remember me when thou commeſt into thy kingdome:* in which prayer we may ſee what is the property of faith. This thiefe at this inſtant heard nothing of Chriſt but the ſcornings and mockings of the people, and he ſawe nothing but a baſe eſtate full of ignominy and ſhame, and the curſed death of the croſſe, yet neuertheleſſe hee now beleeues in Chriſt, and therefore intreats for ſaluation at his hand. Hence wee learne, that it is one thing to beleeue in Chriſt, and another to haue feeling and experience: and that euen then when wee haue no ſenſe nor experience we muſt beleeue: for *faith is the ſubſiſting of things which are not ſeene:* and Abraham *aboue hope did beleeue vnder hope:* and Iob ſaith, *though thou kill me, yet will I beleeue in thee.* In Philoſophie a man begins by experience, after which comes knowledge and beliefe; as when a man hath put his hand to the fire, and feeles it to bee hotte, hee comes to know thereby that fire burnes: but in diuinity we muſt beleeue though wee haue no feeling: firſt comes faith, and after comes ſenſe and feeling. And the ground of our religion ſtands in this, to beleeue things neither ſeene nor felt, to hope aboue all hope, & without hope: in extremity of affliction to beleeue that God loueth vs, whē he ſeemeth to be our enemy, & to perſeuere in the ſame to the end.

Heb. 11.1.
Rom.4.18.
Iob.13.15.

The anſwer which Chriſt made to his praier was, *This day ſhalt thou bee with mee in Paradiſe.* Whereby he teſtifies in the midſt of his ſufferings the power which hee had ouer the ſoules of men: and verifies that gratious promiſe, *Aske and ye ſhall receiue, ſeeke and ye ſhall finde, knocke and it ſhall be opened to you:* and withall confutes the popiſh purgatorie. For if any man ſhould haue gone to that forged place of torment, then the theefe vpon the croſſe, who repenting at the laſt gaſpe wanted time to make ſatisfaction for the temporal puniſhment of his ſinnes. And by this conuerſion of the theefe wee may learne, that if any of vs would turne to God and repent, we muſt haue three things. I. The knowledge of our owne ſinnes. II. From the bottome of our hearts wee muſt confeſſe and condemne our ſelues for them, and ſpeake the worſt that can bee of our ſelues, in regard of our ſins. III. We muſt earneſtly craue pardon for them, and call for mercie at Gods hands in Chriſt, withall reforming our liues for the time to come: if we do, we giue tokens of repentance; if not, we may thinke what we will, but we deceiue our ſelues and are not truly conuerted. And here we muſt bee warned to take heed leaſt wee abuſe, as many do, the example of the theefe, to conclude thereby that we may repent when wee will, becauſe the theefe on the croſſe was conuerted at the laſt gaſpe. For there is not a ſecōd example like to this in all the whole Bible: it was alſo extraordinary. Indeed ſūdry men are called at the eleuenth houre, but it is a moſt rare thing to find the conuerſion of a ſinner after the eleuenth houre, & at the point of the twelfth. This mercy God vouchſafed this one theefe, that he might be a glaſſe in which we might behold the efficacy of Chriſts death, but the like is not done to many men; no not to one of a 1000. Let vs rather cōſider the eſtate of the other theefe, who neither by the dealing of his felow, nor by any ſpeech of Chriſt could be brought to repentance. Let vs not therfore deferre our repentance to the houre of death:

Luk.23.43.

for then we ſhall haue ſore enemies againſt vs: the world, the fleſh, the diuel, and a guilty conſcience; and the beſt way is before-hand to preuent them. And experience ſhewes, that if a man deferre repentance to the laſt gaſpe, often when he would repent he cannot. Let vs take Salomons counſell, *Remember thy creator in the daies of thy youth, before the euill daies come*, Eccl 12. 1. If wee will not heare the Lord when hee cals vs, he will not heare vs when we call him.

The third ſigne was, the ecclipſing or darkning of the ſunne from the ſixt houre to the ninth. And this ecclipſe was miraculous. For by the courſe of nature the ſunne is neuer ecclipſed, but in the new moone: whereas contrariwiſe this ecclipſe was about the time of the paſſeouer which was alwaies kept at the ful moone. Queſtion is made touching the largenes of it: Luk.23.44. ἐφ' ὅλην τὴν γῆν. ſome mooued by the words of Luke, who ſaith that darkeneſſe was vpon the whole earth, haue thought that the ecclipſe was vniuerſal ouer the whole world: but I rather think that Saint Lukes meaning is, that it was ouer the whole Region or countrey of Iurie. For if ſuch a wonder had happened ouer the whole world, all hiſtoriographers Greeke & Latine, and Aſtronomers, diligent obſeruers of all ecclipſes, would haue made ſpeciall mention thereof. And though ſome (a) writers ſay that it was ouer the whole earth, and that it was ſet downe in Record both by the Romanes, & Grecians; yet al their writings prooue no more but this, that it was ouer Iurie and Galile and the countries bordering neere vnto.

The vſes of this miracle are manifolde. I. This darkning of the Sunne giues a checke to the Iewes for their crucifying of Chriſt: they were not aſhamed to apprehend, accuſe, and condemne him, yet this glorious creature the Sunne pulleth in his beames, beeing as it were aſhamed to beholde that, which they were not aſhamed to do. II. It ſerues to ſignifie the great iudgment of God to come vpō the Iewes. For as when Chriſt ſuffered, darkneſſe was ouer all the land of Iurie, and all the world beſides had the light of the Sunne, ſo ſhortly after 2.Cor.3.15. *blindnes of mind* was ouer the whole nation of the Iewes; and all the world beſides ſaw the ſunne of Mal.4.1.2. righteouſneſſe ſhining vnto them in preaching of the Goſpel. III. It ſerues to aduertiſe vs, that ſuch as carie themſelues towards Chriſt as the Iewes did, haue nothing els in them but darknes, and that they ſit Iſa.8.20. Luk.1.79. *in the darknes and ſhadow of death*; and therefore not able any whit better to ſee the way that leadeth vnto life, then hee which is caſt into a darke dungeon can; who if they thus remaine, ſhall at length be caſt into vtter darkneſſe. This beeing the eſtate of all 2.Pet.1.19. them that bee forth of Chriſt, we muſt labour to be freed from this darkneſſe, that the day-ſtarre may riſe in our hearts, and ſhine vpon vs, and put life into vs. IV. This miraculous and wonderfull darkening of the Sunne doth conuince the Iewes, that Chriſt whome they crucified was the Lord of glorie, and the Sauiour A of the world: and it is very like, that this was the principall ende of this miracle. For whereas neither his doctrine, nor his former miracles could mooue them to acknowledge him for that Meſſias, yet this one worke of God doth as it were ſtrike the nayle to the head, and ſtop all their mouthes. V. Beſides this, whereas at the very inſtant when Chriſt was about to make ſatisfaction to the Iuſtice of his Father for our ſinnes. The Sunne was thus darkened: it teacheth vs firſt, to thinke of the paſſiō of Chriſt, not as of a light matter, but as one of the greateſt wonders of the world, at the ſight wherof the very frame of nature was changed: ſecondly, to thinke of our owne ſins, as the vileſt things in the world, and that they B deſerue the intolerable wrath of God: conſidering that at the time when they were to bee aboliſhed, the courſe of nature euen in the very heauens is turned vpſide downe.

The fourth ſigne, is the *rending of the vaile of the temple from the toppe to the bottome.* Mat.27.51. The temple was deuided into two parts; the more inward, into which no man might come but the high prieſt, and that once a yeare; and it was called the holy of holies: the other was that where the people came and offered ſacrifices vnto the Lord. Now that which parted the temple into theſe two parts was called the *vaile*, and at the time of Chriſts paſſion it was rent from the top to the very bottome. This hath diuers vſes: I. The *holy of holies* ſignified C Heb.9.8. the third heauen, where God ſheweth himſelf in glory and maieſty vnto his Saints: and the rending of the vaile figureth vnto vs, that by the death of Chriſt, heauen which was otherwiſe ſhut by our ſins, is now ſet open, and a way made to enter thereto. Ioh.1.51. II. It ſignifieth, that by the death of Chriſt we haue without impediment, free acceſſe to come vnto God the Father by earneſt prayer in the name of Chriſt: which is a moſt vnſpeakable benefit. III. It ſignifieth, that by Chriſts death an end is put to all ceremonies, to ceremoniall worſhip, and the ſacrifices of the olde Teſtament: and that therefore in the new Teſtament there remaineth not only real & outward ſacrifice, that is, Chriſt crucified on the croſſe: and the whole ſeruice and worſhip of God for outward ceremonies moſt ſimple & plaine. IV. The temple D was the chiefe and one of the moſt principall prerogatiues that the Iewes had; it was their glory that they had ſuch a place wherein they might worſhippe and doe ſeruice to the true God: & for the temples ſake God often ſpared Dan.9.17. them, and therfore *Daniel* praies: *O Lord, heare the prayer of thy ſeruant, and his ſupplication, and cauſe thy face to ſhine vpon the Sanctuary that lyes waſt for the Lords ſake.* Yet for all this, whē they began to crucifie the Lord of life, their prerogatiues helpe them not, nay they are depriued thereof, & God euen with his own hand rends the vaile of the temple in ſunder, ſignifying vnto thē, that if they forſake him he will alſo forſake them. And ſo we may ſay of the Church

[a] Euſeb. Chron. Tertul. Apol. c.12. Oroſ. l.7. c.4.

of England; no doubt for the Goſpels ſake we haue outward peace and ſafetie, and many other bleſſings, and are in account with other nations: yet if we make no conſcience to obey the word of God, and if wee haue no loue of Chriſt and his members, God will at length remooue his candleſticke from vs, and vtterly depriue vs of this ornament of the Goſpell, & make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therfore with all care and diligence ſhew forth our loue both to Chriſt himſelfe, and to his members, and adorne the Goſpel which we profeſſe by bringing forth fruits worthy of it.

The fifth ſigne, is the *earthquake*, whereby hard rocks were clouen aſunder. And it ſerues very fitly to ſignifie further vnto vs, that the ſin of the Iewes in putting Chriſt to death was Mat,27.51. ſo heauie a burden, that the earth could not beare it but tremble thereat, though the Iewes themſelues made no bones of it. And it is a thing to bee wondred at, that the earth doth not often in theſe daies, tremble & quake at the monſtrous blaſphemies and fearefull oathes by the wounds, & blood, and heart of Chriſt, whereby his members are rent aſunder, & hee traiterouſly crucified againe. Secondly, the earthquake ſhewes vnto vs the exceeding and wonderful hardnes of the hearts of the Iewes, and ours alſo: they crucified Chriſt, and were not touched with any remorſe; and we can talk and heare of his death: yea, we can ſay, he was crucified for our ſins: and yet we are nothing affected therewith, our hearts will not rend, whē as hard rocks cleaue aſunder. Thirdly, the moouing of the earth, and the rending of the rockes aſunder, may be a ſigne vnto vs of the vertue of the doctrine of the goſpel of Chriſt; which is nothing els but the publiſhing of the paſſion of his death: which beeing preached, Agg.2.7. ſhal ſhake heauen & earth, ſea and land It ſhal mooue the earthen hard, and rockie hearts of men; & raiſe vp of meere ſtones & rocks children vnto Abraham. But the maine vſe & end of this point is, to prooue that he that was crucified, was the true Meſſias the Sonne of God, and therefore had the power of heauen and earth, & could mooue al things at his pleaſure.

The ſixt ſigne of the power of Chriſt, is that Math.27. 52,53. *graues did open & many bodies of the Saints which ſlept aroſe*, and came out of their graues after his reſurrection, and went into the holy citty, & appeared vnto many. The vſe of this ſigne is this: it ſignifies vnto vs, that Chriſt by his death vpon the croſſe did vanquiſh death in the graue, and opened it, and thereby teſtified that hee was the reſurrection and the life: ſo that it ſhall not haue euerlaſting dominion ouer vs: but that he will raiſe vs vp from death to life, and to euerlaſting glory.

The ſeauenth ſigne, is the teſtimonie of the Centurion with his ſouldiers which ſtood by to ſee Chriſt executed: S. Marke ſaith, when hee ſaw that Chriſt thus crying gaue vp the Mar.15.39. ghoſt, hee ſaid, *truely this was the Sonne of God*.

A Thus wee ſee it is an eaſie matter for Chriſt to defend his owne cauſe: let Iudas betray him, Peter deny him, and all the reſt forſake him, yet he can, if it ſo pleaſe him, make the Centurion that ſtandeth by to ſee him executed, to teſtifie his innocencie. But what was the occaſion that mooued him to giue ſo worthie a teſtimonie? S. Matthew ſaith, *Mat.27.54.* it was feare, and that feare was cauſed by hearing the loud crie of Chriſt, and by ſeeing the earthquake and things which were done. And this muſt put vs in minde, not to paſſe by Gods iudgements, which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meanes to ſtrike & aſtoniſh the rebellious B heart of man, & to bring it in awe and ſubiection to God. After that the two firſt captaines with their fifties, commaunding the Prophet Elias to come downe to king Achaziah, were conſumed with fire from heauen, the king ſent his third captaine ouer fiftie with his fiftie to fetch him downe: but what doth he? it is ſaid, he fell on his knees before Eliah, and beſought 2.Kin.1.13. him, ſaying: *O man of God, I pray thee, let my life and the liues of theſe fiftie ſeruants be pretious in thine eyes.* But what was the cauſe why he prayed thus? ſurely he obſerued what iudgements of God fell vpon his two former fellow captaines, Verſe 14. *Beholde, ſaith he, there came down fire from heauen, & deuoured the two former captaines with* C *their fifties: therefore let my life be pretious now in thy ſight.* Thus laying to his owne heart & making vſe of Gods iudgements, hee humbled himſelfe, & was ſpared with his fiftie. And Habacuck ſaith, Hab.3.16. *When I heard thy voice*, namely, of Gods iudgements, *rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might bee ſafe in the day of the Lord.* Now what this feare of the Centurion was, there is a further queſtion, and it is very like, that it was but a ſudden motion, or a certaine preparatiue to better things For he was but an heathen man, & had as yet no knowledge of Chriſt, & whether hee repented or not, it is vncertaine: and we muſt not maruel at this: for there are many ſudden D motions in ſhew very good, that vpon like occaſions riſe in the harts of natural men. When God plagued the land of Egypt, then *Pharaoh* ſent for Moſes, and confeſſed that *the Lord was righteous, but he and his people were wicked*; and *deſired Moſes to pray to God to take away the plague, who did ſo*, Exo.9.27.& 34. but ſo ſoone as the hand of God was ſtayed, hee returned to his olde rebellion againe. And as a dogge that commeth out of the water ſhaketh his eares, and yet returneth into it againe: ſo is the manner of the world: when croſſes and calamities befall men, as ſickneſſe, loſſe of friends or goods, then with Ahab they outwardly humble themſelues, and go ſoftly: they vſe to frequent that place where the word is preached, and Gods name called vpon: but alas, common experience ſhewes, that theſe things are but fits ariſing of vncertaine and

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A fluttering motions in the heart. For ſo ſoone as the croſſe is remoued, they returne to their olde byas againe, and become as bad and as backward as euer they were: beeing like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therfore wee for our parts, when any good motions come into our harts as the beginnings of further grace, wee (I ſay) muſt not quench them, but cheriſh and preſerue them, remembring Mat.13.31, 32. that the kingdome of heauen, is like a *graine of muſterd-ſeede*, which when it is ſowne, is the leaſt of all ſeedes: but afterward it groweth vp into a tree, that the ſoules of heauen may build their neſts in it: and like to this are the firſt motions of Gods ſpirit, and therfore they B muſt be cheriſhed and maintained.

And thus much for the ſeauen ſignes of the power of Chriſts Godhead. Now followes the ſecond part of the triumph of Chriſt, which containeth ſignes of his victorie vpon the croſſe, notably expreſſed by *Paul* when hee ſaith, *Col.2.14,15. And putting out the hand writing of ordinances which was againſt vs, which was contrary to vs, he euen tooke it out of the way, and faſtened it vpon the croſſe, and hath ſpoiled the principalities & powers, and hath made a ſhew of them openly, and hath triumphed openly in the ſame.* In which words he alludes to the manner of heathen triumphs: for it was the cuſtome of the heathen princes, when they had gotten the victorie ouer their enemies, firſt to cauſe a pillar C of ſtone, or ſome great oake to be cut downe, and ſet vp in the place of victorie, vpon which either the names of the chiefe enemies were ſet, or their heads were hanged, or words were written in the pillar to teſtifie the victory. This beeing done, there followed an open ſhew, in which firſt the conquerour prepares for himſelfe a chariot of victory, wherein he was himſelfe to ride, and then the chiefe of his enemies bound and pinnioned, were lead openly after him. Now on the ſame manner vpon the croſſe there was a pitched field; the conquerer on the one ſide was Chriſt; his enemies on the other ſide were the world, the fleſh, hell, death, damnation, the diuell, and all his angels: all which, banding themſelues againſt him, were all ſubdued by him vpon the ſame croſſe: and hee himſelfe gaue two ſignes of his triumph, D one was a monument of the victory, the other open ſhew of his conqueſt. Now the monument of Chriſts victory was the croſſe it ſelfe, whereon hee nayled the obligation or bill which was againſt vs; whereby Satan might haue accuſed and condemned vs before God. For wee muſt conſider, that God the Father is a creditour, and wee all debters vnto him: hee hath a bill of our hands which is the law, in that it giueth teſtimonie againſt vs; firſt, by the legall waſhing, which did ſhew and ſignifie, that wee were altogether defiled and vncleane: ſecondly, by the ſacrifices that were daily offered for the propitiation of our ſins. Now Chriſt was our ſuretie, and paid euery iot of the debt which we ſhould haue payed, and and requiring the acquittance, taketh the ceremoniall law, and the curſe of the morall law, and nailes them to the croſſe.

Furthermore, in the ſhew of conqueſt, the chariot is the croſſe likewiſe: for it was not only a monument of victorie, but alſo a chariot of triumph. And the captiues bound and pinioned which followed Chriſt, are the principalities and powers, that is, the diuell and his angels, hell, death, and condemnation: all which are as it were taken priſoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point ſerueth to admoniſh vs to abandon all manner of ſinne, and to make conſcience of euery good duty, if wee will aright profeſſe the Goſpell of Chriſt; for when wee ſinne, wee doe as it were pull Chriſt out of his chariot of triumph, and vntie Satans bonds, and giue him weapons, and (as much as we can) make him valiant and ſtrong againe. Now for any man to make Satan and ſin valiant and ſtrong againſt himſelfe, whereas Chriſt hath weakened him, and euen bruiſed his head, is no better then to become an enemie to the croſſe of Chriſt. Phil.3.18. Againe, hereby wee are taught to pray vnto God, that our blinde eyes may be opened, that wee may diſcerne aright of the paſſion of Chriſt. It is a wonder to ſee how men are caried away with a liking of vaine ſhewes, games, and enterludes: how they ſpend euen whole daies in beholding them, & their money alſo that they may come to the places where they are: oh then how exceedingly ought our hearts to be rauiſhed with this moſt admirable ſhew, in which the Son of God himſelfe rides moſt glorioully in his chariot of triumph, and leads his & our moſt curſed enemies captiue, yea treads them vnder his foot! This triumph is ſet forth vnto vs in the preaching of the Goſpel, and may be ſeene of vs all freely without money, or monyworth. What wretches then ſhall we be, if wee ſuffer our hearts to bee filled with earthly delights, and in the meane ſeaſon haue litle or no deſire to beholde with the eyes of our minde this goodly ſpectacle that is to be ſeene in the paſſion of Chriſt, that ſerues to reuiue and refreſh our ſoules to life eternall?

Thirdly, if Chriſt when he was moſt weake and baſe in the eyes of men, did moſt of all triumph vpon the croſſe: then euery one of vs muſt learne to ſay with the Apoſtle Paul, Gal.6.14. *God forbid that I ſhould reioyce in any thing, but in the croſſe of Chriſt Ieſus our Lord.* That we may ſay this truely, firſt of all wee muſt labour to haue the benefit of the croſſe of Chriſt, not only in the remiſſion, but alſo in the mortification of our ſinnes: ſecondly, we muſt not be diſcomforted but rather reioyce and triumph therein. A Chriſtian man can neuer haue greater honor then to ſuffer for the Goſpel of Chriſt, when God cals him thereunto: and therfore S. Paul ſetteth forth another moſt glorious ſhew, 1.Cor.4.9.

which all thoſe muſt make that ſuffer any thing for Gods cauſe. They muſt encounter with the world, the fleſh, and the diuel, and are placed as it were on a theater: and in this conflict the beholders are men & angels: yea the whole hoaſt of heauen and earth: the vmpire or iudge is God himſelfe, who will giue ſentence of victorie on their ſide, and ſo they ſhall ouercome. We muſt not hereupon thruſt our ſelues into danger: but when it ſhal pleaſe God to call vs thereunto, we muſt thinke our ſelues highly honoured of him. As when God ſendeth loſſe of friends, of ſubſtance, or good name, or any other calamitie, wee muſt not deſpaire, or bee ouer grieued, but rather reioyce and addreſſe our ſelues then with our Sauiour Chriſt to make a triumph.

Thus much of Chriſts triumph, and the paſſion of his croſſe. Now followeth the ſecond degree of his humiliation, in theſe words, *And buried.* Where we muſt conſider theſe points: I. Why it was needfull that Chriſt ſhould be buried. II. Who was the author of his buriall. III. The manner or preparation to his buriall. IV, The place and time where and when he was buried. Of theſe in order. For the firſt, the cauſes are many, but eſpecially foure, why Chriſt was to be buried. I. That the truth and certaintie of his death might be confirmed vnto vs, and that no man might ſo much as imagine that his death was a phantaſticall death, or his body a phantaſticall body: for men vſe not to bury a liuing but a dead man; or a man in ſhew, but a true man. II. That his buriall might be vnto him a paſſage from the eſtate of humiliation to the eſtate of exaltation, which began in his reſurrection: and hee could not haue riſen againe, if hee had not bin firſt buried. III. That the outward humiliation in the forme of a ſeruant, which he took vpon him, might bee continued vpon him to the loweſt degree of all: and therefore it was not ſufficient that he ſhould be crucified euen to death, but beeing dead, he muſt alſo bee buried. IV. Chriſt was buried, that hee might not onely vanquiſh death on the croſſe, but euen after the manner of conquerours, ſubdue him at his owne home, and as it were, plucke him out of his owne cabine or denne.

Mat.27.57, 58,&c. Mar.15.43. Ioh.19.38. II. The authors of Chriſts buriall were *Ioſeph of Arimathea*, & *Nichodemus*, who came to Ieſus by night. Now concerning them and this their fact, there are many things worthie to be conſidered in this place. Firſt of all, they were diſciples of Chriſt, and the difference betweene them and the reſt is to bee conſidered. The other diſciples though in number they were but fewe, yet in the feaſt before his paſſion they openly followed him: but when Chriſt was to be arraigned, and the perſecution of the Church of the New Teſtament began in him, then Iudas betrayed him, Peter denyed him, and the reſt fledde away: yet euen at the ſame inſtant theſe two ſecret diſciples of our Sauiour Chriſt, *Ioſeph of Arimathea* A and *Nichodemus* take courage to themſelues, and in time of danger openly profeſſe themſelues to bee Chriſts diſciples by an honourable & ſolemne buriall; God no doubt opening their hearts and inabling them to doe ſo. The like is to bee ſeene in all ages ſince the paſſion of Chriſt in the Church of God, in which men zealous for the Goſpel in peace haue bin timerous in perſecution, whereas weake ones haue ſtood out againſt their enemies euen vnto death it ſelfe. The reaſon is, becauſe God wil humble thoſe his ſeruants which are oftentimes indued with great meaſure of graces, & contrariwiſe exalt and ſtrengthen the weak & feeble: and the ſame no doubt will bee found true among vs, if it ſhould pleaſe God to ſend B any new triall into the Church of England. This ſerues to teach vs to thinke charitably of thoſe which are as yet but weake among vs: & withal in our profeſſion to carry a lowe ſaile, & to thinke baſely of our ſelues, & in the whole courſe of our liues creep alow by the ground, running on in feare & trembling, becauſe the Lord oftẽtimes humbles thoſe that be ſtrong, and giues courage and ſtrength to weake ones boldly to confeſſe his name. Secondly, wheras theſe two diſciples haue ſuch care of the buriall of Chriſt, wee learne that it is our duty to be carefull alſo for the honeſt & ſolemne buriall of our brethren. The Lord himſelfe hath commanded it, *Thou art duſt, & to duſt thou ſhalt returne.* Gen.3.19. Alſo the bodies of men are the good C creatures of God, yea the bodies of Gods children are the temples of the H. Ghoſt, & therfore there is good cauſe why they ſhould bee honeſtly laid in the earth. And in it was a curſe & iudgement of God vpon *Iehoiakim, that hee muſt not* be *buried*, but *like a dead aſſe be drawne and caſt out of the gates of Ieruſalem.* Ier.22.19. And ſo the Lord threatens a curſe vpon the *Moabites*, becauſe they did not bury the king of Edom, but burnt his bones into lime. Amos 2.1. And therfore it is a neceſſary duty, one neighbor & friend to look to the honeſt buriall of another. Hence it followes, that the practiſe of Spaine & Italy and all the popiſh countries, which is to keepe the parts of mens bodies and ſuch like reliques of Saints vnburied, that they may bee ſeene of D men & worſhipped, hath no warrant: duſt they are, and to duſt they ought to be returned.

Furthermore the properties and vertues of both theſe men are ſeuerally to bee conſidered. And firſt to begin with *Ioſeph*, he was a *Senatour*, a man of great account, authoritie, and reputation among the Iewes. Luk.23.50. It may ſeeme a ſtrange thing, that a man of ſuch accoũt would abaſe himſelfe ſo much as to take downe the body of Chriſt from the croſſe. It might haue bin an hindrance to him, & a diſgrace to his eſtate & calling: as we ſee in theſe daies, it would be thoght a baſe thing for a knight or lord to come to the place of executiõ, & take downe a thiefe from the hand of the hangman to bury him: but this noble Senator *Ioſeph* for the loue he bare to Ch. made no accoũt of his eſtate &

calling, neither did he ſcorne to take vpon him ſo baſe an office, conſidering it was for the honour of Chriſt: where we learne, that if we truly loue Chriſt, and our hearts be ſet to beleeue in him, we wil neuer refuſe to perform the baſeſt ſeruice that may be for his honour; nothing ſhall hinder vs. It is further ſaid, that hee was *a good man and a iuſt, and alſo a rich man.* Luk.23.50.51. And the firſt appeareth in this, that he would neither conſent to the counſell nor fact of the Iewes in crucifying Chriſt. It is rare to find the like man in theſe daies.

From this example we learne theſe Leſſons. I. That a rich man, remaining a rich man, may be a ſeruant of God, and alſo be ſaued: for riches are the good bleſſings of God, and in themſelues do no whit hinder a man in comming to Chriſt. But ſome will ſay, Chriſt himſelfe ſaith, *It is eaſier for a (a) cable to goe through the eie of a needle, then a rich man to enter into the kingdome of heauen.* a Math.19.24. *Anſw.* It is to be vnderſtood of a rich man, ſo long as he ſwelleth with a confidence in his wealth: but we know, that if a cable be vntwiſted and drawne into ſmall threeds, it may be drawne through the eie of a needle; ſo he that is rich let him denie himſelfe, abaſe himſelfe, & lay aſide all confidence in himſelfe, in his riches and honour, and be as it were, made ſmall as twine threed, and with this good Senatour Ioſeph become the diſciple of Chriſt, he may enter into the kingdome of heauen. But Chriſt ſaith in the parable, that riches are thornes, which choake the grace of GOD. *Anſw.* It is true, they are thornes in that ſubiect or in that man that putteth his truſt in them; not in their owne nature, but by reaſon of the corruption of mans heart, who makes of them his God. S. Iohn ſaith further, Ioh.19.38. that Ioſeph was *a diſciple* of Chriſt, but yet a cloſe *diſciple* for feare of the Iewes. And this ſhewes, that Chriſt is moſt readie to receiue them that come vnto him, though they come laden with manifold wants. I ſay not this, that any hereby ſhould take boldneſſe to liue in their ſinnes, but my meaning is, that though men be weake in the faith, yet are they not to be diſmaied, but to come to Chriſt, who refuſeth none that come to him, Iam.4.8. *Draw neere to God* (ſaith Saint Iames) *and he will draw neere to you.* Chriſt doth not forſake any, till they forſake him firſt. Laſtly, the holy Ghoſt ſaith of him, that he waited for the kingdome of God, that is, he did beleeue in the Meſſias to come and therfore did waite daily til the time was come, when the Meſſias by his death and paſſion ſhould aboliſh the kingdome of ſin and Satan, and eſtabliſh his owne kingdome throughout the whole world. The ſame is ſaid of Simeon, that he was a good man and feared God and waited for the conſolation of Iſrael. This was the moſt principall vertue of all that Ioſeph had, and the very roote of all his goodnes and righteouſnes, that he waited for the kingdome of God. For it is the property of faith, wherby we haue confidence in the Meſſias, to change A our nature, and to putrifie the heart, and to make it bring forth workes of righteouſneſſe. There be many among vs, that can talke of Chriſts kingdome, & of redemption by him, & yet make no conſcience of ſinne, and haue litle care to liue according to the Goſpell which they profeſſe: and all is, becauſe they do not ſoundly beleeue in the Meſſias, and they waite not for the kingdome of heauen & therfore there is no change in them: but we for our parts muſt labour to haue this affiance in the Meſſias with Ioſeph, & to waite for the ſecond appearance, that thereby we may be made new creatures, hauing the kingdome of Satan battered and beaten downe in vs, and the B kingdome of God erected in our hearts.

Touching Nichodemus S. Iohn ſaith, that *he came to Ieſus by night.* Ioh.19.39. Many men build vpon this example, that it is lawfull to be preſent at the maſſe; ſo be it, in the meane ſeaſon we keepe our hearts to God: and indeede ſuch men are like Nichodemus in that they labour to burie Chriſt as much as they can, though now after his reſurrection hee ſhould not bee buried againe. But though Nichodemus durſt not openly at the firſt profeſſe the name of Chriſt, yet after his death when there is moſt danger he doth: and by this meanes he reformeth his former action.

Thus much of the perſons that buried Chriſt. The third thing to be obſerued, is the C manner of Chriſts buriall, which ſtandeth in theſe foure points. Firſt, they take downe his bodie from the croſſe: ſecondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made ſure. Of theſe in order. Firſt, Ioſeph taketh downe the body of Chriſt from the croſſe wheron he was executed, but marke in what manner: he doth it not on his owne head without leaue, but he goeth to Pilate and beggeth the body of Chriſt, and craueth libertie to take it downe, becauſe the diſpoſing of dead bodies was in Pilates hand, he being deputie at that time: whereby we learne, that in all our dealings & actions (though they haue neuer ſo good an end) our duty is to proceede as peaceably with all men as may bee, as Saint D Iames ſaith: Iam.3.17. the wiſedome that is from aboue is firſt pure, then peaceable, gentle, &c. Againe, this teacheth vs, that in all things which concerne the authority of the Magiſtrate, and belong vnto him by the rule of Gods word, we muſt attempt to do whatſoeuer we do by leaue. And by this we ſee what vnaduiſed courſes they take, that beeing priuate men in this our Church, wil notwithſtanding take vpon them to plant churches without the leaue of the magiſtrate beeing a Chriſtian Prince. Hauing thus taken the body of Chriſt downe, they go on to winde it. And Ioſeph for his part brought linnen cloathes, & Nichodemus a mixture of mirrhe & Alloes to the quãtity of an hũdreth pounds for the honourable buriall of Chriſt. Ioh.19.39. Luk.24.1. His winding was on this maner; they wrapped his bodie haſtily in linnen cloathes, ſweete odours put thereto. Beſides all this, in the Iewes burials there was embalming and waſhing of the body, but Chriſts body was not(a) embalmed or waſhed, becauſe they had no time to do it, for the preparation of the Paſſeouer drew neare. And whereas theſe two men burie Chriſt at their owne coſt and charges, we are taught to be like affected to the liuing members of Chriſt: when they want we muſt releeue and comfort them liberally and freely. It may here be demaunded, whether men may not be at coſt in making funerals, conſidering euen Chriſt himſelfe is with much coſt buried. *Anſ.* The bodies of all dead men are to be buried in ſeemely and honeſt manner, & if they be honourable, they may be buried honourably: yet now there is no cauſe why mens bodies ſhould be waſhed, annointed, and embalmed, as the vſe was among the Iewes: for they vſed embalming as a pledge and ſigne of the reſurrection; but now ſince Chriſts comming we haue a more certaine pledge thereof, euen the reſurrection of Chriſt himſelfe, and therefore it is not requiſite that we ſhould vſe embalming & waſhing as the Iewes did. And the clauſe which is ſpecified in Saint Matthew is not to bee omitted, that Ioſeph wrapped Chriſts body in *A cleane linnen cloath*: wherby we learne, that howſoeuer the ſtrange faſhions fetcht from Spaine & Italy are monſtrous and to be abhorred, yet, ſeeing the body of a man is the creature of God, therefore it muſt bee arraied in cleanly manner, and in *holy comelineſſe*. Paul requires that the miniſter of the Goſpel in all things be ſeemely, or comely: and herein he ought to be a patterne of ſobrietie vnto all men. Thirdly, after they haue wound the body of Chriſt, they *lay it in a tombe*, and laſtly, *they make it ſure, cloſing it vp with a ſtone rolled ouer the mouth of it*. Alſo the Iewes requeſt Pilate to *ſeale it* that none might preſume to open it: beſides they ſet a band of ſouldiers to watch the tombe, and to keepe it that his bodie be not ſtollen away. Many reaſons might be alleadged of this their dealing, but principally it came to paſſe by the prouidence of God, that hereby he might confirme the reſurrection of Chriſt. For whereas the Iewes would neither bee mooued by his doctrine, nor by his workes and miracles to beleeue, he causeth this to be done, that by the certaintie of his reſurrection, he might conuince them of hardneſſe of heart, and prooue that he was the Sonne of God.

[a] P.Ram. Theol. l.1. c.14 ſeemes to be deceiued, in that he puts Chriſts burial for his embalming and his deſcending into hel, for his buriall or lying in the graue.

1.Cor.15.29.

Mat.27.59.

Tit.2.3.

1.Tim.3.2. κόσμιος.

Ioh.19.42. Mat.27.60.66.

Thus much of the manner of his buriall. Now followes the place where Chriſt was buried. In the place we are to marke three things: Firſt, that Chriſt was laid in Ioſephs tombe, whereby we may gather the greatneſſe of Chriſts pouertie, in that he had not ſo much ground as to make himſelfe a graue in: and this muſt be a comfort to the members of Chriſt that are in pouerty. And it teacheth them, if they haue no more but food and rayment, to be therewith content, knowing that Chriſt their head and king hath conſecrated this very eſtate vnto them. Secondly, the tombe wherein Chriſt was laid was a nevv tombe wherin neuer any man lay before. And it was the ſpecial appointment of Gods prouidence that it ſhould be ſo, becauſe if any man had beene buried there aforetime, the malitious Iewes would haue pleaded, that it was not Chriſt that roſe again, but ſome other. Thirdly, we muſt obſerue, that this tombe was in a garden, as the fall of man was in a garden, and as the apprehenſion of Chriſt in a garden beyond the brooke Cedron. And here we muſt note the practiſe of a good man: this garden was the place of Ioſephs delight and holy recreation, wherein he vſed to ſolace himſelfe in beholding the good creatures of God: yet in the ſame place doth he make his owne graue long before he died: whereby it appeares, that his recreation was ioyned with a meditation of his end: and his example muſt be followed of vs. True it is, God hath giuen vs his creatures not only for neceſſity, but alſo for our lawfull delight; but yet our dutie is, to mingle therewith ſerious meditation and conſideration of our laſt end. It is a brutiſh part to vſe the bleſſings and creatures of God, and not at all to be bettered in regard of our laſt end by a further vſe thereof.

Ioh.19.41. Gen.3.8. Ioh.18.4.

The time when Chriſt was buried was the euening, wherein the Sabbath was to begin according to the manner of the Iewes, which began their daies at Sunne ſetting from euening to euening, according to that in Geneſis: *the euening and the morning was the firſt day*. Now Ioſeph commeth a little before euening and beggeth the body of Chriſt and burieth it: where note, that howſoeuer we are not bound to keepe the Sabbath ſo ſtrictly as the Iewes were, yet when we haue any buſines or worke to be done of our ordinarie calling, we muſt not take a part of the Lords ſabbath to doe it in, but preuent the time, and doe it either before, as Ioſeph did, or rather after the Sabbath. This is little practiſed in the world. Men thinke, if they go to Church before and afternoone to heare Gods word, then al the day after they may do what they liſt, and ſpend the reſt of the time at their owne pleaſure: but the whole day is the Lords, and therefore muſt be ſpent wholly in his ſeruice, both by publike hearing of the word, and alſo by priuate reading and meditation on the ſame.

Luk.23.53. Mat.27.57.

To conclude the doctrine of Chriſts buriall. Here it may be demanded, how he was alwaies after his incarnation both God & man, conſidering that he was dead and buried, and therefore body and ſoule were ſundered, & a dead man ſeemes to be no man. *Anſw.* A dead man in his kinde is as true a man as a liuing man: for though bodie and ſoule be not vnited by the bond of life, yet are they vnited by a relation which the one hath to the other in the counſell and good pleaſure of God; and that as truly as man and woman remaine coupled

pled into one fleſh by a couenant of marriage, though afterward they be diſtant a thauſand miles aſunder. And by vertue of this relation euery ſoule in the day of iudgement ſhal be reunited to his owne body, and euery bodie to his owne ſoule. But there is yet a more ſtreight bond betweene the body and ſoule of Chriſt in his death and buriall. For as when he was liuing, his ſoule was a meane or bond to vnite his Godhead and his body together: ſo when he was dead his very Godhead was a meane or middle bond to vnite the body and ſoule: and to ſay otherwiſe, is to diſſolue the hypoſtaticall vnion, by vertue whereof Chriſts bodie and ſoule though ſeuered each from other, yet both were ſtill ioyned to the Godhead of the Sonne.

Damaſ.

The vſe and profit which may be made of Chriſts burial is two-fold. I. It ſerueth to work in vs the buriall of all our ſinnes. *Know ye not* (ſaith Paul) *that all who haue beene baptized into Chriſt, haue beene baptized into his death, and are buried with him by baptiſme into his death?* If any ſhal demaund, how any man is buried into the death of Chriſt, the anſwer is this: Euery Chriſtian man and woman are by faith myſtically vnited vnto Chriſt, and made all members of one bodie, whereof Chriſt is the head. Now therefore as Chriſt by the power of his Godhead when he was dead and buried, did ouercome the graue and the power of death in his owne perſon; ſo by the very ſame power by meanes of his ſpirituall coniunction doth hee worke in all his members a ſpirituall death & burial of ſinne and natural corruption. When the Iſraelites were in burying of a man, for feare of the ſouldiers of the Moabites, they caſt him for haſt into the ſepulchre of Eliſha. Now the dead man, ſo ſoone as he was downe, and had touched the body of Eliſha, he reuiued and ſtood vpon his feete: ſo let a man that is dead in ſinne be caſt into the graue of Chriſt, that is, let him by faith but touch Chriſt dead and buried, it wil come to paſſe by the vertue of Chriſts death and buriall, that he ſhall be raiſed from death and bondage of ſinne to become a new man.

Rom 3 6.

1 King,13. 21.

Secondly, the burial of Chriſt ſerues to bee a ſweete perfume of all our graues & burials: for the graue in it ſelfe is the houſe of perdition, but Chriſt by his buriall hath as it were conſecrated & perfumed all our graues: and inſtead of houſes of perdition, hath made them chambers of reſt & ſleepe, yea beds of downe: & therefore howſoeuer to the eye of man the beholding of a funerall is terrible, yet if wee could then remember the buriall of Chriſt, & conſider how he thereby hath changed the nature of the graue, euen then it would make vs to reioyce. Laſtly, we muſt imitate Chriſts buriall in beeing continually occupied in the ſpirituall buriall of our ſinnes.

Iſa,57.2.

Thus much of the buriall. Now followeth the third and laſt degree of Chriſts humiliation: *He deſcended into hell*. A It ſeemes very likely that theſe wordes were not placed in the Creede at the firſt, (or as ſome thinke) that they crept in by negligence, becauſe aboue threeſcore Creeds of the moſt ancient Councels and Fathers want this clauſe: and among the reſt the *Nicene Creede*. But if the auncient & learned Fathers aſſembled in that Councel had bin perſwaded, or at the leaſt had imagined that theſe words had bin ſet downe at the firſt by the Apoſtles, no doubt they would not in any wiſe haue left them out. And an auncient writer ſaith directly, that theſe words, *He deſcended into hell*, are not found in the Creede of the Romane Church, nor vſed in the Churches of the Eaſt, and if they be, that then they ſignifie the buriall of Chriſt. And it muſt not ſeeme ſtrange to any, that a word or twaine in B proceſſe of time ſhould creepe into the Creed, conſidering that the originall copies of the bookes of the old and new teſtament haue in them ſundry (*a*) varieties of readings and (*b*) words otherwhiles, which from the margine haue crept into the text. Neuertheleſſe conſidering that this clauſe hath long continued in the Creede, and that by common conſent of the Catholike Church of God, and it may carie a fit ſenſe and expoſition; it is not, as ſome would haue it, to be put forth.

P. Viret in Symb.

Eraſm in Colloq.

Ruff. in expoſit. ſymb.

a Varias lectiones.

b Math. 27. 9 Ieremie for Zacharie.

Therefore that we may come to ſpeake of the meaning of it; we muſt know that it hath foure vſuall expoſitions, which wee will rehearſe in order, and then make choiſe of that which ſhall be thought the fitteſt. The firſt is, C that Chriſts ſoule after the paſſion vpon the croſſe, did really and locally deſcend into the place of the damned. But this ſeemes not to be true. The reaſons are theſe. I. All the Euangeliſts, and amongſt the reſt S Luk, intending to make an (*c*) *exact narration* of the life and death of Chriſt, hath ſet downe at large his paſſion, death, buriall, reſurrection, and aſcenſion, and withall they make rehearſall of ſmall circumſtances, therefore no doubt they would not haue omitted Chriſts locall deſcent into the place of the damned, if there had beene any ſuch thing. And the end why they penned this hiſtorie was, that we might beleeue that Ieſus Chriſt is the Sonne of God; and beleeuing, we might haue life euerlaſting. Now there could D not haue beene a greater matter for the confirmation of our faith then this, that Ieſus the ſonne of Mary who went downe to the place of the damned, returned thence to liue in happineſſe for euer. II. If Chriſt did goe into the place of the damned, then either in ſoule or in bodie, or in his Godhead. But his Godhead could not deſcend, becauſe it is euery where, & his body was in the graue. And as for his ſoule it went not to hell, but preſently after his death it went to paradiſe, that is, the third heauen, a place of ioy and happineſſe, Luk. 23. 43. *This day ſhalt thou be with me in paradiſe*; which words of Chriſt muſt be vnderſtood of his manhood or ſoule, and not of his Godhead. For they are an anſwer to a demaund: and there-

Luk. 1. 3.

c Omnia aſſequuto. ακριβῶς.

Ioh. 20. 31.

therefore vnto it they muſt bee ſutable. Now the thiefe ſeeing that Chriſt was firſt of al crucified, and therefore in all likelihood ſhould firſt of all die, makes his requeſt to this effect: *Lord thou ſhalt ſhortly enter into thy kingdome, remember me then*; to which Chriſts anſwer (as the very words import) is thus much: I ſhall enter into Paradiſe this day, and there ſhalt thou be with me. Now there is no entrance, but in regard of his ſoule or manhood. For the Godhead which is at all times in all places, can not be ſaid properly to enter into a place. Againe, when Chriſt ſaith, *thou ſhalt be with me in Paradiſe*, hee doth intimate a reſemblance, which is betweene the firſt and ſecond
B Adam. The firſt Adam ſinned againſt God, and was preſently caſt forth out of Paradiſe: Chriſt the ſecond Adam hauing made a ſatiſfaction for ſinne, muſt immediately enter into Paradiſe. Now to ſay that Chriſt in ſoule deſcended locally into hell, is to aboliſh this analogie betweene the firſt and ſecond Adam. III. Auncient Councels in their confeſſions and Creeds omitting this clauſe ſhew, that they did not acknowledge any reall deſcent, and that the true meaning of thoſe words, *he deſcended*, was ſufficiently included in ſome of the former articles, and that may appeare, becauſe when they ſet downe it, they omit ſome of the former: as *Athanaſius* in his Creede ſetting downe thoſe words, *he deſcended, &c.* omits the *buriall*, putting them both for one as
C he expounds himſelfe (b) elſewhere. Now let vs ſee the reaſons which may be alleadged to the contrary.

b Lib. de incar. Chri. hom. 1. & 2. in ſymb.

Obiect. I. Matth. 12. 40. *The ſonne of man ſhall be three dayes and three nights in the earth*, that is, in *hell*. *Anſ.* I. This expoſition is directly againſt the ſcope of the place: for the Phariſies deſired *to ſee a ſigne*, that is, ſome ſenſible & manifeſt miracle: & hereunto Chriſt anſwers that he will giue them the ſigne of Ionas, which cannot be the deſcent of his ſoule into the place of the damned, becauſe it was inſenſible; but rather his buriall, and after it his manifeſt and glorious reſurrection. II. The heart of the earth may as well ſignifie the *graue*, as the center of the earth. For thus Tyrus borde-
D ring vpon the ſea, is ſaid to be in the *heart of the ſea*. III. This expoſition takes it for granted that hell is ſeated in the middeſt of the earth: whereas the Scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where theſe lower parts ſhould be, no man is able to define.

In corde marium. Ezech. 27.4

Obiect. II. Act. 2. 37. *Thou wilt not leaue my ſoule in hell, neither wilt thou ſuffer thy holy one to ſee corruption.* *Anſ.* Theſe words cannot prooue any locall deſcent of Chriſts ſoule. For Peters drift in alleadging of them is, to prooue the reſurrection, and he ſaith expreſſely, that the words muſt be vnderſtood of the reſurrection of Chriſt. verſ. 31. *Hee ſeeing this before ſpake of the reſurrection of Chriſt.* What? namely theſe words, *his ſoule was not left in hell, &c.* Now there
A is no reſurrection of the ſoule, but of the body onely, as the ſoule can not be ſaid to fall, but the body. It wil be replied that the word ψυχὴ cannot ſignifie the bodie, and the word ᾅδης the graue. *Anſw.* The firſt word, ſignifies not onely the ſpirituall part of man, the ſoule; but alſo the whole perſon, or the man himſelfe, Rom. 13. 1. 1. Cor. 15. 40. And the ſecond is aſwell taken for the graue, as for hell; Apoc. 26. 14. *Death and ᾅδης are caſt into the lake of fire.* Now we can not ſay, that hell is caſt into hell, but the graue into hell. And the very ſame word in this text, muſt needes haue this ſenſe. For Peter makes an oppoſition betweene the graue into which Dauid is ſhut vp, and the hell
B out of which Chriſt was deliuered. v. 29. 31. Againe, it will be ſaid, that in this text there be two diſtinct parts: the firſt, of the ſoules comming forth of hell, in theſe words, *Thou wilt not leaue my ſoule in hell.* The ſecond, of the bodies riſing out of the graue, in the next words: *Neither wilt thou ſuffer my fleſh to ſee corruption.* *Anſ.* It is not ſo. For fleſh in this place ſignifies not the body alone, but the humane nature of Chriſt, as appeares verſ. 30. vnleſſe wee ſhall ſay, that one and the ſame word in the ſame ſentence is taken two waies. And the words rather carie this ſenſe: Thou wilt not ſuffer me to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not ſuffer me ſo much as to feele any corruption; becauſe I am thy holy one.

Bellar. quæſt. de. deſcen.

C *Obiect. III.* 1. Pet. 3. 19. *Chriſt was quickned in ſpirit, by the which ſpirit he went and preached to the ſpirits which are in priſon.* *Anſw.* The place is not for this purpoſe. For by *ſpirit* is not meant the ſoule of Chriſt, but his Godhead, which in the miniſterie of Noe preacheth repentance to the old world. And I thinke that Peter in this place alludes to another place in Gen. 6. 3. where the Lord ſaith, *My ſpirit ſhall not alwaies ſtriue with man, becauſe he is but fleſh.* And if the ſpirit doe ſignifie the ſoule, then Chriſt was quickned either by his ſoule, or in his ſoule. But neither is true. For the firſt, it can not be ſaid, that Chriſt was quickned by his ſoule, becauſe it did not ioyne it ſelfe to the
D body; but the Godhead ioyned them both. Neither was he quickned in ſoule: for his ſoule died not. It could not die the firſt death, which belongs to the body: and it did not die the ſecond death, which is a totall ſeparation from God: onely it ſuffered the ſorrowes of the ſecond death, which is the apprehenſion of the wrath of God; as a man may feele the pangs of the firſt death, and yet not die the firſt death, but liue. Againe, it is to no end that Chriſts ſoule ſhould goe to hell to preach, conſidering that it was neuer heard of that one ſoule ſhould preach to another, eſpecially in hell, where all are condemned, and in conſcience conuicted of their iuſt damnation, and where there is no hope of repentance or redemption. It will be anſwered, that this preaching is onely reall or experimentall, becauſe

Chriſt ſhewes himſelfe there to conuince the vnbeleefe of his enemies: but this is flatte againſt reaſon. For when a man is iuſtly condemned by God and therefore ſufficiently conuicted: what neede the Iudge himſelfe come to the place of execution to conuict him? And it is flat againſt the text; For the preaching that is ſpoken of here, is that which is performed by men in the miniſterie of the word, as Peter expoundes himſelfe, 1.Pet.4.6. *To this purpoſe was the Goſpell alſo preached vnto the dead, that they might be condemned according to men in the fleſh, that they might liue according to God in the Spirit.* Laſtly, there is no reaſon why Chriſt ſhould rather preach and ſhew himſelfe in hell, to them that were diſobedient in the daies of Noe, then to the reſt of the dãned.

After iuſt execution conuiction is needles,

And this is the firſt expoſition, the ſecond followes: *He deſcended into Hell,* that is, Chriſt deſcended into the graue, or was buried. This expoſition is agreeable to the truth, yet is it not meete or conuenient. For the clauſe next before, *he was buried,* contained this point: and therfore if the next words following yeeld the ſame ſenſe, there muſt be a vaine and needleſſe repetition of one and the ſame thing twice, which is not in any wiſe to be allowed in ſo ſhort a Creede as this. If it be ſaid, that theſe words are an expoſition of the former, the anſwer is, that then they ſhould be more plaine then the former. For when one ſentence expoundeth an other, the latter muſt alwaies be the plainer: but of theſe two ſentences, *He was buried, he deſcended into hell,* the firſt is very plaine and eaſie, but the latter very obſcure and hard, and therefore it can be no expoſition thereof: and for this cauſe this expoſition neither is to be receiued.

Thirdly, others there be which expound it thus: *He deſcended into hell,* that is, Chriſt Ieſus, when he was dying vpon the croſſe, felt and ſuffered the pangs of hell and the full wrath of God ſeazing vpon his ſoule. This expoſition hath his warrant in Gods word, where hell often ſignifies the ſorrowes and paines of hell, as Hanna in her ſong vnto the Lord ſaith, *The Lord killeth and maketh aliue, he bringeth down to hell and raiſeth vp,* that is, he maketh men feele woe and miſerie in their ſoules, euen the pangs of hell, and after reſtoreth them. And Dauid ſaith, *The ſorrowes of death compaſſed me, and the terrours of hell laid hold on me.* This is an vſuall expoſition receiued of the Church, and they which expound this Article thus, giue this reaſon thereof. The former words, *was crucified, dead, and buried,* doe containe (ſay they) the outward ſufferings of Chriſt: now becauſe he ſuffered not only outwardly in body, but alſo inwardly in ſoule, therefore theſe words, *he deſcended into hell,* doe ſet forth vnto vs his inward ſufferings in ſoule, when he felt vpon the croſſe the full wrath of God vpon him. This expoſition is good and true, and whoſoeuer will may receiue it. Yet neuertheleſſe it ſeemes not ſo fitly to agree with the order of the former articles. A For theſe words, *was crucified, dead and buried,* muſt not be vnderſtood of any ordinary death, but of a curſed death, in which Chriſt ſuffered the full wrath of God, euen the pangs of hel both in ſoule and body: ſeeing then this expoſition is contained in the former words, it cannot fitly ſtand with the order of this ſhort Creed, vnleſſe there ſhould bee a diſtinct article of things repeated before.

1.Sam.2.6.

Pſal.18.5.

But let vs come to the fourth expoſition, *He deſcended into hell,* that is, when he was dead and buried, hee was held captiue in the graue, and lay in bondage vnder death for the ſpace of three dayes. This expoſition alſo may be gathered forth of the Scriptures. S. Peter ſaith, B *God hath raiſed him vp* (ſpeaking of Chriſt) & *looſed the ſorrowes of death, becauſe it was vnpoſſible that he ſhould be holden of it.* Where we may ſee, that betweene the death and reſurrection of Chriſt, there is placed a third matter, which is not mentioned in any clauſe of the Apoſtles Creede, ſaue in this; and that is his bondage vnder death, which commeth in betweene his death and riſing againe. And the words themſelues doe moſt fitly beare this ſenſe, as the ſpeech of Iacob ſheweth, *I will goe downe into * hell vnto my ſonne mourning.* And this expoſition doth alſo beſt agree with the order of the Creede: firſt, he was crucified and died, ſecondly, he was buried, thirdly, laid in the graue, and was therein held in captiuity and bondage vnder death. C And theſe three degrees of Chriſts humiliation, are moſt fitly correſpondent to the three degrees of his exaltation. The firſt degree of exaltation, *he roſe again the third day,* anſwering to the firſt degree of his humiliation, *he died:* the ſecond degree of his exaltation, *he aſcended into heauen,* anſwering to going downe into the graue, *was buried:* and thirdly, *his ſitting at the right hand of God,* (which is the higheſt degree of his exaltation) anſwering to the loweſt degree of his humiliation, *he deſcended into hell.* Theſe two laſt expoſitions are commonly receiued, and wee may indifferently make choice of either: but the laſt (as I take it) is moſt agreeable to the order and words of the Creede.

Act.2.24.

Gen.37.35

* or, the graue.

D Thus much for the meaning of the words, Now follow the vſes. And firſt of all, *Chriſts deſcending into hell,* teacheth euery one of vs, that profeſſe the name of Chriſt, that if it ſhal pleaſe God to afflict vs, either in bodie or in minde, or in both, though it be in moſt grieuous and tedious manner, yet muſt wee not thinke it ſtrange. For if Chriſt vpon the croſſe not onely ſuffered the pangs of hell, but after he was dead, death takes him, and as it were carries him into his den, or cabbin, and there triumpheth ouer him, holding him in captiuity and bondage, and yet for all this was hee the Sonne of God: and therefore when Gods hand is heauie vpon vs any way, wee are not to deſpaire, but rather thinke it is the good pleaſure of GOD to frame and faſhion vs, that we may become like vnto Chriſt Ieſus a good children of God. Dauid a man after Gods owne heart was by Samuel annointed King ouer Iſrael, but withall GOD raiſed vp Saul to perſecute him, as the fowler hunteth the Partridge in the mountaine, in ſo much that Dauid ſaid, there was but one ſteppe betweene him and death. Iob.2.8.9. So likewiſe Iob a iuſt man & one that feared God with all his heart, yet how heauily did God lay his hand vpon him? his goods and cattle were al taken away, and his children ſlaine, and his body ſtricken by Sathan with loathſome byles from the ſole of his foote to the crowne of his head: ſo as he was faine to take a potſheard and ſcrape himſelfe ſitting among the aſhes. And *Ionah* the ſeruant and Prophet of the moſt high God, when he was called to preach to Niniue, becauſe he refuſed for feare of that great citie, God met with him, and he muſt be caſt into the ſea, & there be ſwallowed vp of a Whale, that ſo he might chaſtiſe him: and thus doth he deale with his owne ſeruants, to make them conformable to Chriſt. And further when it pleaſeth GOD to lay his hand vpon our ſoules, and make vs haue a troubled and diſtreſſed conſcience, ſo as wee doe as it were ſtruggle with Gods wrath as for life & death, and can find nothing but his indignation ſeazing vpon our ſoules, which is the moſt grieuous and perplexed eſtate that any man can be in: in this caſe howſoeuer wee cannot diſcerne or ſee any hope or comfort in our ſelues, we muſt not thinke it ſtrange nor quite deſpaire of his mercy. For the Sonne of God himſelfe deſcended into hell, and death caried him captiue, and triumphed ouer him in the graue: and therefore though God ſeeme to be our vtter enemie, yet wee muſt not deſpaire of his helpe. In diuers Pſalmes we reade how Dauid was not onely perſecuted outwardly of his enemies, but euen his ſoule and conſcience were perplexed for his ſinnes, ſo as his very *bones were conſumed within him, and his moiſture was turned into the drought in ſommer.* Pſal.32.3.4 This cauſed *Iob* to crie out, Iob.6.4. that *the arrowes of God were within him, and the venyme thereof did drinke vp his ſpirit, the terrours of God did fight againſt him, and the griefe of his ſoule was as waighty as the ſand of the ſea,* by reaſon whereof he ſaith, that *the Lord did make him a marke & a butte to ſhoote at:* and therefore when God ſhall thus afflict vs, either in bodie, or in ſoule, or in both, wee muſt not alwaies thinke that it is the wrathfull hand of the Lord that beginnes to bring vs to vtter condemnation for our ſinnes, but rather his fatherly worke to kill ſinne in vs, and to make vs grow in humilitie, that ſo we may become like vnto Chriſt Ieſus. Secondly, whereas Chriſt for our ſakes was thus abaſed, euen vnto the loweſt degree of humiliation that can be, it is an example for vs to imitate, as Chriſt himſelfe preſcribeth: Mat.11.29. *Learne of me that I am meeke and lowly.* And that we may the better doe this, wee muſt learne to become nothing in our ſelues, that we may be all in all

A forth of our ſelues in Chriſt: wee muſt loath and thinke as baſely of our ſelues as poſſibly may bee in regard of our ſinnes. Chriſt Ieſus vpon the croſſe was content for our ſake, to become *a worme and no man*, as *Dauid* ſaith; Pſal.22.6. which did chiefly appeare in this loweſt degree of his humiliation, when as death did as it were tread on him in his denne; and the ſame mind muſt likewiſe be in vs which was in him. The liking that we haue of our ſelues muſt be meere nothing, but all our loue and liking muſt bee forth of our ſelues in the death and blood of Chriſt.

And thus much of this clauſe, as alſo of the ſtate of Chriſts humiliation. Now followeth his ſecond eſtate, which is his *exaltation* into glorie, ſet downe in theſe words, B *The third day he roſe againe from the dead, &c.* And of it wee are firſt to ſpeake in generall, then in particular according to the ſeuerall degrees thereof. In general, the *exaltation* of Chriſt is, that glorious or happy eſtate, into which Chriſt entred after he had wrought the worke of our redemption vpon the croſſe. And he was exalted according to both natures, in regard of his Godhead, and alſo of his manhood. The exaltation of the Godhead of Chriſt, was the manifeſtation of the Godhead in the manhood. Some will peraduenture demand, how Chriſts Godhead can bee exalted, ſeeing it admits no alteration at all. *Anſw.* In it ſelfe it cannot be exalted, yet beeing conſidered as it is ioyned with the manhood into one perſon, in this C reſpect it may be ſaid to be exalted: and therefore I ſay, the exaltation of Chriſts Godhead is the manifeſtation of the glory therof in the manhood. For though Chriſt from his incarnation was both God and man, and his Godhead all that time dwelt in his manhood; yet from his birth vnto his death, the ſame Godhead did litle ſhew it ſelfe, and in the time of his ſuffering did as it were lie hidde vnder the vaile of his fleſh, as the ſoule doth in the body, when a man is ſleeping, that thereby in his humane nature hee might ſuffer the curſe of the Law, & accompliſh the worke of redemption for vs, in the low and baſe eſtate of a ſeruant. But after this worke was finiſhed, hee began by degrees to make manifeſt the power of D his God head in his manhood. And in this reſpect his Godhead may bee ſaid to be exalted. The exaltation of Chriſts humanitie ſtood in two things. The firſt, that he laid downe al the infirmities of mans nature, which he carried about him ſo long as hee was in the ſtate of a ſeruant, in that he ceaſed to be wearie, hungry, thirſtie, &c. Here it may be demaunded, whether the woundes and ſkarres remaine in the body of Chriſt now after it is glorified. *Anſw.* Some thinke that they remaine as teſtimonies Olev.l.de ſubſt.fœd, & Th.Bez. of that victorie which Chriſt obtained of his and our enemies, and that they are no deformitie to the glorious body of the Lord, but are themſelues alſo in him in ſome vnſpeakable manner glorified. But indeede it rather

ſeemes

A ſeemes to be a truth, to ſay that they are quite aboliſhed; becauſe they were a part of that ignominious and baſe eſtate in which our Sauiour was vpon the croſſe: which after his entrance into glory hee laid aſide. And if it may be thought, that the wounds in the hands and feete of Chriſt remaine to bee ſeene, euen to the laſt iudgement, why may wee not in the ſame manner thinke, that the veines of his body remaine emptied of their blood, becauſe it was ſhed vpon the croſſe?

The ſecond thing required in the exaltation of Chriſts manhood is, that both his body & ſoule were beautified & adorned with all qualities of glorie. His minde was inriched with as much knowledge & vnderſtanding as can poſ- B ſibly befall any creature, and more in meaſure then all men and angels haue: and the ſame is to be ſaid of the graces of the ſpirit in his will and affections: his body alſo was incorruptible, and it was made a ſhining body, a reſemblance whereof ſome of his diſciples ſaw in the mount: & it was indued with agilitie, to mooue as well vpward as downeward; as may appeare by the aſcenſion of his body into heauen, which was not cauſed by conſtraint, or by any violent motion, but by a property agreeing to all bodies glorified. Yet in the exaltation of Chriſts manhood we muſt remember two caueats: firſt, that he did neuer lay aſide the eſſentiall properties of a true body: as length, C breadth, thicknes, viſibility, locality, which is to bee in one place at once and no more, but keepes all theſe ſtill, becauſe they ſerue for the being of his body. Secondly, we muſt remember that the gifts of glorie in Chriſts body are not infinite, but finite: for his humane nature being but a creature, and therfore finite, could not receiue infinite graces and gifts of glorie. And hence it is more then manifeſt, that the opinion of thoſe men is falſe, which hold that Chriſts body glorified, is omnipotent & infinite, euery way able to do whatſoeuer he will: for this is to make a creature to be the creator.

Thus much of Chriſts exaltation in generall. Now let vs come to the degrees thereof, as they are noted in the Creede, which are in D number three: I. *He roſe againe the third day:* II. *Hee aſcended into heauen:* III. *He ſitteth at the right hand of God the Father almighty.* In the handling of Chriſts reſurrection we muſt conſider theſe points: I. why Chriſt ought to riſe againe: II. the manner of his riſing: III. the time when he roſe: IV. the prooſes of his reſurrection: V. the vſes thereof. For the firſt, it was neceſſary that Chriſt ſhould riſe againe, and that for three eſpeciall cauſes. Firſt, that hereby he might ſhew to al the people of God that he had fully ouercome death. For elſe, if Chriſt had not riſen how ſhould wee haue bin perſwaded in our conſciences, that hee had made a full & perfect ſatisfaction for vs? nay rather we ſhould haue reaſoned thus: Chriſt is not riſen, and therefore he hath not ouercome death, but death ouercome him. Secondly, Chriſt which died, was the Sonne of God; therefore the author of life it ſelfe: and for this cauſe it was neither meet nor poſſible for him to be holden of death, but he muſt needes riſe from death to life. Thirdly, Chriſts prieſthood hath two parts: one, to make ſatisfaction for ſinne by his one only ſacrifice vpon the croſſe: the other, to apply the vertue of this ſacrifice vnto euery beleeuer. Now he offered the ſacrifice for ſinne vpon the croſſe, before the laſt pang of his death, and in dying ſatisfied the iuſtice of God: and therefore beeing dead muſt needes riſe againe to performe the ſecond part of his prieſthood, namely, to apply the vertue thereof vnto all that ſhall truly beleeue in him, and to make interceſſion in heauen vnto his Father for vs here on earth. And thus much of the firſt point.

Now to come to the manner of Chriſts reſurrection; fiue things are to be conſidered in it. The firſt, that Chriſt roſe againe not as euery priuate man doth, but as a publike perſon repreſenting all men that are to come to life eternall. For as in his paſſion, ſo alſo in his reſurrection, hee ſtood in our roome and place: and therefore when he roſe from death, we all, yea the whole Church roſe in him, & togither with him. Eph.2.6. And this point not conſidered, wee doe not conceiue aright of Chriſts reſurrection, neither can we reape ſound comfort by it.

The ſecond is, that Chriſt himſelfe and no other for him, did by his owne power raiſe himſelfe to life. This was the thing which hee meant, when he ſaid, Ioh.2.19. *Deſtroy this temple, and in three daies I will build it vp againe:* and more plainely, *I haue* (ſaith hee, Ioh.10.18.) *power to lay downe my life, and I haue power to take it againe.* From whence we learne diuers inſtructions. Firſt, whereas Chriſt raiſeth himſelfe from death to life, it ſerueth to prooue that he was not onely man, but alſo true God. For the body beeing dead, could not bring againe the ſoule and ioyne it ſelfe vnto the ſame, & make it ſelfe aliue againe; neither yet the ſoule that is departed from the body can returne againe and quicken the body: and therfore there was ſome other nature in Chriſt, namely his Godhead, which did reunite ſoule and body togither, and thereby quicken the manhood. Secondly, if Chriſt giue life to himſelfe beeing dead in the graue, then much more now being aliue in heauen glorified, is he able to raiſe vp his members from death to life. We are all by nature euen ſtarke dead in ſinne, as the dead body rotten in the graue: and therefore our duty is, to come to Chriſt our Lord by humble prayer, earneſtly intreating him that hee would raiſe vs vp euery day more and more from the graue of our ſinnes to newnes of life. He can of men dead in their ſinnes, make vs aliue vnto himſelfe, to liue in righteouſneſſe and true holineſſe all the daies of our life.

The third thing is, that Chriſt roſe againe with an earthquake. And this ſerues to prooue that he loſt nothing of his power by death, but ſtill remained the abſolute Lord and King of heauen & earth, to whome therefore the earth vnder his feete trembling doth him homage. This alſo prooueth vnto vs, that Chriſt which lay dead in the graue, did raiſe himſelfe againe by his owne almighty power. Laſtly, it ſerueth to conuince the keepers of the graue, the women which came to embalme him, and the diſciples which came to the ſepulchre, and would not yet beleeue that he was riſen againe. But how came this earthquake? *Anſ.* S. Matthew ſaith, there was a great earthquake. For *the angel of the Lord deſcended from heauen, &c.* Mat. 28.2. This ſhewes that the power of Angels is great, in that they can mooue and ſtirre the earth. Gen.19.1.13 Three angels deſtroied Sodome & Gomorrha. Exod.12.29 An angel deſtroied all the firſt borne of Egypt in one night. 2.Kin.19.35 In the hoaſt of Senacherib one angel ſlue in one night an hundreth fourescore and fiue thouſand men. Of like power is the diuell himſelfe to ſhake the earth, & to deſtroy vs all, but that God of his goodneſſe limits and reſtraines him of his libertie. Well, if one angell be able to ſhake the earth, what then will Chriſt himſelfe do when he ſhal come to iudgement the ſecond time, with many thouſand thouſands of angels? oh how terrible and fearefull will his comming be! Not without cauſe, ſaith the holy Ghoſt, that the wicked at that day ſhall crie out, wiſhing the hils to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angell miniſtred to Chriſt, being to riſe againe, in that he came to the graue, and rolled away the ſtone, and ſate vpon it. Where obſerue, firſt how the angels of God miniſter vnto Chriſt, though dead and buried; whereby they acknowledge that his power, maieſtie, and authoritie is not included within the bounds of the earth, but extends it ſelf euen to the heauens themſelues & the hoaſts therof, and that according to his humanity. Wicked men for their parts laboured to cloſe him vp in the earth, as the baſeſt of all creatures: but the angels of heauen moſt readily accept him as their ſoueraigne Lord Mat.4.11. & King: as in like maner they did in his temptation Luk.22.43. in the wildernes, and in his agony in the garden. Secondly, that the opinion of the Papiſts & others, which thinke that the body of Chriſt went through the graue-ſtone when he roſe againe, is without warrant. For the end no doubt, why the angel rolled away the ſtone was that Chriſt might come forth. And indeede it is againſt the order of nature, that one bodie ſhould paſſe through another, without corruption or alteration of either; conſidering that euery body occupies a place, & two bodies at the ſame inſtāt cannot be in one proper place.

Furthermore it is ſaid, that when the angell ſate on the ſtone, Matth. 28.3,4. *his countenance was like lightning, & his raiment as white as ſnow:* and this ſerued to ſhew what was the glorie of Chriſt himſelſe. For if the ſeruant and miniſter A be ſo glorious, then endleſſe is the glory of the Lord and maſter himſelfe. Laſtly it is ſaid, that for feare of the angell the watch-men were aſtonied, and became as dead men: which teacheth vs, that what God would haue come to paſſe, all the world can neuer hinder. For though the Iewes had cloſed vp the graue with a ſtone, and ſet a band of ſouldiers to watch, leſt Chriſt ſhould by any meanes be taken away, yet all this auaileth nothing: by an angell from heauen the ſeale is broken, the ſtone is remooued, and the watch-men are at their wits ends. And this came to paſſe by the prouidence of God; that after the watch-men had teſtified theſe things to the Iewes, they might at length bee conuicted, that Chriſt B whome they crucified, was the Meſſias.

The fifth and laſt point is, that Chriſt roſe not alone, but accompanied with others: as S. Matthew ſaith, Mat. 27.52,53. that *the graues opened, and many bodies of the Saints which ſlept, aroſe, and came out of the graues, and went into the citie, and appeared vnto many after Chriſts reſurrection.* And this came to paſſe, that the Church of God might know & conſider, that there is a reuiuing and quickning vertue in the reſurrection of Chriſt, whereby he is able, not only to raiſe our dead bodies vnto life, but alſo when wee are dead in ſinne, to raiſe vs vp to newnes of life. And in this very point ſtands a maine difference betweene the reſurrection of Chriſt, and the reſurrection of any other man. C For the reſurrection of Peter nothing auailes to the raiſing of Dauid or Paul: but Chriſts reſurrection auailes for all that haue beleeued in him: by the very ſame power whereby hee raiſed himſelfe, he raiſeth al his members: and therfore he is called a *quickning ſpirit.* And let vs marke the order obſerued in riſing. For Chriſt riſeth, & then the Saints after him. And this came to paſſe to verifie the Scripture, which ſaith, that *Chriſt is the firſt borne of the* Col.1.18. *dead.* Now he is the firſt borne of the dead, in that he hath this dignity & priuiledge to riſe to eternall life the firſt of al men. It is true indeed that Lazarus & ſundry other in time roſe before Chriſt: but yet they roſe to liue a mortall life, & to die againe: Chriſt he is the firſt of all D that roſe to life euerlaſting and to glory: neuer any roſe before Chriſt in this maner. And the perſons that roſe with Chriſt are to be noted, they were the *Saints of God,* not wicked men: whereby we are put in minde, that the Elect children of God only are partakers of Chriſts reſurrection. Indeede both good & bad riſe again, but there is great differēce in their riſing: for the godly riſe by the vertue of Chriſts reſurrection, & that to eternall glory: but the vngodly riſe by the vertue of Chriſt, not as he is a redeemer, but as hee is a terrible Iudge, & is to execute iuſtice on thē. And they riſe again for this end, that beſides the firſt death of the body, they might ſuffer the ſecōd death, which is the pouring forth of Gods wrath vpon bodie & ſoule eternally. This differēce is proued vn-

to

1.Cor.15.20. A to vs by that which Paul ſaith, *Chriſt is the firſt fruits of them that ſleepe.* Among the Iewes ſuch as had corne fields gathered ſome little quantity thereof, before they reaped the reſt, and offered the ſame vnto God; ſignifying thereby, that they acknowledged him to be the author and giuer of all increaſe: and this offering was alſo an aſſurance vnto the owner, of the bleſſing of God vpon the reſt, and this beeing but one handfull did ſanctifie the whole crop. Now Chriſt to the dead is as the firſt fruits to the reſt of the corne, becauſe his reſurrection is a pledge and an aſſurance of the reſurrection of the faithful. When a man is caſt into the ſea, and all his body is vnder the water, there is nothing to bee looked for but preſent death; B but if he carie his head aboue the water, there is good hope of a recouery: Chriſt himſelfe is riſen as a pledge that al the iuſt ſhal riſe againe: he is the head vnto his Church, & therfore all his members muſt needs follow in their time. It may bee demaunded, what became of the Saints that aroſe againe after Chriſts reſurrection. *Anſ.* Some thinke they died againe: but ſeeing they roſe for this ende to manifeſt the quickning vertue of Chriſts reſurrection, it is as like, that they were alſo glorified with Chriſt, and aſcended with him to heauen.

Thus much of the maner of Chriſts reſurrection: Now followes the time when he roſe againe, and that is ſpecified in the Creede, *The third day he roſe againe.* Thus ſaith our Sauiour C Chriſt vnto the Phariſes, *Mat.12.39. As Ionas was three daies and three nights in the Whales bellie: ſo ſhall the ſonne of man be three daies & three nights in the heart of the earth.* And though His abode in the graue was about 38. houres. Chriſt was but one day and two pieces of two daies in the graue; (for he was buried in the euening before the Sabbath, & roſe in the morning the next day after the Sabbath) yet is this ſufficient to verifie the ſaying of Chriſt. For if the analogie had ſtood in three whole daies, then Chriſt ſhould haue riſen the fourth day. And it was the pleaſure of God that hee ſhould lie thus long in the graue, that it might be knowne that he was thoroughly dead: and he continued no longer, that hee might not in his body ſee corruption. Againe, it is ſaid that Math.28.1. Chriſt roſe againe in the ende of the Sabbath, when the firſt day of the week began to dawn. D And this very time muſt be conſidered, as the reall beginning of the new ſpirituall world, in which we are made the ſonnes of God. And as in the firſt day of the firſt world, light was commanded to ſhine out of darknes vpon the deepes; ſo in the firſt day of this new world, the Sonne of righteouſneſſe riſeth and giueth light to them that ſit in darkeneſſe, and diſpels the darkeneſſe that was vnder the olde Teſtament. And here let vs marke the reaſon why the Sabbath day was changed. For the firſt day of the weeke, which was the day following the Iewes Sabbath, is our Sabbath day, which day we keepe holy in memory of the glorious reſurrection of Chriſt: and therfore it is called *the Lords day.* Apoc.1.10. And it may not vnfitly bee tearmed (a) *Sunday*, though the name came firſt from the heathen, becauſe on this day the bleſſed Son of righteouſnes roſe frō death to life.

a Hierome.

Let vs now in the next place proceed to the proofes of Chriſts reſurrection, which are diligently to be obſerued, becauſe it is one of the moſt principall points of our religion. For as the Apoſtle ſaith, Rom.4.25. *Hee died for our ſinnes, and roſe againe for our iuſtiſication:* and againe, 1.*Cor.*15.14. *If Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine.* The proofes are of two ſorts: firſt, Chriſts appearances vnto men: ſecondly, the teſtimonies of men. Chriſts appearances were either on the firſt day, or on the daies following. The appearances of Chriſt the ſame day he roſe againe are fiue. And firſt of al early in the morning he appeared to Marie Magdalen, *Mark,* 16.9. In this appearance diuers things are to be conſidered. The firſt of what note and quality the partie was, to whome Chriſt appeared. *Anſwer.* Marie Magdalen was one that had bin poſſeſſed with ſeauen diuels, but was deliuered and became a repentant ſinner, and ſtood by when Chriſt ſuffered; and came with ſweet odours when he was dead to embaulme him. And therefore to her is granted this prerogatiue, that ſhe ſhould be the firſt that ſhould teſtifie his reſurrection vnto men. And hence we learne, that Chriſt is ready and willing to receiue moſt miſerable wretched ſinners, euen ſuch as haue bin vaſſals and bondſlaues of the diuell, if they will come to him. Any man would thinke it a fearefull caſe, to be thus poſſeſſed with diuels, as Marie was: but let al thoſe that liue in ignorance, and by reaſon thereof liue in ſinne without repentance, know this; that their caſe is a thouſand times worſe then Marie Magdalens was. For what is an impenitent ſinner? ſurely nothing elſe but the caſtle and hold of the diuel, both in body and ſoule. For looke as a captaine that hath taken ſome holde or ſkonſe, doth rule and gouerne all therein, and diſpoſeth it at his will & pleaſure: euen ſo it is with all blinde and impenitent ſinners; not one diuell alone, but euen legions of diuels poſſeſſe them, and rule their hearts: and therefore howſoeuer they may ſoothe themſelues, and ſay all is well, for God is mercifull; yet their caſe is farre worſe then Maries was. Now then, would any be freed from this fearefull bondage? let them learne of Marie Magdalen to follow Chriſt, and to ſeeke vnto him, and then albeit the diuell and all his angels poſſeſſe their hearts, yet Chriſt beeing the ſtrong man, will come and caſt them all out, and dwell there himſelfe.

The ſecond is, what Chriſt in his appearance ſaid to Marie. *Anſ.* He ſaid, Ioh.20.17. *Touch mee not, for I am not yet aſcended to my Father.* Mary no doubt, was glad to ſee Chriſt, and therefore looked to haue conuerſed as familiarly with him as ſhee was woont before his death: but hee forbids her to touch him, that is, not to looke to enioy his corporall preſence as before, but rather to ſeeke for his ſpirituall preſence by faith, conſidering he was ſhortly to aſcend to his Father. For this cauſe when hee appeared to his diſciples, hee ſtaied not long with them at any time, but only to manifeſt himſelfe vnto them, thereby to prooue the certentie of his reſurrection. This prohibition ſhewes firſt of all, that it is but a fond thing to delight in the outward picture and portraiture of Chriſt, as the Ieſuites doe, who ſtand much vpon his outward forme and lineaments. Secondly, it ouerthroweth the popiſh crucifixes, and all the carued and molten images of Chriſt, wherein the Papiſts worſhip him. For corporall preſence is not now required: therefore ſpirituall worſhip only muſt be giuen vnto him. Thirdly, it ouerthroweth the real preſence of Chriſt in the Sacrament. Many are of minde, that they cannot receiue Chriſt, except they eate and drinke his body and blood corporally: but it is not much materiall, whether wee touch him with the bodily hand or no, ſo be it we apprehend him ſpiritually by faith. Laſtly, as we muſt not haue earthly conſiderations of Chriſt; ſo muſt we on the contrary labour for the ſpiritual hand of faith, which may reach vp it ſelfe to heauen, & there lay holde on him. This is the very thing which Chriſt inſinuateth vnto Mary in ſaying, *Touch me not*. And Saint Paul ſaith, 2. Cor. 5.16,17. *Henceforth know wee no man after the fleſh, yea though wee had knowne Chriſt after the fleſh, yet now we know him no more*, that is, we know him no more as a man liuing among vs, and therefore he addeth, *If any man be in Chriſt, hee is a new creature:* and this new creation is not by the bodily preſence of Chriſt, but by the apprehenſion of faith.

The ſecond appearance was to Mary Magdalen, and to the other Marie, as they were Mat.28.9,10 going from the graue to tell his diſciples; at which time, Chriſt meetes them, & bids them goe tell his brethren that hee is riſen againe. And wheras Chriſt ſendeth women to his diſciples, he purpoſed hereby to checke them for their vnbeliefe. For theſe women forſooke him not at his death, but ſtood by and ſaw him ſuffer, and when hee was buried they came to embaulme him: but all this while what became of his diſciples? ſurely Peter denyed him, and all the reſt fled away, euen Iames and Iohn the ſonnes of thunder, ſaue that Iohn ſtood aloofe to beholde his death. Hereupon Chriſt to make them aſhamed of their fault, ſendeth theſe women vnto them, to publiſh that vnto them which they by their calling ought aboue all other to haue publiſhed. Secondly, this teacheth that wheras Chriſt buildeth his kingdome and publiſheth his Goſpel by Apoſtles, Euangeliſts, Paſtours, teachers, he can if it ſo pleaſe him, performe the ſame by other meanes. In this his ſecond appearance, he vſed weake & ſilly women to publiſh his reſurrection, and thereby ſheweth that hee is not bound to the ordinary meanes, which now he vſeth. Thirdly, he ſent them to his diſciples, to ſhew that howſoeuer they had dealt vnfaithfully with him, by forſaking him, and denying him, yet hee had not quite forſaken them, but if they would repent and beleeue, hee would receiue them into his loue and fauour againe, and therefore calleth them his brethren, ſaying: *Goe and tell my brethren.* This teacheth vs a good leſſon, that howſoeuer our ſinnes paſt are to humble vs in regard of our ſelues, yet muſt they not cut vs off, or diſmay vs from ſeeking to Chriſt; yea euen then when we are laden with the burden of them, we muſt come vnto him and he will eaſe vs. *Mar*. 16.7. Fourthly, wheras ſilly women are ſent to teach Chriſts diſciples, which were ſchollers broght vp in his own ſchoole, we are admoniſhed, that ſuperioritie in place and calling, muſt not hinder vs ſometime to heare and to bee taught of our inferiours. Iob ſaith, *Iob*. 31.13. he neuer refuſed the counſell of his ſeruant: and Naaman the Syrian obeyed the counſell of a ſilly maide which aduiſed him to goe to the Prophet of the Lord in Samaria to be cured of his leproſie: 2.Kin.5.3.13 and when hee had bin with the Prophet, hee obeyed the counſell of his ſeruant, that perſwaded him to do all the Prophet had ſaid, *Waſh and be cleane*.

Now after that the women are come to the diſciples and make relation of Chriſts reſurrection, the text ſaith, Luk. 24.11. *Their words ſeemed as fained things vnto them, neither beleeued they them.* Hence wee learne two things: the firſt, that men of themſelues cannot beleeue the doctrine of Chriſtian religion; it is a hard matter for a man to beleeue ſundrie things in the worke of creation. The temporall deliuerance of the children of Iſrael ſeemed to them Pſal.126.1. *as a dreame:* and the reſurrection of Chriſt, euen to Chriſts owne diſciples, ſeemed *a fained thing*. The ſecond, that it is an hard thing truly and vnfainedly to beleeue the points of religion. Diſciples brought vp in the ſchoole of Chriſt, and often catechiſed in this very point of Chriſts reſurrection, yet dull are they to beleeue it. This confuteth and condemneth our carnall goſpellers, that make it the lighteſt and eaſieſt thing that can bee to beleeue in Chriſt: and therefore they ſay their faith is ſo ſtrong, that they would not for all the world doubt of Gods mercy: whereas indeede they are deceiued and haue no faith at al, but blind preſumption.

The third appearance was on this manner: As two of Chriſts diſciples were going from Ieruſalem to *Emaus* about threeſcore furlongs, Luk.24.13. 15. and talked together of all the things that were done, Ieſus drew neere and talked with them, but their eyes were holden that they could not know him: and as they went he communed with them, and prooued out of the Scripture his reſurrection, expounding vnto them all things that were written of him: then they made him ſtay with them, and their eyes were opened, and they knew him by breaking of bread: but he was taken out of their ſight. In this notable appearance we may obſerue theſe foure points: The firſt, that Chriſt held their eyes that they could not know him: they ſaw a man indeede, but who he was they could not tell. By this it is more then manifeſt, that the vſe of our outward ſenſes, as ſeeing, feeling, ſmelling, [illegible] ſupplied vnto vs continually by the power of Chriſt, and therfore euen in theſe things wee muſt acknowledge the continuall goodnes of God. Now if one man can not ſo much as diſcerne an other but by the bleſſing of Chriſt, then ſhall wee neuer bee able to diſcerne the way of life from the way of death without him: and therefore we muſt pray vnto God that hee would giue vs his holy ſpirit to inlighten the eies of our vnderſtanding, wherby we may be able to ſee & know the way that leadeth vnto life, & alſo to walke in the ſame.

Verſ. 32. The ſecond, that as Chriſt was in expounding the Scriptures vnto them, *their hearts burned within them*. By this we learne, that howſoeuer the miniſters of God publiſh the Goſpell to the outward eares of men, yet it is the proper worke of Chriſt alone to touch & inflame the heart by the fire of his holy ſpirit, and to quicken and raiſe men vp to the life of righteouſnes and true holines: it is he onely that *baptizeth with the holy Ghoſt and with fire*. (Luk. 3, 16.) And it further admoniſheth vs, that we ſhould heare the word preached from the mouth of Gods miniſters with burning and melting hearts: but alas, the ordinary practiſe is flat contrarie; mens eyes are drouſie and heauie, and their hearts dead and frozen within them: and that is the cauſe why after much teaching there followes but litle profit.

Luk. 24. 30, 31. The third thing is, that Chriſt did *eate with the two diſciples, and was knowne of them in breaking bread*. It is very like that our Sauiour Chriſt did in ſome ſpeciall manner bleſſe the bread which hee brake, whereby his diſciples diſcerned him from others. And in like manner we muſt by bleſſing our meates and drinks diſtinguiſh our ſelues, though not from ſuch as are the ſeruants of God, yet from all vngodly and careleſſe men. Many beeing ſilent themſelues do make their children to giue thankes, and to bleſſe their meates. And indeede it is a commendable thing if it be done ſometimes to nurture the child, but for men to diſburden themſelues wholly of this duty, is a fault. And it is a ſhame, that that mouth which openeth it ſelfe to receiue the good creatures of God, ſhould neuer open it ſelfe to bleſſe and praiſe God for the ſame. Therefore in this action of eating and drinking, let vs ſhew our ſelues followers of Chriſt, that as by bleſſing the ſame, he was knowne from all other; ſo wee may alſo hereby diſtinguiſh our ſelues from the prophane and wicked of this world. Otherwiſe what difference ſhall there be betweene vs and the very hogge that eats maſt on the ground, but neuer lookes vp to the tree from whence A it fals? And as Chriſt reuealed himſelfe vnto his diſciples, at that time when they cauſed him to eate meate with them; ſo let vs ſuffer Chriſt to bee our gueſt, and let vs entertaine him in his members, & no doubt he will bleſſe vs, and withall reueale himſelfe vnto vs. The fourth thing is, that hauing eaten, hee *is taken out of their ſight*. (Verſ. 31.) And this came to paſſe not becauſe the body of Chriſt became ſpirituall, but becauſe either he held their eyes as before, or hee departed with celeritie and ſpeede according to the properties of a body glorified.

The fourth appearance of Chriſt was to Peter alone, mentioned onely by S. Paul, 1. Cor. 15. 5. *He was ſeene of Cephas.*

The fifth appearance was to all the diſciples B together ſaue *Thomas*, Ioh. 20. 19. In it we muſt conſider three things, which are all effectuall arguments to prooue Chriſts reſurrection. The firſt, that he came and ſtood in the midſt among them, the dores being ſhut. Now it may be demaunded, how this could be. *Anſ.* The Papiſts ſay, his body was glorified & ſo paſſed through the dore, but (as I haue ſaid) it is againſt the nature of a bodie, that one ſhould paſſe through another, as heate doth through a piece of yron, both bodies remaining intire and ſound: therefore wee may rather thinke, that whereas Chriſt came in, when the dores were ſhutte; it was either becauſe by his mighty power he cauſed the dores to giue place, the diſciples not knowing how: or elſe becauſe he C altered the very ſubſtance of the dores, that his bodie might paſſe through, as he thickned the waters to carrie his bodie when he walked vpon the ſea. Now if this be true, as very like it is, that theſe dumbe creatures gaue place to Chriſt, and became plyable vnto his commaundement, then much more ought wee to carrie our hearts conformable and plyant to the will of our Lord Ieſus in all his commaundements. The ſecond point is, that when as the diſciples thought Chriſt to haue bin a ſpirit, hee to prooue the truth of his manhood, ſhewed vnto them his hands and feete, and the wound in his ſide, and cals for meate, and eates among them. But it may bee asked how this could bee, conſidering that a glorified body hath no blemiſh, and needes not to eate, but is ſupported by God without meate: for if this D be true in our bodies when they ſhall be glorified, then much more was it true in Chriſt. *Anſ.* True it is, a glorified body hath no blemiſhes; but our Sauiour Chriſt had not yet entred into the fulneſſe of his glory. If hee had bin fully glorified, hee could not ſo ſenſibly & plainely haue made manifeſt the truth of his reſurrection vnto his diſciples: and therefore for their ſakes and ours he is content, after his entrance into glory, ſtill to retaine in his body ſome remnants of the ignominies and blemiſhes, which if it had pleaſed him, he might haue laid aſide; hee is alſo content to eate, not for need, but to prooue that his body was not a body in ſhew, but a true body. This teacheth vs two leſſons: firſt, if Chriſt for our good and comfort bee content to retaine theſe ignominious blemiſhes, then anſwerably euery one of vs muſt as good followers of Chriſt referre the workes of our callings to the good of others, as Paul ſaith, *He was free from all men, yet* 1.Cor.9.19. *he was content to become all things vnto all men, that by all meanes he might win the more.* Secondly, we learne, that for the good of our neighbour, and for the maintaining of loue & charity, we muſt be content to yield from our owne right, as in this place our Sauior Chriſt yields of his owne glory for the good of his Church.

The third point is, that hee then gaue the Diſciples their Apoſtolicall commiſſion, ſaying, Mat.28.19. *Goe and teach all nations*, : of which, three points are to be conſidered. The firſt, to whom it is giuen. *Anſ.* To them all, as well to one as to another, and not to Peter onely. And this ouerthrowes the fond and forged opinions of the Papiſts concerning Peters ſupremacie. If his calling had beene aboue the reſt, then hee ſhould haue had a ſpeciall commiſſion aboue the reſt: but one and the ſame commiſſion is giuen alike to all. The ſecond, that with the commiſſion he giues his ſpirit; for whome he appointeth to publiſh his will and word, them he furniſheth with ſufficient gifts of his holy ſpirit to diſcharge that great function: and therefore it is a defect, that any are ſet apart to be miniſters of the Goſpell of Chriſt, which haue not receiued the ſpirit of knowledge, the ſpirit of wiſedome, and the ſpirit of prophecie in ſome meaſure. The third point is, that in conferring of his ſpirit hee vſeth an outward ſigne: for the text ſaith, Ioh.20.22. *Hee breathed on them, and ſaid, receiue the holy Ghoſt.* The reaſons hereof may be theſe: Firſt, when God created Adam, & put into him a liuing ſoule, it is ſaid, Gen.2.7. *he breathed in his face.* And ſo our Sauiour Chriſt in giuing vnto his Diſciples the holy Ghoſt, doth the ſame, to ſhew vnto them, that the ſame perſon that giueth life, giueth grace; & alſo to ſignifie vnto them, that beeing to ſend them ouer all the world to preach his Goſpel, he was as it were to make a ſecond creation of man, by renuing the image of God in him which he had loſt by the fall of Adam. Againe, he breath'd on them in giuing his ſpirit, to put them in mind that their preaching of the Goſpell could not be effectuall in the hearts of their hearers before the Lord doth breath into them his ſpirit, and thereby draw them to beleeue: and therefore the ſpouſe of Chriſt deſires the Lord *to ſend forth his north and ſouth winde to blow in her garden, that the ſpices thereof might flow out*, Can.4.16. The garden is the Church of God, which deſires Chriſt to comfort her, and to poure out the graces of his ſpirit on her, that the people of God which are the hearbes and trees of righteouſneſſe, may bring forth ſweete ſpices, whoſe fruit may bee for meate, and their leaues for medicines.

Thus much for the fiue appearances of Chriſt the ſame day he roſe againe: Now follow A the reſt of his appearances which were in the fourtie daies following, which are in number ſixe. The firſt is mentioned by S. Iohn in theſe words, Ioh.20.26. Verſ.25. *Eight daies after when the diſciples were within, and Thomas with them, came Ieſus when the dores were ſhutte, and ſtood in the middeſt of them, and ſaid, Peace be vnto you.* In it we muſt conſider two things: I. the occaſion thereof: II. the dealing of Chriſt. The occaſion was this: after Chriſt had appeared vnto the other diſciples in Thomas abſence, they told him that they had ſeen the Lord: but he made anſwer, *Except I ſee in his body the print of his nailes, and put mine hand into his ſide, I will not beleeue.* Now eight daies after, our Sauior Chriſt appeared againe vnto all his diſciples, eſpecially B for the curing of Thomas his vnbeliefe, which was no ſmall ſinne, conſidering it containes in it three great ſins. The firſt, is blindnes of mind: for he had bin a hearer of our Sauiour Chriſt a long time, & had bin inſtructed touching the reſurrection diuers times: he was alſo with Chriſt & ſaw him when he raiſed Lazarus, & had ſeen, or at leaſt wiſe had heard the miracles which he did: and alſo had heard all the diſciples ſay that they had ſeene the Lord, and yet will it not ſinke into his head. The ſecond is deadnes of heart. When our Sauiour Chriſt went to raiſe Lazarus that was dead, *Thomas* ſpake very confidently to his fellow diſciples, and ſaid, Iohn 11.16. *Let vs goe, that wee may die with him*, yet when C Chriſt was crucified he fled away, & is the longeſt from Chriſt after his reſurrection, and when he is certenly told thereof he wil not acknowledge it or yield vnto it. The third is, wilfulneſſe: for when the diſciples tolde him that they had ſeene the Lord, he ſaid flatly, that vnleſſe he ſaw in his hands the print of the nailes he would not beleeue, and that which is worſe then all this, hee continued eight daies in this wilfull minde. Now in this exceeding meaſure of vnbeliefe in Thomas, any man, euen he that hath the moſt grace, may ſee what a maſſe of vnbeliefe is in himſelfe, and what wilfulneſſe and vntowardneſſe to any good thing, in ſo much that we may truly ſay with Dauid, Pſal.8.4. *Lord what is man that thou ſo regardeſt him?* And if D ſuch meaſure of vnbeliefe was in ſuch men, as the diſciples were, then wee may aſſure our ſelues, that it doth much more exceede in the common profeſſion of religion in theſe daies, let them proteſt to the cōtrary what they will.

Now the cauſe of his vnbeliefe was this: hee makes a law to himſelfe, that hee will ſee and feele or elſe hee will not beleeue: but this is flatte againſt the nature of faith which conſiſteth neither in ſeeing nor feeling. Indeede, in things natural a man muſt firſt haue experience in ſeeing and feeling, and then beleeue: but it is contrarie in diuinitie, a man muſt firſt haue faith and beleeue, and then comes experience afterward. But Thomas hauing not learned this, doth ouer-ſhoote himſelfe: and herein alſo many deceiue themſelues, which thinke they haue no faith becauſe they haue no feeling. For the chiefeſt feeling that we muſt haue in this life, muſt be the feeling of our ſinnes and the miſeries of this life, and though we haue no other feeling at all, yet we muſt not therefore ceaſe to beleeue.

In Chriſts dealing with Thomas wee may conſider three actions. The firſt, that he ſpeaks Ioh.20.27. to Thomas alone, & anſwers him accordingly to the very words which he had ſpoken of him in his abſence, & that word for word. And by this he laboured to ouerthrow his vnbeleefe, and to conuince him, that beeing abſent he knew what he ſpake. And by this we learne, that though we want the bodily preſence of B Chriſt, he being now in heauen, yet he knoweth well what we ſay, and if neede were, could repeat all our ſayings word by word: and if it were not ſo, how could it be true that we muſt giue an account of euery idle word. Now this muſt teach vs, to looke that our ſpeech be gracious according to the rule of Gods holy word. Secondly, this muſt make vs willing and ready to direct our prayers to Chriſt, conſidering he knoweth what wee pray for, and heareth euery word we ſpeake. The ſecond action is, that Chriſt condeſcends to Thomas, and giues him libertie to feele the print of the nailes, and to put his finger into his ſide. He might haue reiected Thomas for his wilfulneſſe, yet to helpe his vnbeleefe, he yeeldeth C vnto his weakneſſe. This ſheweth that Chriſt is moſt compaſſionate to all thoſe that vnfainedly repent them of their ſinnes and cleaue vnto him, although they do it laden with manifold wants. Dauid ſaith, that the Lord hath compaſſion on them that feare him, as a father hath compaſſion on his children: and he addes the reaſon: Pſal.103.13.14. *For he knoweth of what we are made.* And the Prophet Eſay, Iſa.42.3. *He will not breake the bruiſed reede, and ſmoaking flaxe he will not quench.* When a child is very ſicke, in ſo much that it caſteth vp al the meate which it taketh, the mother will not be offended thereat, but rather pitie it: Now our Sauiour Chriſt is ten thouſand times more mercifull to them that beleeue in him, then any mother is or can be. D The third action is, that when Thomas had ſeene and felt the wounds, Chriſt reuiued his faith, whereupon he brake forth and ſaid, Ioh.20.28. *My Lord and my God.* In which words he doth moſt notably bewaile his blindneſſe and vnbeleefe; and as a fire that hath bin ſmoothered, ſo doth his faith burſt forth and ſhew it ſelfe. And in this example of Thomas wee may ſee the ſtate of Gods people in this life. Firſt, God giueth them faith, yet afterward for a time he doth as it were, hide the ſame in ſome corner of their hearts, ſo as they haue no feeling thereof, but thinke themſelues to be voide of all grace: and this he doth for no other end but to humble them: & yet againe after all this, the firſt grace is further repued and reuiued. Thus dealt the Lord with Dauid & Salomon (for whereas he was a pen-man of Scripture, & therfore an holy A man of God, we may not thinke that he was wholly forſaken) with Peter, and in this place with Thomas. And the experience of this ſhal euery ſeruant of God find in himſelfe.

The ſecond appearance of Chriſt was to ſeauen of his Diſciples as they went on fiſhing, Ioh.21.1.6. in which he giues three teſtimonies of his godhead, and that by death his power was nothing diminiſhed. The firſt, that when the diſciples had fiſhed al night and caught nothing, afterward by his direction they catch fiſh in abundance and that preſently. This teacheth vs, that Chriſt is a Soueraigne Lord ouer all creatures, and hath the diſpoſing of them in his owne hands: and that if good ſucceſſe fol- B low not when men are painefull in their callings, it is becauſe God will prepare and make them fit for a further bleſſing. Chriſt comes in the morning and giues his Diſciples a great draught of fiſh: yet before this can be, they muſt labour all night in vaine. Ioſeph muſt be made ruler ouer all Egypt, but firſt he muſt be caſt into a dungeon where he can ſee no Sunne nor light, to prepare him to that honour. And Dauid muſt be king ouer Iſrael, but the Lord will firſt prepare him hereunto, by raiſing vp Saul to perſecute him: therefore when God ſendeth any hinderances vnto vs in our callings, we muſt not deſpaire, nor be diſcouraged, for they are the meanes whereby God maketh vs fit to receiue greater bleſſings at his C hands, either in this life or in the life to come. The ſecõd is, that the net was vnbroke, though it had in it great fiſhes to the number of an hũdred fifty three. The third, that when the diſciples came to land, they ſaw hote coales & fiſh laid thereon, and bread. Now ſome may aske, whence was this foode? *Anſw.* The ſame Lord that was able to prouide a whale to ſwallow vp Ionas, & ſo to ſaue him: and he that was able to prouide a fiſh for Peters angle with a peece of twenty pence in his mouth; & to make a little bread & a few fiſhes to feed ſo many thouſãds in the wildernes; the ſame alſo doth of himſelfe prouide bread and fiſhes for his diſciples. This teacheth vs, that not onely the bleſſing, but alſo this very hauing of meate, drinke, apparel is D from Chriſt: and hereupon all ſtates of men, euen the kings of the earth are taught to pray that God would giue them their daily bread. Again, when we ſit downe to eate & drink, this muſt put vs in minde that we are the gueſts of Chriſt himſelf: our food which we haue commeth of his meere gift; and he it is that entertaines vs if we could ſee it. And for this cauſe we muſt ſoberly & with great reuerẽce in feare and trembling vſe all Gods creatures as in his preſence. And when we eate & drinke, we muſt alwaies looke that all our ſpeech be ſuch as may beſeeme the gueſts of our Lord and Sauiour Ieſus Chriſt. Vſually the practiſe of men is far otherwiſe, for in feaſting many take libertie to ſurfet, and to be drunke, to ſweare, and to blaſpheme: but if we ſerue the Lord, let vs remember whoſe gueſts we are, and who is our entertainer, and ſo behaue our ſelues as being in his preſence, that all our actions and words may tend to his glory.

1.Cor.15.7. The third appearance was to Iames, as S. Paul recordeth, although the ſame bee not mentioned in any of the Euangeliſts.

Mat.28,16. The fourth was to all his diſciples in a mountaine, whither he had appointed them to come.

Act.1,12. The fifth and laſt appearance was in the mount of Oliues, when he aſcended into heauen. Of theſe three laſt appearances, becauſe the holy Ghoſt hath onely mentioned them, I omit to ſpeake, and with the repeating of them I let them paſſe.

Thus much of the appearances of Chriſt after his reſurrection: the witneſſes thereof are of three ſorts: I. angels. II. women that came to the graue to embalme him. III. Chriſts own diſciples who did publiſh and preach the ſame according as they had ſeene and heard of our Sauiour Chriſt: and of theſe likewiſe I omit to ſpeake, becauſe there is not any ſpeciall thing mentioned of them by the Euangeliſts.

Now follow the vſes, which are two-fold: ſome reſpect Chriſt, and ſome reſpect our ſelues. Vſes which concerne Chriſt are three: I. Whereas Chriſt Ieſus being ſtarke dead roſe againe to life by his owne power, it ſerueth to prooue vnto vs that he was the Sonne of God. Thus Paul ſpeaking of Chriſt ſaith, that he was Rom.1.4. *declared mightily to be the Sonne of God, touching the ſpirit of ſanctification by the reſurrection from the dead.* And by the mouth of Dauid God ſaid, Pſal.2.7. *Thou art my ſonne, this day haue I begotten thee,* Which place muſt be vnderſtood not ſo much of the eternall generation of Chriſt before all worlds, as of the manifeſtation thereof in time after this manner. *This day,* that is, at the time of thine owne incarnation, but eſpecially at the day of thy reſurrection; *I haue begotten thee,* that is, I haue made manifeſt that thou art my Sonne: ſo is this place expounded by S. Paul in the Acts. Secondly, Act.13.32, 33. Chriſts riſing from death by his owne power, prooues vnto vs euidently, that he is Lord ouer al things that are: & this vſe S. Paul makes hereof, for ſaith he, Rom.14.9. *Chriſt therefore dyed, that hee might be Lord both of the dead and of the quicke.* And indeed whereas hee roſe againe on this maner, he did hereby ſhew himſelfe moſt plainly to be a mighty Prince ouer the graue, death, hell, and condemnation, and one that had al-ſufficient power to ouercome them. Thirdly, it prooues vnto vs, that he was a perfect Prieſt, and that his death & paſſion was a perfect ſatisfaction to the iuſtice of God for the ſinnes of mankind. For whereas Chriſt died, hee died for our ſinnes: now if he had not fully ſatisfied for them all (though there had remained but one ſin, for which hee had made no ſatisfaction) hee had not riſen againe: but death which came into the world by ſinne, and is ſtrengthened by it, would haue held him in bondage: & therefore, whereas he roſe againe, A it is more then manifeſt, that he hath made ſo full a ſatisfaction, that the merit thereof doth and ſhall counteruaile the iuſtice of God for all our offences. To this purpoſe Paul ſaith, 1. Cor.15.17. *If Chriſt be not riſen againe, your faith is vaine, & you are yet in your ſinnes,* that is, Chriſt had not ſatisfied for your ſins, or at leaſt you could not poſſibly haue knowne that he had made ſatisfaction for any of them, if he had not riſen againe.

The vſes which concerne our ſelues are of two ſorts: comforts to the children of God, & duties that are to be learned and practiſed of vs all. The comforts are eſpecially three. Firſt, Chriſts reſurrection ſerueth for the iuſtification B of al that beleeue in him, euen before God the Father: as Paul ſaith, Rom.4.25. *Chriſt was giuen to death for our ſinnes, and is riſen againe for our iuſtification*: which wordes haue this meaning: when Chriſt died, we muſt not conſider him as a priuate man, as we haue ſhewed before, but as one that ſtood in the ſtead and roome of all the elect: in his death he bare our ſinnes, and ſuffered all that we ſhould haue ſuffered in our owne perſons for euer, and the guilt of our offences was laid vpon him: and therefore Eſay ſaith, *he was numbred among the wicked.* Iſa.53.12. Now in this his riſing againe, he freed and diſburdened himſelfe not from any ſinnes of his owne, becauſe he was without ſinne, but from the guilt and puniſhment of our ſinnes imputed vnto him. And hence it comes to C paſſe, that all thoſe which put their truſt and affiance in the merit of Chriſt, at the very firſt inſtant of their beleeuing haue their owne ſins not imputed vnto them, and his righteouſnes imputed.

Secondly, the reſurrection of Chriſt ſerueth as a notable meanes to worke inward ſanctification, as Saint Peter ſaith, *We are regenerate to a liuely hope by the reſurrection of Ieſus Chriſt from the dead.* 1.Pet.1.3. And S. Paul, *We are then* (ſaith he) *buried with him by baptiſme into his death,* Rom.6.4,5 *that like as Chriſt was raiſed vp from the dead by the glorie of his Father, ſo we alſo ſhould walke in newneſſe of life. For if wee be grafted with him to the ſimilitude of his death, we ſhall be alſo to the* D *ſimilitude of his reſurrection.* Which words import thus much, that as Chriſt by the power of his own Godhead, freed his manhood from death and from the guilt of our ſinnes; ſo doth he free thoſe that are knit vnto him by the bond of one ſpirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall bodie, the head is the fountaine of all the ſenſes and of motion: & therefore by ſundry nerues diſperſed through the body, the power of moouing and of ſenſe is deriued euen to the leaſt parts; ſo as the hands and feete mooue by meanes of that power which comes from the head: and ſo it is in the ſpiritual body of Chriſt, namely, the Church: he is the head and the fountaine of life, and therefore he conueyeth ſpirituall life to euery one of his members: and that very power of his Godhead, whereby hee raiſed vp himſelfe when he was dead, he conueieth from hiſmelſe to his members, and thereby raiſeth them vp from the death of ſinne to newneſſe of life. And looke as in a perfect bodie, when the head hath ſenſe and motion, the hand that is of the ſame bodie hath alſo the ſenſe and motion conuenient for it: ſo likewiſe Chriſt beeing the reſurrection and the life, as there is ſpirituall life in him, ſo euery member of his ſhall feele in it ſelfe ſpirituall ſenſe & motion, whereby it is raiſed vp from ſinne, and liueth vnto God. For the better conceiuing of this, we muſt conſider two things: the outward meanes of this ſpirituall life, and the meaſure of it. For the meanes, if wee will haue common water we muſt goe to the well: and if we would haue water of life, we muſt goe vnto Chriſt, who ſaith, *If any man thirſt, let him come vnto me* Ioh.7.37. *and drinke.* Now this well of the water of life is very deepe, and we haue nothing to draw with, therefore we muſt haue our pipes & conduites to conuey the ſame vnto vs, which are, the word of God preached, and the adminiſtration of the Sacraments. Chriſt ſaith, *The dead* Ioh.5.25. *ſhall heare the voice of the ſonne of God, and they that heare it ſhall liue*; where by the *dead* is meant, not the dead in the graue, but thoſe that are dead in ſinne. And again, Chriſt ſaith, the words which Ioh.6.63. *I ſpeake are ſpirit and life*, becauſe the word of God is the pipe whereby he conueieth into our dead hearts ſpirit and life. As Chriſt when hee raiſed vp dead men, did onely ſpeake the word and they were made aliue: and at the day of iudgement by his very voice, when the trumpet ſhal blow, all that are dead ſhall riſe againe: So it is in the firſt reſurrection; they that are dead in their ſins, at his voice vttered in the miniſtery of the word ſhal riſe againe. To goe further, Chriſt raiſed three from the dead; Iairus daughter newly dead; the widowes ſonne dead and wound vp and lying on the hearſe: Lazarus dead and buried, and ſtinking in the graue, and al this he did by his very voice: ſo alſo by the preaching of his word, he raiſeth all ſorts of ſinners, euen ſuch as haue lien long in their ſinnes as rotting and ſtinking carrion. The ſacraments alſo are the pipes and conduits whereby God conueieth grace into the heart, if they bee rightly vſed, that is, if they be receiued in vnfained repentance for all our ſinnes, and with a true & liuely faith in Chriſt for the pardon of the ſame ſinnes. And ſo, I take it, they are compared to Cant.2.4. flagons of wine, which reuiue the Church being ſicke and fallen into a ſwound. As for the meaſure of life deriued from Chriſt, it is but ſmall in this life, and giuen by little and litle, as Oſe ſaith, *The Lord hath ſpoiled vs, and he will* Oſe.6.1,2. *heale vs, he hath wounded vs, and he wil bind vs vp.* After two daies *he will reuiue vs, and in* the third he *will raiſe vs vp, and wee ſhall liue in his ſight.* The prophet Ezechiel in a viſion is caried into the midſt of a field, full of dead bones, and he is cauſed to prophecie ouer them, and ſay,

A *O ye drie bones, heare the word of the Lord*: at the Eze.37.4.7.8,9.10. firſt there was a ſhaking, and the bones came togither bone to bone, and then ſinewes and fleſh grew vpon them, and vpon the fleſh grew a skinne. Then he prophecied vnto the windes the ſecond time, and they liued and ſtood vpon their feete, for the breath came vpon them, & they were an exceeding great armie of men. Hereby it ſignified not onely the ſtate of the Iewes after their captiuity, but in them the ſtate of the whole Church of GOD. For theſe temporall deliuerances ſignified further a ſpirituall deliuerance. And we may here ſee moſt plainely, that God worketh in the hearts of his children the gifts & graces of regeneration by litle and litle. Firſt, he giueth no more then fleſh, ſinewes and skinne: then after he giueth B them further graces of his ſpirit, which quickneth them and maketh them aliue vnto God. The ſame alſo we may ſee in the *viſion of the waters that ranne out of the Temple*: Firſt, a Eze.47.3.4.5. man muſt wade to the *ankles*, then after to the *knees*, and ſo to the *loynes*: then after the waters grow to a *riuer* that cannot be paſſed ouer: and ſo the Lord conueyeth his graces by litle and litle, till at the laſt men haue a full meaſure thereof.

Thirdly, the reſurrection of Chriſt ſerues as an argument to prooue vnto vs our reſurrection at the day of iudgement. Paul ſaith, *If* Rom.8.11 *the ſpirit of Chriſt that raiſed vp Ieſus from the dead dwell in you, he that raiſed Chriſt from the dead, ſhall alſo quicken your mortall bodies.* Some C will ſay, that this is no benefit, for all muſt riſe againe, as well the wicked, as the godly. *Anſw.* True indeede: but yet the wicked riſe not againe by the ſame cauſe that the godly doe. They riſe againe by the power of Chriſt, not as he is a Sauiour, but as he is a iudge to condemne them. For God had ſaid to Adam; at what time he ſhould eate of the forbidden fruite, he ſhould die the death; meaning a double death, both the firſt, and the ſecond death. Now then the vngodly riſe againe, that God may inflict vpon them the puniſhment of the ſecond death, which is the reward of ſinne, that ſo Gods iuſtice may be ſatisfied: but the godly riſe againe by the power of Chriſt their head and redeemer, who raiſeth them vp that they D may be partakers of the benefit of his death, which is to enioy both in body and ſoule the kingdome of heauen, which he hath ſo dearely bought for them,

Thus much for the comforts: Now follow the duties, and they are alſo three. Duties. 1 Firſt, as Chriſt Ieſus when hee was dead roſe againe from death to life by his owne power, ſo we by his grace, in imitation of Chriſt, muſt endeauour our ſelues to riſe vp from al our ſins both originall and actuall vnto newnes of life. This is worthily ſet downe by the Apoſtle, ſaying, Rom.6.4. *We are buried by baptiſme into his death, that as Chriſt was raiſed vp from the dead by the glorie of the Father, ſo we alſo ſhould walke in newneſſe of life*: and therefore we muſt endeauour our ſelues to ſhew the ſame power to be in vs euery day, by riſing vp from our owne perſonall ſinnes to a reformed life. This ought to bee remembred of vs, becauſe howſoeuer many heare and know this point, yet very few doe practiſe the ſame. For (to ſpeake plainely) as dead men buried would neuer heare though a man ſhould ſpeake neuer ſo loud: ſo vndoubtedly among vs there be alſo many liuing men, which are almoſt in the ſame caſe. The miniſters of God may crie vnto them daily, & iterate the ſame thing a thouſand times, & tell them that they muſt riſe vp from their ſinnes and lead a new life, but they heare no more then the dead carkas that lieth in the graue. Indeede men heare with their outward eares, but they are ſo farre from practiſing this duty, that many iudge it to bee a matter of reproach and ignominie. And thoſe which make any conſcience of this duty, how they are laden with nickenames & taunts, who knoweth not? I neede not to rehearſe them: ſo odious a thing now adaies in the riſing from ſinne to newneſſe of life. Sound a trumpet in a dead mans eares, he ſtirres not: and let vs crie for amendment of life till breath goe out of our bodies, no man almoſt ſaith, *What haue I done?* And for this cauſe vndoubtedly, if it were not for conſcience of that duty which men owe vnto God, we ſhould haue but few miniſters in England. For it is the ioy of a miniſter to ſee the vnfained conuerſion of his people: whereas, alas, men generally lie ſnorting in their corruptions, and rather goe forward in them ſtill, then come to any amendment; ſuch is the wonderfull hardneſſe that hath poſſeſſed the hearts of moſt men. He which hath but halfe an eie may ſee this to be true. Oh! how exceeds Atheiſme in all places, contempt of Gods worſhip, prophanation of the Sabbath; the whoredomes and fornications, the cruelty and oppreſſion of this age cry to heauen for vengeance. By theſe and ſuch like ſinnes the world crucifies Chriſt againe. For looke as Pilates ſouldiers with the wicked Iewes, tooke Chriſt and ſtripped him of his garments, buffeted him, and ſlew him; ſo vngodly men by their wicked behauiour ſtrippe him of all honour, and ſlay him againe. If an infidell ſhould come among vs, and yeeld himſelfe to bee of our religion, after he had ſeene the behauiour of men, hee would peraduenture leaue all religion: for he might ſay, ſurely it ſeemes this God whom theſe men worſhip, is not the true God, but a God of licentious liberty. And that which is more, whereas at all times we ought to ſhew our ſelues new creatures, and to walke worthy of our Sauiour and redeemer, & therefore alſo ought to riſe out of our ſinnes, and to liue in righteouſneſſe and true holines, yet we for the moſt part goe on ſtill forward in ſinne, and euery day goe deeper then other to helward. This hath beene heretofore the common practiſe, but let vs now learne after the example of Chriſt, beeing quickned and reuiued A by his grace, to endeauour our ſelues eſpecially to come out of the graue of ſinne, and learne to make conſcience of euery bad action. True it is, a Chriſtian man may vſe the creatures of God for his delight, in a moderate and godly manner, but Chriſt neuer gaue libertie to any to liue licentiouſly: for *he that is free, is yet ſeruant vnto Chriſt,* as Paul ſaith: 1.Cor.7.22. and therefore we muſt not enterpriſe any thing, but that which may be a worke of ſome good dutie vnto God; to which end the Apoſtle ſaith, *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee life.* Eph.5.14. If this will not mooue vs, yet let the iudgements of God draw vs hereunto, *Bleſſed is hee* (ſaith the holy Ghoſt) *that hath part in the firſt reſurrection:* Reu.20.6. B *for on ſuch the ſecond death hath no power:* where mention is made of a double death: the firſt, is the ſeparation of ſoule and body, the ſecond, is the eternall condemnation of ſoule and bodie in hell fire. Would we now eſcape the ſecond death after this life? wee muſt then labour in this life to be partakers of the firſt reſurrection, and that on this manner: looke what ſinnes wee haue liued in heretofore, we muſt endeauour to come out of them all, and lead a better life according to all the commandements of God. But if it be ſo that ye will haue no care of your owne ſoules, goe on hardly to your owne perill, and ſo ye ſhall be ſure to enter into the ſecond death, which is eternall damnation.

C Secondly, we are taught by the example of Saint Paul, to labour aboue all things *to know Chriſt, and the vertue of his reſurrection.* 2 Phil.3.10. And this we ſhall doe, when we can ſay by experience that our hearts are not content with a drowſie profeſſion of religion, but that wee feele the ſame power of Chriſt, whereby he raiſed vp himſelfe from death to life, to be effectual and powerfull in vs, to worke in our hearts a conuerſion from all our ſinnes, wherein wee haue lien dead, to newneſſe of life, with care to liue godly in Chriſt Ieſus. And that we may further attaine to all this, we muſt come to heare the word of God preached and taught with feare and trembling; hauing heard the word, we muſt meditate therein, and pray vnto God, D not onely publikely but priuately alſo, intreating him that he would reach forth his hand, and pull vs out of the graue of ſinne, wherein we haue lien dead ſo long. And in ſo doing, the Lord of his mercy, according as he hath promiſed, will ſend his ſpirit of grace into our hearts, to worke in vs an inward ſenſe and feeling of the vertue of Chriſts reſurrection. So dealt he with the two diſciples that were going to Emmaus; they were occupied in the meditation of Chriſt, his death and paſſion: and whiles they were in hearing of Chriſt, who conferred with them, he gaue them ſuch a meaſure of his ſpirit, as made their hearts to *burne* within them. Luk.24.32. And Paul prayeth for the Epheſians, that God would inlighten their eyes, Eph.1.19. that they might ſee and feele in themſelues the exceeding greatneſſe of the power

A of God, which he wrought in Chriſt Ieſus, when he raiſed him from the dead.

Thirdly, as Saint Paul ſaith, Col.3.1. *If we be riſen with Chriſt, then we muſt ſeeke the things that are aboue.* But how & by what meanes can we riſe with Chriſt, ſeeing we did not die with him? *Anſ.* We riſe with Chriſt thus. The burgeſſe of a towne in the Parliament houſe beareth the perſon of a whole towne, and whatſoeuer he ſaith, that the whole towne ſaith, and whatſoeuer is done to him, is alſo done to all the town: ſo Chriſt vpon the croſſe ſtood in our place, and bare our perſon; and what he ſuffered, we ſuffered: and when he died, all the faithful died in him: and ſo likewiſe as he is riſen againe, ſo are all the faithfull riſen in him. B The conſideration whereof doth teach vs, that we muſt not haue our hearts wedded to this world. We may vſe the things of this life, but yet ſo as though we vſed them not. For all our loue & care muſt be for things aboue, and ſpecially we muſt ſeeke the kingdome of God and his righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt. We muſt therefore ſue for the pardon of ſinne, for reconciliation to God in Chriſt, and for ſanctification. Theſe are the pretious pearles which we muſt ſeeke, & when we haue found them, we muſt ſell all that we haue to buy them; & hauing bought them, we muſt lay them vp in the ſecret corners of our hearts, valuing and eſteeming of them better then all things in the world beſide.

C Thus much of Chriſts reſurrection, containing the firſt degree of Chriſts exaltation: Now followeth the ſecond in theſe wordes, *He aſcended into heauen:* in the handling whereof we are to conſider theſe ſpeciall points: I. the time of his aſcenſion. II the place. III. the manner. IV. the witneſſes. V. the vſes thereof. For the firſt, the time of Chriſts aſcenſion was Act.1.3. forty daies after his reſurrection, when he taught his diſciples the things which appertaine to the kingdome of God. And this ſhewes that he is a moſt faithfull king ouer his Church, procuring the good thereof. And therefore Eſay ſaith, Eſa.9.6. *The gouernement is on his ſhoulder:* And the Apoſtle ſaith, Heb.3.5.6. *he was more faithfull in all the houſe of God, then Moſes was.* D Hence we gather, that whereas the Apoſtle chaunged the Sabbath from the ſeauenth day to the eight, it was no doubt, by the counſell and direction of Chriſt before his aſcenſion: and likewiſe in that they planted Churches, & appointed teachers & meete ouerſeers for the guiding & inſtruction hereof, we may reſolue our ſelues that Chriſt preſcribed the ſame vnto them before his aſcenſion: and for theſe and ſuch like cauſes did he aſcend no ſooner.

Now looke what care Chriſt at his aſcenſion had ouer his Church, the ſame muſt all maſters of families haue ouer their houſholds when God ſhall call them out of this world. They muſt haue care not onely that their families be well gouerned while they liue; but alſo, that after their death; peace, loue, and A good order may be continued in their poſterity. And therefore the Prophet Eſay is ſent to Ezechias King of Iudah, Iſa.38.1. to bid him *ſet his houſe in order for he muſt die,* ſignifying, that it is the duty of a good maſter of a family, to haue care not onely for the gouernement of his houſe whileſt he is aliue, but alſo that it may be well gouerned when he is dead. The ſame alſo muſt be practiſed of Gods miniſters: a part of whoſe fidelity is this, that they haue not onely a care to feede their particular flockes while they are aliue, but alſo that they furder prouide for the people after their departure, as much as they can. Example whereof we haue in Peter, who ſaith, B 2.Pet.1.15. *I will endeauour alwaies that ye may bee able alſo to haue remembrance of theſe things after my departure.*

The place of Chriſts aſcenſion was, the *mount of Oliues neere Bethanie*; Luk 24.50 & 19.29. Act.1.12. and it was the ſame place from whence Chriſt went to Ieruſalem to be crucified. One place ſerued to be a paſſage both to paine and torments, and alſo to glorie. This ſhewes that the way to the kingdome of heauen is through afflictions. There are many which haue Gods hand heauie vpon them in lingring ſickneſſes, as the dead palſie, & ſuch like, wherein they are faine to lie many yeares without hope of cure, wherupon their beddes, which ſhould be vnto them places of reſt and eaſe, are but places of woe & miſerie. Yet may theſe men hence haue great C comfort, if they can make a good vſe of their ſickneſſes: for the beds whereon they ſuffer ſo much torment, ſhall be places from whence they ſhall paſſe to ioy and happineſſe. Againe, there be many that for the teſtimonie of the truth, and for religion ſake ſuffer impriſonment, with many afflictions; now if they can vſe their afflictions well, their priſons ſhall be *Bethanies* vnto them: although they be places of bondage, yet God wil at length make them places of entrance to liberty. Many a man for the maintaining of faith and good conſcience, is baniſhed out of his country, and is faine to liue in a ſtraunge place among a people to whom he is vnknowne: but let him vſe it well: for though it be a place of griefe for a time, as D Bethany was to Chriſt when he went to ſuffer, yet God will make it one day to be a paſſage into heauen.

Thus much of the place of his aſcending. The third thing to be conſidered, is the maner of Chriſts aſcenſion, and it containeth three points. The firſt, that *Chriſt* being now to aſcend, Luk.24.50 *lift vp his hands, and bleſſed his diſciples.* In the Scripture are mentioned diuers kindes of bleſſings. The firſt, when one prayeth to God for a bleſſing vpon another: and this bleſſing doe kings and princes beſtow vpon their ſubiects, & parents on their children: and for this cauſe children are well taught to aske their fathers and mothers bleſſing, that they may pray to God to bleſſe him. There is another kind of bleſſing, when a man doth not onely pray for a bleſſing, but alſo pronounceth it:

This did the prieſts in the old Teſtament: and thus Melchiſedeck when he mette Abraham Gen.14.19. bleſſed him, ſaying, *Bleſſed art thou Abraham of God, the moſt high poſſeſſour of heauen and earth.* And this was the ordinarie duty of the prieſts, preſcribed by God himſelfe: & therefore the very forme of words which they vſed Num 6.24.25.26. is ſet downe after this manner, *The Lord bleſſe thee and keepe thee, the Lord make his face to ſhine vpon thee, &c.* The third kind of bleſſing is, when a man doth not onely pray to God and pronounce bleſſing, but by the ſpirit of prophecie doth foretell a particular bleſſing vpon Gen.27.28. any. Thus *Iſaac* bleſſed *Iacob and Eſau*, particularly foretelling both their eſtates. Gen.49. And *Iacob* bleſſed the twelue Patriarkes by the ſame ſpirit foretelling them what ſhould befal them B many hundred yeares after. Now our Sauiour Chriſt did not bleſſe his diſciples any of theſe three waies: and therefore there remaineth a fourth kind of bleſſing which he vſed, and that was after this manner: Chriſt in bleſſing his diſciples did not onely pronounce or foretell a bleſſing that ſhould come to his diſciples, but did conferre and giue the ſame vnto them. For he is the fountaine and author of all bleſſings. Eph.1.3. And therefore Paul ſaith, that *God the Father hath bleſſed vs in all ſpirituall bleſſings in Chriſt.*

Hence we learne, firſt, that all thoſe which denie themſelues and flie to Chriſt, and put their affiance in him, ſhall be freed from the curſe of the law, and from the wrath of God C due vnto them for their ſinnes, whatſoeuer they are. Secondly, that the curſes of men muſt not diſcourage vs from doing well. For though men curſe, yet Chriſt bleſſeth: and for Luk.6.26. this cauſe he ſaith, *Woe be vnto you, when all men ſpeake well of you:* as if he ſhould ſay, then you want the bleſſing of God. And we muſt remember, that when men ſhall curſe vs for doing our duty, euen then the bleſſing of God ſhall be vpon vs; and the curſe cauſleſſe ſhall Gen.12.3. not hurt. And God ſaith to Abraham, he will curſe them that curſe him. Thirdly, we learne that no witchcraft, nor ſorcery, (which often are done with curſing) ſhall be able to hurt vs. For looke where Chriſt will bleſſe, there all the diuels in hell can neuer faſten a curſe. This D is found true by experience. For when Balaam the wizzard ſhould haue curſed the people of Num.23.23 Iſrael, & had aſſaied to doe it many waies, but could not, at length he ſaid, *There is no ſorcerie* * *againſt Iacob, nor ſoothſaying againſt Iſrael.* *The Engliſh tranſlation being otherwiſe here ſeemes to faile. This is a notable comfort to the people of God, that witches and ſorcerers, doe what they can, ſhall neuer be able to hurt them. It may be, that their bad practiſes may annoy mens bodies and goods, yet the Lord will turne all to a bleſſing vpon his ſeruants, either in this life, or in the life to come.

The ſecond point is, *that Chriſt went apart from his diſciples, and aſcended vpward toward heauen in their ſight.* For the right vnderſtanding of this, ſundry ſpeciall points muſt be obA ſerued. The firſt, that the lifting vp of his bodie was principally by the mighty power of his godhead, and partly by the ſupernaturall property of a glorified bodie, which is to mooue as well vpward as downeward, without conſtraint or violence. The ſecond, that Chriſt did goe from earth to heauen really and actually, and not in appearance only. The third, that he went viſibly in the ſight of his diſciples. The fourth, that he went locally, by changing his place and going from earth to heauen, ſo as he is no more on earth bodily, as we are now on earth. It may be obiected, that *Chriſt* made a promiſe *that he would be with his* Math.28.20 *Church to the end of the world. Anſw.* That promiſe is to be vnderſtood of the preſence of his ſpirit, or Godhead, not of the preſence of his B manhood. Againe, it may further bee alleadged, that if the Godhead be on earth, then muſt the manhood be there alſo, becauſe they are both vnited togither. *Anſ.* It is not true, that of two things conioyned, where the one is, there muſt the other be alſo. For the Sunne it ſelfe, and the Sun-beames are both ioyned togither, yet they are not both in all places togither. For the body of the ſunne is onely in the heauens, but the ſunne-beames are alſo vpon the earth. The argument therefore followes not: Chriſts manhood ſubſiſts in that perſon which is euery where: *ergo* his manhood is euery where. Vide Tho. contra Gent. lib, 4. c. 49. And the reaſon is, becauſe the ſonne of God ſubſiſts not onely in his diuine nature, but alſo by it: whereas he C doth not ſubſiſt at all by the manhood, but onely in it: for hee ſubſiſted before all eternitie, when the manhood was not. Nay rather becauſe the manhood doth ſubſiſt by the perſon of the ſonne, therefore the perſon extends it ſelfe further then the manhood, which is aſſumed and ſuſtained by it; and hath his exiſting thence. For that very thing wherby any other thing either eſſentially or accidentally is, extends it ſelfe further then the thing wherby it is. As the humane nature whereby Peter is a man, extends it ſelfe further then to Peter, namely, to all other men: and the whiteneſſe whereby the ſnow is white, extends it ſelfe further then to that ſnow which a man holds in his hand.

D The third point is, that in the aſcenſion *a* Act.1.9. *cloud tooke Chriſt from the ſight of his diſciples.* And whereas he cauſed a cloud to come betweene their ſight and himſelfe, it ſignified vnto them, that they muſt now be contented with that which they had ſeene, and not ſeeke to know further what became of him afterward: and the ſame thing is taught vnto vs alſo: we muſt content our ſelues with that which God hath reuealed in his word, and ſeeke no further, ſpecially in things which concerne God. For the like end in the giuing of the law in Sinai, God appeared in a cloud: Exod.19.9. and when he did 1.King.8.10.11. manifeſt his glory in the temple which Salomon made, a thicke cloud filled the ſame.

The fourth point to be conſidered, is concerning the witneſſes of his aſcenſion, which were his owne diſciples in the mount of Oliues at Bethanie, and none but they. Luk. 24.50. Act.1.9. Now it may be demaunded, why hee would not haue all the whole nation of the Iewes to ſee him aſcend, that ſo they might know that hee was riſen againe, and beleeue in him. *Anſ.* The reaſon may be this: it was his good pleaſure that the points of faith and religion, whereof this article is one, ſhould rather be learned by hearing then by ſeeing. Indeed Chriſts owne diſciples were taught the ſame by ſight, that they might the better teach others which ſhould not ſee; whereas now the ordinarie meanes to come by faith is hearing.

The vſes to be made of Chriſts aſcenſion, are of two ſorts; ſome are comforts to Gods Church and people, and ſome are duties. The comforts are eſpecially foure. The firſt is this: Chriſt Ieſus did aſcend vp to heauen, *to leade captiuitie captiue*, a moſt worthy benefit. Eph 4.8. By *captiuitie* is meant, *ſinne* and *Satan* which did & do leade men captiue into perdition: ſecondly *death* and the *graue*, which held him captiue and in bondage for the ſpace of three daies. And he leades them al captiue two waies: firſt in himſelfe, in that he began his triumph vpon the croſſe, as I haue ſhewed and continued the ſame till his very aſcenſion: ſecondly, in all his members, becauſe by his mighty power being now aſcended, he doth ſubdue and weaken the power of ſinne & Satan; Rom.16.20 which he manifeſteth euery day by killing the corruption of their natures, and the rebellion of their fleſh. But it may be demanded, how Chriſt doth leade his enemies captiue, conſidering the diuell raigns euery where, and the world, and death, & hell. *Anſ.* Chriſts victory ouer his and our enemies haue fiue degrees. Firſt, it is ordained by God; ſecondly, it is fore-told, thirdly it is wrought; fourthly, it is applied, laſtly, it is accompliſhed. The ordaining of it was before all worlds: the fore-telling of it was in all the ages of the olde teſtament: the working of it was vpon the croſſe, and afterward: the applying hath binne ſince the beginning of the world more or leſſe: and it is onely in part in this life; that while Chriſt is bruiſing of the head of Satan, he againe may bruiſe his heele: the accõpliſhment ſhall not be before the laſt iudgement.

From this great benefit beſtowed on Gods Church, there are many duties to be learned. Firſt, here is an inſtruction for all ignorant perſons & impenitent ſinners, which abound among vs in euery place, whoſoeuer they bee, that liue in the blindnes of their mindes, and hardnes of their hearts; they muſt know this, that they are captiues and bondſlaues of ſinne and Satan, of hell, death, and condemnation: & let no man flatter himſelfe of what ſtate or degree ſoeuer he be (for it is Gods truth) if he haue not repented of all his ſinnes, hee as yet is no better then a ſeruant or vaſſall, yea a very drudge of the diuell. Now then, what wilt thou doe in this caſe? The beſt thing is, to lay A to thy heart this benefit of Chriſt. Hee is aſcended vp to heauen to leade captiue and to vanquiſh the diuell and all his angels, vnder whome thou lieſt bound, and that not only in himſelf, but in his members. Now then if thou wilt become a true member of Chriſt, he will free thee from this bondage. Therefore take heed how thou continueſt longer in thy olde ſinnes, and in thy groſſe ignorance: and ſeeing Chriſt hath made a way to liberty, let vs ſeeke to come out of this ſpirituall bondage: hee is aſcended for this ende and purpoſe to free vs from it; therefore if we refuſe this benefit, our ſtate will bee the more damnable. A man lies bound hand and foot in a darke dungion, and the keeper comes & ſets open the priſon dore and takes off his bolts, and biddes him come B out; if he refuſe and ſay that he is well: may it not be thought that he is a madde man, and will any be ſorie for his caſe? No ſurely. Well, this is the ſtate of all impenitent ſinners. They lie faſt fettered and bound vnder the power of ſinne & Satan, and Chriſt it is who is aſcended into heauen to vnlooſe them of this bondage: he hath ſet open the priſon dore, and hath vnlocked our fetters: if wee refuſe to come out, & lie ſtill in our ſins, there remaineth nothing for vs, but euerlaſting thraldome. Let vs therfore in the feare of God, if wee haue a care of our own ſoules, receiue & imbrace this benefit which redounds vnto vs by Chriſts aſcenſion.

Secondly, in that Chriſt is aſcended to heauen to leade captiue ſinne and Satan, here is a C good conſolation for al thoſe that are afflicted in conſcience for their ſinnes. There is no man in this caſe but he hath great cauſe to feare, yet muſt he not be diſcouraged. For Chriſt by his aſcenſion like a noble captaine hath taken ſin & Satan priſoners, and hath pinnioned them faſt, ſo as all the power they haue, is in Chriſts hand: & therfore for this cauſe although they are ſuffered to exerciſe and afflict vs, yet by his grace they ſhall neuer bee able to preuaile againſt vs. Therefore wee may ſafely caſt our care vpon God, and not feare ouermuch.

Hence alſo wee may learne a third duty. There is no man that knoweth what ſin meaneth, and what the blood of Chriſt meaneth, but in regard of the corruption of his owne D nature, hee will ſay with Paul, that hee is ſolde vnder ſinne, Rom.7.14. and in regard thereof will cry out with him alſo, Verſ.24. *O wretched man that I am, who ſhall deliuer me from this body of death?* yea, it will make his heart to bleed within him. Now what ſhall he doe in this caſe? ſurely let him remember the end of Chriſts aſcenſion, which is to vanquiſh and ſubdue the rebellion of his nature, and labour to feele the benefit thereof: and then he ſhall no doubt finde, that Chriſt will *diſſolue in him the works of the diuell, and tread Satan vnder his feet.* 1.Ioh.3.8. Rom.16.20. And thus alſo thoſe that feele in themſelues the law of their members rebelling againſt the law of their mind, muſt come to Chriſt, & he wil helpe and free them.

The ſecond benefit of Chriſts aſcenſion is that he aſcended vp to heauen to beſtow gifts vpon his Church, as it is ſaid in the place before mentioned. He aſcended vp on high, &c. Eph.4.8. *Hee gaue gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching and prophecie, & al other gifts needful for the good of his Church. The cõſideration of this, that Chriſt who is the fountaine of grace, & in whom are hid all the treaſures of wiſedome & knowledge, ſhould be mindful of vs, & vouchſafe ſuch ſpeciall fauour to his Church, muſt cauſe euery one of vs who hath receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the ſame. There is no cauſe why wee ſhould bee proud of our gifts; ſeeing we haue nothing but that which we haue receiued. For to this end Chriſt aſcended, to giue gifts vnto men, and therefore our gifts whatſoeuer they bee, are not our owne, but wee had them from Chriſt, and we are ſtewards of them awhile for the good of others. The more the Lord giues to man, the more he requires at his hands; and as for ſuch as hauing good gifts abuſe the ſame, their ſin is the more grieuous, and their danger the greater. Men of great gifts vnleſſe they vſe them aright with humbled hearts, ſhal want Gods bleſſing vpon them. For he giueth grace to the hũble. The high hils after much tillage are often barren, whereas the low vallies by ſtreams of waters paſſing throgh them, are very fruitfull: and the gifts of God ioyned with a ſwelling heart are fruitleſſe; but ioyned with loue & the grace of humilitie they edifie.

Secondly, if Chriſt aſcend vp to heauen to giue gifts vnto men, here we may ſee how many a man and woman in theſe our daies are ouerſeene, in that they plead ignorance, & ſay that they hope God will haue them excuſed for it, ſeeing that they are not learned; they haue dul wits, & it is not poſſible to teach them now, they are paſt learning: and hereupon they preſume they may liue in groſſe ignorance, as blinde almoſt in religion as when they were firſt borne. But mark, I pray you, who is it that is aſcended vp into heauen? namely, Chriſt Ieſus our Lord, who made thee of nothing. Now was he able to giue thee a beeing, when thou wert not, and is hee not likewiſe able to put knowledge into thy ſoule, if ſo be thou wilt vſe the meanes which he hath appointed? and the rather, ſeeing he is aſcended for that end: but if thou wilt not vſe the meanes to come to knowledge, thy caſe is deſperate, and thou art the cauſe of thine owne condemnation, and thou bringeſt cõfuſion vpon thine own head. Therefore let ignorant men labour for knowledge of Gods word. Ignorance ſhall excuſe none: it wil not ſtand for paiment at the day of iudgement. Chriſt is aſcended to this ende to teach the ignorant, to giue knowledge & wiſedome vnto the ſimple, & to giue gifts of prophecy vnto his miniſters, that they may teach his people. Therfore I ſay againe, let ſuch as be ignorant vſe the meanes diligently, & God wil giue the bleſſing. Thirdly, wheras it is thought to bee a thing not poſſible, to furniſh a whole Church with preaching miniſters, it ſeemes to be otherwiſe. For wherefore did Chriſt aſcend to heauen? was it not to giue giftes vnto his Church? what, is Chriſts hand now ſhortned? vndoubtedly wee may reſolue our ſelues, that Chriſt beſtowed gifts ſufficient vpon men in the Church: but it is for our ſins that they are not imployed. The fountaines of learning the Vniuerſities; though they are not dammed vp, yet they ſtream not abroad as they might. Many there bee in them indued with worthie gifts for the building of the Church; but the couetouſneſſe of men hinders the comfortable entrance which otherwiſe might be. Laſtly, ſeeing Chriſt aſcended to giue gifts needful for his Church, as the gift of teaching, the gift of prophecie, the gift of tongues, of wiſedome, and knowledge, the duty of euery man is, eſpecially of thoſe which liue in the ſchooles of learning, to labour by all meanes to increaſe, cheriſh, & preſerue their gifts, and as Paul exhorteth Timothie, to *ſtirre vp the gift of God*, 2.Tim.1.6. ἀναζωπυρεῖν. that is, as men preſerue the fire by blowing it, ſo by our diligence we muſt kindle and reuiue the gifts and graces of God beſtowed on vs. Chriſt hath done his part, & there is nothing required but our paines and fidelitie.

The third benefite that comes by Chriſts aſcenſion is, that hee aſcended to prepare a place for all that ſhould beleeue in him: Ioh.14.2. *In my Fathers houſe* (ſaith Chriſt) *are many dwelling places, if it were not ſo, I would haue tolde you, I goe to prepare a place for you.* For by the ſin of Adam our entrance into heauen was taken away. If Adam by his fall did exclude himſelfe frõ the earthly paradiſe, Gen.3.24. then how much more did he exclude himſelfe from heauen? And therfore all mankind ſinning in him, was likewiſe depriued of heauen. The people of Iſrael beeing in woe & miſery, cried out that they had ſinned, & therfore *the Lord had couered himſelfe with a cloud, that their prayers could not paſſe through.* Lam.3.44. And *Eſai* ſaith, *that our ſins are a wal betwixt god and vs.* Iſa.59.2. And S. Iohn, that *no vncleane thing muſt enter into the heauenly Ieruſalem.* Reu.21.27. Now ſeeing we haue ſhut our ſelues out of heauen by our ſins, it was requiſite that Chriſt Ieſus our Sauiour ſhould go before vs to prepare a place, and to make ready a way for vs. For hee is King ouer all, he hath the keies of heauen, hee openeth and no man ſhutteth: and therefore it is in his power to let vs in, though wee haue ſhutte our ſelues out. But ſome may ſay, if this be the end of his aſcenſion to prepare a place in heauen, then belike ſuch as died before the comming of Chriſt were not in heauen. *Anſ.* As there are two degrees of glory, one incompleate & the other compleate or perfect, (for the faithfull departed are in glory but in part, and there remaines fulnes of glory for ſuch then at the day of iudgement, when ſoule and body ſhall bee both glorified togither:) ſo anſwerably there are two degrees of preparation of places in heauen. The places of glory were in part prepared for the faithfull from the beginning of the world, but the full preparation is made by Chriſts aſcenſion. And of this laſt preparation is the place of *Iohn* to be vnderſtood.

The vſe of this doctrine is very profitable: Firſt, it ouerthroweth the fond doctrine of the Church of Rome, which teacheth that Chriſt by his death did merit our iuſtification, & that we beeing once iuſtified doe further merit ſaluation, and purchaſe for our ſelues a place in heauen. But this is as it were to make a partition betweene Chriſt and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our ſaluation, but alſo the accompliſhment thereof in our vocation, iuſtification, ſanctification, glorification, is wholly and onely to bee aſcribed to the meere merit of Chriſt: and therefore hauing redeemed vs on earth, he alſo aſcends to prepare a place in heauen for vs.

Secondly, this ſerues to condemne the fearefull, lamentable, and deſperate ſecuritie of theſe our daies. Great is the loue of Chriſt in that he was content to ſuffer the pangs of hell to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for this place, or maketh any account thereof? who forſaketh this world, and ſeekes vnto Chriſt for it? And further, leſt any man ſhould ſay, alas, I know not the way: therefore Chriſt before he aſcended made *a new and liuing way*, with his own blood, as the Apoſtle ſpeaketh. And to take away all excuſes from men, hee hath ſet markes and bounds in this way, and hath placed guides in it, namely, his miniſters, to ſhew all the paſſengers a ſtraight and ready courſe into the kingdome of heauen. And though Chriſt haue done all this for vs, yet the blindnes & ſecurity of men is ſuch, that none almoſt walketh in this way, nor careth to come into this manſion place; but in ſtead of this they walk in bywaies, according to the luſts of their own fleſh. Whē they are commanded to go Eaſtward to Ieruſalem, they turne Weſtward another way: whē they are commanded to go on forward to heauen, they turne againe backward & go ſtraight to hell. Men run on all the daies of their liues in the broad way that leadeth to deſtruction, & neuer ſo much as once make inquiry for a reſting place in heauen; but when the houre of death commeth, then they call for the guide; whereas all their liues before they haue run out of the way many thouſand miles: but then alas, it is too late, vnleſſe it bee the vnſpeakeable mercy of God. For they haue wandered ſo far aſtray, that in ſo ſhort a ſpace they cannot be able to come into the right way againe. Yet generally, this is the ſtate of moſt among vs, whoſe ſecuritie is ſo much the more grieuous and fearefull, becauſe Chriſt hath done al that heart can wiſh. There is nothing elſe required, but onely that by his grace we ſhould walke in the way. There was neuer any that knew the ſtate of the people in theſe daies, but hee will graunt, that this is moſt true which I ſay. Beſides, as by this we are brought to a ſight of the deſperate ſecurity of this age: ſo wee may further learne our owne duties. Is Chriſt gone to heauen before-hand to prepare a place for thee? then practiſe that which Paul teacheth: *Haue thy conuerſation in heauen.* The words which he vſeth are very ſignificant, & the meaning of thē is: *Ye* are free-denizens of the city of God, & therefore as free-men in Gods houſe, let all your cares & ſtudies, all your affaires & doings be in heauen. In the world if a man make purchaſe of an houſe, his heart is alwaies there: there he puls downe & builds againe: there he makes him orchards and gardens: there hee means to liue & die. Chriſt Ieſus hath bought the kingdom of heauē for vs (the moſt bleſſed purchaſe that euer was) & hath paid the dereſt price for it that euer was paid, euē his own precious blood: & in this city he hath prepar'd for vs a dwelling place, & made vs free-denizēs of it: therfore al our ioy, & al our affaires ought to be there. It will bee ſaid, how ſhall a man vpon earth haue his cōuerſation in heauen? *Anſ.* We muſt conuerſe in heauen, not in body but in heart: and therefore, though our bodies be on earth, yet our hearts, ioy, & comfort, and al our meditation muſt be in heauen. Thus muſt wee behaue our ſelues like good free-men in Gods houſe. It muſt be far from vs, to haue our ioy & our hearts ſet on the things of this world.

Phil. 3. 20. πολίτευμα ἐν οὐρανοῖς.

Thirdly, the cōſideration of this, that Chriſt Ieſus hath prepared a place for vs in heauen, and alſo hath trained the way with his owne blood, muſt make euery one of vs *to ſtriue to enter in at the ſtraight gate*, as our Sauior Chriſt counſelleth vs, *Luk* 13. 24. and that as wraſtlers do, which ſtriue for life and death. Within this gate is a dwelling place of happines ready for vs. If a man were aſſured that there were made for him a great purchaſe in Spaine or Turkey, ſo as if he would but come thither, he might enioy it; would hee not aduenture the dangers of the ſea, and of his enemies alſo, if neede were, that he might come to his owne? Well, beholde Chriſt Ieſus hath made a purchaſe for vs in heauen, & there is nothing required of vs, but that we will come & enioy it. Why then ſhould men refuſe any paines, or feare in the way? nay we muſt ſtriue to get in. It may be we ſhal be pinched in the entrance, for the gate is ſtrait & low, & we muſt be faine to leaue our wealth behind vs, & the pleaſures of this life; & enter we muſt, thogh we ſhould be cōſtrained to leaue our fleſh behind vs, for the purchaſe that is made is worth ten thouſand worlds. And beſides, if we loſe it by fainting in the way, our purchaſe ſhall be the blackenes of darknes for euer with the diuel & al his angels; who therfore would not ſtriue, though he loſt his life in the gate? The vrging of this point is needefull in theſe daies. There is ſtriuing enough for worldly preferment, but a man almoſt muſt goe alone in the ſtraight way that leadeth to heauen, he ſhall haue none to beare him company. And where are they that ſtriue to enter in? where is the violence offered to the kingdome of heauen? where bee the violent which ſhould take it to themſelues, as in the daies of Iohn Baptiſt? *Mat.* 11.12.

Fourthly, if Chriſt haue prepared a place for vs in heauen, then wee are in this world as pilgrims & ſtrangers, and therfore muſt learne the counſell of Saint Peter: *As ſtrangers and pilgrimes abſtaine from fleſhly luſts, which fight againſt the ſoule*, 1. Pet. 2. 11. Hee that doth eſteeme himſelf as a pilgrime, is not to intangle himſelfe with the affaires of this world, nor put in practiſe the behauiour thereof; but to behaue himſelf as a free-man of heauen, as ſtrangers vſe to liue in forraine countries, according to the faſhion of their owne. And therefore in thought, word, & deede, in life and conuerſation, he muſt ſo carrie himſelfe, as therby he may appeare to all the world of what countrey he is. An ancient diuine ſpeaking of ſuch as had curled & embroidered haire, bids them conſider, whether they muſt go to heauen with ſuch haire or no: and whereas they adorned themſelues with winckles made of other womens haire, he askes them whether it may not bee the haire of a damned perſon or no. If it may be, he further demandeth, how it may beſeeme them to weare it which profeſſe themſelues to be the ſonnes and daughters of God. The like may be ſaid of all other ſins, they that be of Gods houſe muſt behaue themſelues as free-men there. And when God hath made vs free, it doth not beſeeme vs to make our ſelues bondmen of ſin and Satan, and of this world.

Tertul. l. de habit. mul.

Fiftly, ſeeing Chriſt went to heauen to prepare a place for all that beleeue in him, here is a good duty for parents. Many of them are very carefull to prefer their children to great places & noblemens houſes, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they ſhould firſt endeauour thẽſelues to get rooms for them in heauen: they that do this, are good parents indeed. Some will ſay, how ſhal we get this preferment for them? *Anſ.* God hath two houſes, his Church, & the kingdome of heauen. The Church is his houſe of grace: Heauẽ is his houſe of glorie. Now if thou wouldeſt bring thy childe to a place in the houſe of glory, then thou art firſt of all to get him a place in the houſe of grace: bringing him vp ſo in the feare of God, that both in life and conuerſation he may ſhew himſelfe to bee a member of the Church: and then aſſure thy ſelfe, that after this life, he ſhall bee remooued to the ſecond houſe of God, which is the houſe of glory, and there be freeman for euer in the kingdome of heauen. And if thou ſhalt thus prouide for thy childe, thou ſhalt not leaue him as an orphane when thou dieſt, but he ſhall haue God for his father, and Chriſt for his brother, and the holy Ghoſt his comforter. And therfore firſt of all & aboue all, remember to make thy childe a member of Gods Church. Let the example of Dauid excite all parents hereunto; *I had rather* (ſaith he) *be a dore-keeper in the houſe of God, then to dwell in the tabernacle of wickednes. For a day in thy courts is better then a thouſand elſewhere*, Pſal. 84. 10.

Laſtly, hence we may finde remedy againſt the tediouſnes of ſickneſſe and feare of death. Thou which feareſt death, remember that Chriſt is gone to heauen to prepare a place for thy body, where it muſt bee glorified, and liue for euer with the bleſſed Trinitie and all the Saints and Angels, though for a while it lye dead and rotte in the graue. Remember this alſo, thou which continueſt in any lingring ſickneſſe, Chriſt Ieſus hath prepared a place for thee, wherein thou ſhalt reſt in ioy and bliſſe without all paine or faintneſſe.

The fourth benefit is, that Chriſt aſcended vp to heauen *to ſend the comforter vnto his Church.* This was a ſpeciall end of his aſcenſion, as appeares by Chriſts owne words, Ioh. 16. 7. *It is* (ſaith he) *expedient that I go away, for if I go not, the Comforter will not come: but if I depart, I will ſend him vnto you.* And againe, Ioh. 14. 16. *I will pray vnto the Father, and he ſhall giue you another Comforter, which ſhall abide with you for euer, euen the ſpirit of truth.* But ſome will ſay, how can Chriſt ſend his ſpirit vnto his Church, for the perſon ſending, & the perſon ſent are vnequal, whereas al three perſons in Trinitie are equal, none greater or leſſer then another, none inferiour or ſuperiour to other. *Anſ.* It is true indeede: but we muſt know, that the action of ſending in the Trinitie makes not the perſons vnequall, but onely ſhewes a diſtinction and order among equals. The Father ſends the Sonne, the Father & the Sonne both ſend the holy Ghoſt: yet the Father is not aboue the Sonne, neither the Father or the Sonne aboue the holy Ghoſt, but all are equall in degree, though in regard of order one is before another: and it ſtands with reaſon. For two men that are equall in degree, may vpon mutuall conſent one ſend an other. But it may bee further demaunded, how the holy Ghoſt can bee ſent which is euery where? *Anſ.* The H. Ghoſt indeed is euery where, therefore he is ſent not ſo much in regard of the preſence of his eſſẽce or ſubſtance, as of his operation whereby hee renueth and guideth the members of Chriſt.

Now then, this beeing ſo, here firſt we haue occaſion to conſider the miſerie of the world. When a man is troubled in his minde (as no vngodly man, but ſometime he feeles the terrour of conſcience for his ſinnes) then hee labours to remooue it by merrie companie and pleaſant bookes, whereas Chriſt at his aſcenſion ſent his holy ſpirit to bee the comforter of his Church: and therefore when we are troubled in conſcience for our ſins, wee ſhould not ſeeke eaſe by ſuch ſlender meanes, but rather ſeeke for the help & comfort of the H Ghoſt, and labour to haue our ſinnes waſhed away, & our hearts purified and cleanſed by the blood of Chriſt. As for wine and mirth and ſuch like meanes of cōfort, neither at the day of death, nor at the day of iudgement ſhal they ſtand vs in ſtead, or be able to comfort vs. Again, when croſſes & calamities fall, the counſel of the miniſter is not ſought for, but the helpe of ſuch as are called cunning men & cunning women, that is, of charmers, inchanters, and figure-caſters: a bad practiſe. Chriſt at his aſcenſion ſent his holy ſpirit vnto his Church and people, to be their guide & comforter in their calamities and miſeries: and therfore when any man is in diſtreſſe, hee ſhould haue recourſe to the right meanes of comfort; namely, the word and Sacraments, & there he ſhould find the aſſiſtance of the holy Ghoſt. Thus the Prophet Eſay informeth the Iewes: When they ſhall ſay vnto you: inquire at them which haue a ſpitit of diuination, and at the ſouthſayers which whiſper and murmure: Eſa.8.19. *Should not a people inquire at their God, from the liuing to the dead? to the law, and to the teſtimonie.* Rebecca, when the two twinnes Gen.25.22. ſtroue in her wombe, what did ſhee? the text ſaith, ſhee ſent to *aske the Lord.* Yet commonly the men of theſe daies leaue God and ſeeke to the inſtruments of the diuell. To goe yet further, God vſeth for ſundrie cauſes moſt of all 1.Pet.4.17. to afflict his deareſt children. *Iudgement* ſaith Luk.13.16. Peter, *begins at Gods houſe.* S. Luke ſaith, that a certaine woman was *bound of Satan eighteene yeares,* but what was ſhee? *a daughter of Abraham,* that is, a childe of God. When the like condition ſhall befall any of vs, let vs remember the ende why Chriſt aſcended vp to heauen: and let vs pray vnto God that he will giue vs his ſpirit, that thereby we may bee eaſed & deliuered, or els inabled to perſeuere & continue in patience: and this is the true way and meanes to lighten & eaſe the burthen of all afflictions. And for this cauſe Paul praieth, that the Coloſſians might bee *ſtrengthened with all* Col.1.11. *might, through his glorious power, vnto all patience and long-ſuffering with ioyfulnes.* For to whomſoeuer God giues grace to beleeue, to them alſo hee giues power to ſuffer affliction by the inward worke of his ſpirit. Secondly, if Chriſt haue ſent vnto his Church the holy ſpirit to be our comforter, our duty is, to prepare our bodies and ſoules to be fit temples and houſes for ſo worthy a gueſt. If a man were certified that a prince would come to his houſe, hee would dreſſe it vp, & haue all things in as good order as might be: and ſhal not we much more endeauour to purifie & cleanſe our ſoules and bodies from all ſinne, that they may bee fitte temples for the entertainement of the holy Ghoſt, whome Chriſt Ieſus hath ſent to bee our comforter? the Shunamite was careful to entertaine the man of God Eliſha, for ſhe ſaid 2.Kin.4.10. to her husband, *Let vs make him a litle chamber I pray thee, with walls, and let vs ſet him there a bed and a ſtoole, a table and a candle-ſticke.* Now how much more carefull ought wee to bee to entertaine God himſelfe, who is content to come and dwell with vs: and therfore we muſt A adorne our bodies and ſoules with grace, that he may lodge, and ſuppe, and dine with vs, as he hath promiſed: but on the contrary, if wee defile our bodies with ſin, wee baniſh the holy Ghoſt out of our hearts, and inuite the diuell to come & dwell with vs. For the more a man defileth his body, the fitter and cleaner it is for him. And to conclude this point, let vs remember that ſaying which is vſed of ſome, Tertull. that Chriſt when hee went hence, gaue vs his pawne, namely, his ſpirit, to aſſure vs, that hee would come to vs againe, and alſo hee tooke with him our pawne, namely his fleſh, to aſſure vs further, that we ſhould aſcend vp to him.

Thus much for the benefits of Chriſts aſcenſion. Now follow the duties whereunto we B are mooued, and they are two. Firſt, wee muſt be here admoniſhed, to renounce the vbiquity, and the errour of the reall and eſſential preſence of the bodie of Chriſt in the Sacrament of the Lords ſupper; as flatly oppugning this article of Chriſts aſcenſion into heauen. For it is flatte againſt the nature of a true bodie to ſubſiſt in many places at once. Secondly, as the Apoſtles then did, when they ſaw Chriſt aſcending vp into heauen, ſo muſt we do alſo: while hee was preſent with them, they gaue him honour, but when they ſaw him aſcending, they *adored him* with farre greater reuerence: Luk.24.52. and ſo muſt we now for the ſame cauſe bowe the knees of our hearts vnto him.

Thus much of the ſecond degree of the exC altation of Chriſt: Now followes the third, in theſe words, *And ſitteth at the right hand of God the Father Almighty.* In the handling whereof, we are firſt to ſhew the meaning of the words, ſecondly, the comforts and benefites that redound to Gods Church, thirdly, the duties that we are mooued vnto. For the meaning of the words: if wee ſpeake properly, God hath neither right hand nor left, neither can he bee ſaid to ſit or ſtand; for God is not a body but a ſpirit: the words therfore containe a borrowed ſpeech from earthly kings & potentates, whoſe manner & cuſtome hath beene, to place ſuch perſons at their right hands, whome they purD poſed to aduance to any ſpeciall office or dignity. So, *King Salomon* when his *mother* came 1.Kin.2.19. to ſpeake with him roſe vp from his throne, & met her, and cauſed *a ſeate to bee ſet at his owne right hand,* and ſette her vpon it, in token, no doubt, of honour which he gaue vnto her. To the ſame purpoſe Dauid ſaith, *Vpon thy right* Pſal.45.9. *hand did ſtand the Queene in a veſture of golde.* And the ſonnes of Zebedeus made ſuite to Mar.10.37. Chriſt, *that one of them might ſit at his right hand, and the other at his left in his kingdome.* Now their requeſt was to haue the two ſpeciall and principall dignities of his kingdome. Thus wee ſee it is manifeſt, that the ſitting at the right hand of an earthly prince ſignifieth aduancement into authority and honour: and therefore the ſame phraſe of ſpeech applied to Chriſt ſignifieth two things. Firſt, his full and manifeſt exaltation in dignitie, honour, and glorie: and

Philip.2.9. in this ſenſe it is ſaid, that *to him is giuen a name that is aboue all names, that at the name of Ieſus euery knee ſhall bow.* Secondly, it ſignifieth his ful and manifeſt exaltation into the authority & gouernement of his kingdome, which ſpreads it ſelfe ouer heauen and earth: ſo Dauid ſaith, Pſal. 110. 1. *The Lord ſaid vnto my Lord, Sit thou at my right hand vntill I make thine enemies thy footeſtoole.* Which place being alleadged by S. Paul repeating the words, but changing the phraſe, is thus ſet dōwne: *Hee ſhall raigne till hee haue put all his enemies vnder his feet,* 1. Cor. 15. 25. And to ſpeake in briefe, the ſcope of the words is to ſhew, that Chriſt God and man after his aſcenſion is aduanced to ſuch an eſtate in which he hath fulneſſe of glorie, power, maieſtie, and authority in the preſence of his Father and al the Saints and holy Angels.

Furthermore: in the words three circumſtances muſt be obſerued. The firſt, is the place where Chriſt is thus aduanced, noted in the former article, *He aſcended into heauen, and ſits* (namely in heauen) *at the right hand of God.* The place then, where Chriſt Ieſus in both his natures, as he is God and alſo man, doth rule in full glory, power, & maieſtie, is heauen it ſelfe. To which effect Paul ſaith, Eph. 1. 20. *God raiſed Chriſt from the dead, and put him at his right hand in the heauenly places.* And in the Epiſtle to Heb.1.3. the Hebrewes it is ſaid, *He ſits at the right hand of the maieſtie in higheſt places.* This point well conſidered, ſerues to diſcouer the ouerſight of ſundry Diuines, which hold and teach, that to ſit at the right hand of God, is to bee euery where in all places, and not in heauen onely, that they might hereby lay a foundation for the vbiquity of Chriſts manhood: which neuertheleſſe the heauens muſt containe till the time that all things bee reſtored. The ſecond circumſtance, is the [illegible]e when Chriſt began to ſit at the right hand of God the Father, which is to be gathered by the order of the articles. For firſt, Chriſt died & was buried, then he roſe againe & aſcended into heauen, & after his aſcenſion hee is ſaid to ſit at the right hand of his Father. This order is alſo noted vnto vs Rom. 8.34. by S. Paul: *Who ſhall condemne?* (ſaith he) *it is Chriſt which is dead, yea or rather riſen againe, who is alſo at the right hand of God.* And S. Mark ſaith, when Chriſt was riſen againe he appeared to his diſciples, and after he had *ſpoken vnto* Mar.16.19. *them, hee was receiued into heauen, and ſet at the right hand of God.* But it may be demanded, how this can ſtand with truth, that Chriſt ſhould not begin to ſit at the right hand of his Father before the aſcenſion, cōſidering he is one God with the Father, and therefore an abſolute and ſoueraigne King from all eternity. *Anſ.* As Chriſt is God or the Word of the Father, hee is coequall and coeternal with him in the regiment of his kingdome: and hath neither beginning, middle, or ending thereof; yet as Chriſt is God incarnate, and in one perſon God-man or Man-god, he began after his aſcenſion and not before, to ſitte at the right A hand of his Father: and as S. Peter ſaith, *was made Lord*; Act.2.36. partly becauſe as he was God, hee did then manifeſt himſelfe to bee that which indeed he was before, namely, God & Lord of heauen & earth: and partly, becauſe as hee was man, he receiued dominion or Lordſhip from the Father, which he had not before; & thereby was euen in his manhood exalted to bee king of heauē & earth: and in this ſenſe Chriſt ſaith of himſelfe, *All power is giuen to mee in heauen and earth.* Mat.28.19. The third circumſtance, is concerning the perſon at whoſe right hand Chriſt ſits, noted in the words of the article of *God the Father Almighty*; whereby is ſignified, that hee receiues all the honour, power, and glorie of his kingdome from his Father: as hee, that is B ſet at the right hand of a prince, receiues the honour & authority which he hath, from the prince. Now if it bee alleadged, that by this meanes Chriſt ſhall bee inferiour to his Father, becauſe he which receiueth honour of another, is inferiour to him of whome hee receiueth it: the anſwer is, that in Chriſt we muſt conſider his perſon and his office: in reſpect of his perſon, as he is the eternall Sonne of God, he is equall to the Father, and is not here ſaid to ſit at his right hand: yet in reſpect of the office which hee beares, namely as he is Mediatour, and as he is man, he is inferiour to the Father, and receiues his kingdome from him. As he is God, hee is our King and head, and hath 1.Cor.11.3 no head more then the Father: as hee is C Mediatour, he is alſo our head, yet ſo as hee is vnder the Father as beeing his head. And wee muſt not thinke it ſtrange, that one and the ſame thing ſhould bee both equall and inferiour to another, diuers reſpects conſidered.

Now in that Chriſts placing at the right hand of his Father argues inferiority betweene the Father and him, hence we learne that they are deceiued which from this article gather, that in the glorification of Chriſt there is a transfuſion of the proprieties of the Godhead, as omnipotencie, omnipreſence, &c. into his manhood. For this is to aboliſh all inferiority, and to make an equalitie betweene the creature and the Creator.

And whereas againe the word *Almightie* is D repeated, it is done vpon ſpeciall reaſon: becauſe Chriſt ſitting at the right hand of God doth preſuppoſe omnipotencie. For in vaine were all power in heauen and earth giuen to him, vnleſſe hee were omnipotent as the Father to execute the ſame. And therefore the ſong of the Elders was on this manner: *Worthie is the Lambe that was killed to receiue power and riches, and wiſedome, and ſtrength, and honour, and glorie, and praiſe.* Reu. 5. 12.

The benefits which redound vnto vs by Chriſts ſitting at the right hand of God are two, one concernes his prieſthood, the other his kingly office. The benefit riſing from his prieſthood is his *Interceſſion* for vs: for this is one of the ends why Chriſt is now exalted in glory, and ſits at the right hand of his Father;

namely, to make requeſt in the behalfe of all that come vnto him, as Paul ſaith, Rom.8.34. *Chriſt is riſen againe, and ſitteth at the right hand of God, and maketh requeſt for vs.*

Now that we may rightly vnderſtand what his Interceſſion is, we are to conſider theſe points. Firſt, to whom it is made: ſecondly, in what manner: thirdly, whether it be made by Chriſt alone or no: fourthly, what bee the fruites and benefits thereof: fiftly, the duties whereunto wee are mooued thereby. For the firſt, *Interceſſion* is, to make ſuite, requeſt, or intreatie in ſome ones behalfe to another: and this is done by Chriſt for vs vnto God, as Paul ſaith, *There is one God, and one Mediatour* 1.Tim.2. 5. B *betweene God & man, which is the man Chriſt Ieſus.* Here at the very firſt ariſeth a difficultie: for in euery interceſſion there be three parties: the perſon offended; the perſon offending; the interceſſour, diſtinct from thē both. Now if Chriſt the Son of God, make interceſſion to God for man, then he maketh interceſſion to himſelfe, becauſe he is true God, which cannot be: how then ſhall Chriſt be a Mediatour? *Anſ.* This point hath ſo troubled the Church of Rome, that for the reſoluing of it, they haue deuiſed an errour, auouching that Chriſt is Mediatour onely as he is man, not as hee is God, which is vntrue. For as both natures doe cōcur in the work of ſatisfactiō, ſo likewiſe do they both concur in the work of interceſſiō: & therfore a more meet & conuenient anſwer is C this; Chriſt Ieſus God-man in both natures is directly our Mediatour to the firſt perſon the Father, as S. Iohn ſaith, 1.Ioh.2.1. *If any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the iuſt.* And thus we haue three perſons in the worke of interceſſion really diſtinguiſhed. The party offended is God the Father; the partie offending is man; and thirdly the interceſſour diſtinct from them both, is Chriſt the ſecond perſon in Trinity. For howſoeuer in Godhead he & the Father be one, yet in perſon they are really diſtinguiſhed, and he is as it were in the middle betweene the Father and vs: for the Father is God & not man: we that beleeue in Chriſt are men not God: Chriſt himſelf both D man and God. It may be further replyed, that this anſwer wil not ſtand, becauſe not only the Father is offended, but alſo the Son & the holy Ghoſt: and therefore there muſt be a Mediatour to them alſo. *Anſ.* The interceſſion of Chriſt is directed to the Father the firſt perſon immediatly: now the Father, the Sonne, & the holy Ghoſt haue al one indiuiſible eſſence, and by conſequent one & the ſame wil whereupon the Father beeing appeaſed by Chriſts interceſſion, the Sonne and the holy Ghoſt are alſo appeaſed with him and in him. Thus then interceſſion is made to the whole Trinitie, but yet immediatly and directly to the firſt perſon, and in him to the reſt

The ſecond point to be conſidered, is the *manner* of his interceſſion vnto his Father. We A muſt not imagine, that Chriſt now in heauen kneeles down on his knees, & vtters words, & puts vp a ſupplication for all the faithfull to God the Father: for that is not beſeeming the maieſtie of him that ſits at the right hand of God. But the manner of his interceſſion is thus to be conceiued: When one is to ſpeake to an earthly Prince in the behalfe of another; firſt of all he muſt come into the preſence of the king, and ſecondly, make his requeſt: and both theſe, Chriſt performeth for vs vnto God. For the firſt, after his aſcention he entred into heauen, where he did preſent vnto his Father, firſt of all his owne perſon in two natures, ſecondly, the invaluable merits B of his death and paſſion, in which he was well pleaſed. And wee muſt further vnderſtand, that as on the croſſe hee ſtood in our roome, ſo in heauen he now appeares as a publike perſon in our ſtead, repreſenting all the elect that ſhall beleeue in him, as the holy Ghoſt ſaith, *Chriſt Ieſus aſcended vp into heauen, to appeare in the ſight of God for vs.* Heb.9.24. And for the ſecond, Chriſt makes requeſt for vs, in that he *willeth* according to both his natures; and *deſireth* as he is man, that the Father would accept his ſatisfaction in the behalfe of all that are giuen vnto him. And that he makes requeſt on this manner, I prooue it thus: Looke what was his requeſt in our behalfe when he was here vpon earth, the ſame for ſubſtance it continues ſtill C in heauen: but here on earth the ſubſtance of his requeſt was, that he *willed and deſired* that his Father would be well pleaſed with vs for his merits, as appeares by his prayer in Saint Iohn, *Father,* I will *that thoſe which thou haſt giuen me be with me euen where I am, that they may behold my glorie which thou haſt giuen me: for thou louedſt me before the foundation of the world.* Cap.17.24. Therefore he ſtill continues to make requeſt for vs, by willing and deſiring that his Father would accept his merits in our behalfe. If it be alleadged, that Chriſt in this ſolemne prayer vſed ſpeech and proſtration of his bodie, the anſwer is, that theſe actions were no eſſentiall parts of his prayer. The proſtrating of his bodie ſerued onely as a token of ſubmiſſion to D God, as Chriſt was a creature: and the ſpeech which he vſed, ſerued onely to vtter and expreſſe his requeſt. Furthermore, a difference here muſt be marked between Chriſts paſſion and his interceſſion. The paſſion ſerues for the working and cauſing of a ſatisfaction to Gods iuſtice for vs; and it is, as it were, the tempering of the plaiſter: the interceſſion goes further: for it applies the ſatisfaction made, and laies the ſalue to the very ſore. And therfore Chriſt makes requeſt not only for the elect generally, but for particular men, as Paul, Iames, Iohn, and that particularly, as he teſtifieth of himſelfe, ſaying, *I haue prayed for thee Peter, that thy faith faile not.* Luk.22.32. If any ſhall ſay, that Chriſts *willing and deſiring of a thing*, cannot be a requeſt or interceſſion, the anſwer is, that in vertue and efficacie it counteruailes all the prayers in the world. For whatſoeuer Chriſt willeth, the ſame alſo the Father beeing well pleaſed with him, willeth; and therefore whatſoeuer Chriſt as a Mediator willeth for vs at the hands of his Father, in effect or ſubſtance is a requeſt or prayer.

The third point is, that Chriſt alone, and none with him makes interceſſion for vs. And this I prooue by induction of particulars. Firſt of al, this office appertaines not to the angels: they are indeed miniſtring ſpirits for the good of Gods choſen, they reioyce when a ſinner is conuerted; and when he dieth, they are ready to carrie his ſoule into Abrahams boſome; & God otherwhiles vſeth them as meſſengers to reueale his wil: thus the Angel Gabriel brings Luk.1.13. a meſſage to Zachary the Prieſt, that God had heard his prayer: but it is not once ſaid in all the Scriptures, that they make interceſſion to God for vs. As for the Saints departed, they cannot make interceſſion for vs, becauſe they know not our particular eſtates here on earth, neither can they heare our requeſts. And therfore if we ſhould pray to them to pray for vs, we ſhould ſubſtitute them into the roome of God, becauſe we aſcribe that to them, which is proper to him, namely, the ſearching of the heart, and the knowledge of all things done vpon earth; though withall we ſhould ſay, that they doe this not by themſelues but of God. As for the faithfull here on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make interceſſion for vs. For firſt, hee that makes interceſſion muſt bring ſomething of his owne, that may be of value and price with God to procure the graunt of his requeſt: ſecondly, he muſt doe it in his owne name: but the faithfull on earth make requeſt to God one for another not in their owne names, nor for their owne merits, but in the name, and for the merits of Chriſt. It is a prerogatiue belonging to Chriſt alone to make a requeſt in his owne name, and for his owne merits: we therefore conclude, that the worke of interceſſion is the ſole worke of Chriſt, God and man, not belonging to any creature beſide in heauen or in earth. And whereas the Papiſts cannot content themſelues with his interceſſion alone, as beeing moſt ſufficient: it argues plainely, that they doubt either of his power, or of his will: whereupon their prayers turne to ſinne.

Iam.5.6. The fruits and benefits of Chriſts interceſſion are theſe. Firſt, by meanes of it we are aſſured, that thoſe which are repentant ſinners ſhal ſtand and appeare righteous before God for euer: at what time ſoeuer Chriſt, being now in heauen, and there preſenting himſelfe and his merits before his Father, ſhewes himſelfe deſirous and willing, and they whoſoeuer they are beeing ſinners, ſhould be accepted of God for the ſame, euen then immediatly at that very inſtant this his will is done, and they are accepted as righteous before God indeede. When a man lookes vpon things directly through the ayre, they appeare in their proper formes and colours as they are, but if they be looked vpon through a greene glaſſe, they all appeare greene: ſo likewiſe if God behold vs as we are in our ſelues, we appeare as vile and damnable ſinners: but if he looke vpon vs as we are preſented before his throne in heauen, in the perſon of our Mediatour Chriſt Ieſus, willing that wee ſhould be approoued for his merits; then we appeare without all ſpot and wrinkle before him. And this is the vſe Paul makes hereof: *It is God* (ſaith he) *that iuſtifieth*: and the reaſon is rendred: *for it is Chriſt that is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and makes requeſt for vs.* Rom.8,34.

Secondly, Chriſts interceſſion ſerues to preſerue all repentant ſinners in the eſtate of grace: that being once iuſtified and ſanctified, they may ſo continue to the end. For when any ſeruant of God is ouertaken by the corruption of his owne nature, and fals into any particular ſinne, then Chriſts interceſſion is made as a bleſſed hand to applie the ſalue of his death to that particular ſore. For hee continually appeares before God, and ſhewes himſelfe to be willing that God the Father ſhould accept his one onely ſacrifice for the daily & particular ſinnes of this or that particular man: and this is done, that a man being iuſtified before God, may not fall away quite from grace, but for euery particular ſinne may be humbled and receiue pardon. If this were not ſo, our eſtate ſhould be moſt miſerable, conſidering that for euery ſinne committed by vs after our repentance, we deſerue to be caſt out of the fauour of God.

Thirdly, Chriſts interceſſion ſerueth to make our good workes acceptable to God. For euen in the beſt workes that a man can doe, there are two wants. Firſt, they are good onely in part: ſecondly, they are mingled with ſinne. For as a man is partly ſpirit or grace, and partly fleſh; ſo are his workes partly gratious and partly fleſhly. And becauſe grace is onely begun in this life, therefore all the workes of grace in this life are ſinfull and imperfit. Now by Chriſts interceſſion his ſatisfaction is applyed to our perſons, and by conſequent the defect of our works is couered and remooued, and they are approoued of God the father. In a viſion S. Iohn ſaw an angell, Reu.8.3. ſtanding before the altar with a golden cenſer full of ſweete odours to offer vp with the praiers of the Saints vpon the ſame. And this ſignifies, that Chriſt preſents our workes before the throne of God, and by his interceſſion ſanctifies them, that they may be acceptable to God. And therefore we muſt remember that when we doe any thing that is accepted of God, it is not for our ſakes, but by reaſon of the value and vigour of Chriſt his merit.

Fourthly the interceſſion of Chriſt made in heauen, breedeth and cauſeth in the hearts of men vpon earth that beleeue another interceſsion of the ſpirit, as S. Paul ſaith, Rom 8. 26 *He giueth vs his ſpirit, which helpeth our infirmities, and maketh requeſts for vs with ſighes, which cannot be expreſſed, but he which ſearcheth the heart, knoweth what is the meaning of the ſpirit, for he maketh requeſt for the Saints, according to the will of God.* Now the ſpirit is ſaid to make requeſt, in that it ſtirres and mooues euery contrite heart to pray with ſighes and groanes vnſpeakable to God for things needfull: and this grace is a fruite deriued from the interceſsion of Chriſt in heauen by the operation of the ſpirit. For as the Sunne though the bodie of it abide in the heauens, yet the beames of it deſcend to vs that are on the earth: So the interceſsion of Chriſt made in heauen is tyed as it were to his perſon alone, yet the groanes and deſires of the touched heart, as the beames thereof, are here on earth among the faithfull. And therefore if we deſire to know whether Chriſt make interceſsion for vs or no, we need not to aſcend vp into the heauens to learne the truth: but we muſt deſcend into our owne hearts and looke whether Chriſt haue giuen vs his ſpirit, which makes vs crie vnto God, and make requeſt to him with grones and ſighes that cannot be expreſſed: and if we finde this in our hearts, it is an euident & infallible ſigne, that Chriſt continually makes interceſsion for vs in heauen. He that would know whether the Sunne ſhine in the firmament, muſt not clime vp into the cloudes to looke, but ſearch for the beames thereof vpon the earth: which when he ſees, he may conclude, that the Sunne ſhines in the firmament. And if we would know whether Chriſt in heauen makes interceſsion for vs, let vs ranſacke our owne conſciences, and there make ſearch whether wee feele the ſpirit of Chriſt crying in vs, *Abba*, Father. As for thoſe that neuer feele this worke of Gods ſpirit in them, their caſe is miſerable, whatſoeuer they be. For Chriſt as yet makes no interceſsion for them, conſidering theſe two alwaies goe together, his interceſsion in heauen, and the worke of his ſpirit in the hearts of men, moouing them to bewaile their owne ſinnes with ſighes and groanes that cannot be expreſſed, and to cry, and to pray vnto God for grace: and therfore all ſuch, whether they be young or old, that neuer could pray, but mumble vp a few words for faſhions ſake, cannot aſſure themſelues to haue any part in Chriſts interceſsion in heauen.

The duties to be learned hence are theſe. Firſt, wheras Chriſt makes interceſsion for vs, it teacheth all men to be moſt carefull to loue and like this bleſſed Mediatour, and to be readie and willing to become his ſeruants & diſciples, & that not for forme & faſhion ſake onely, but in all truth and ſincerity of heart. For hee aſcended to heauen, and there ſits at the right hand of his Father to make requeſt for vs, that wee might be deliuered from hell, and come to eternall life. Wicked Haman procu- A red letters from Ahaſhueroſh, for the deſtruction of all the Iewes, men women, and children in his dominions: this done, Heſter the Queene makes requeſt to the king that her people might be ſaued, and the letters of Haman reuoked; ſhe obtaines her requeſt, & freedome was giuen, and contrarie letters of ioyfull deliuerance were ſent in poſt-haſt to all Prouinces where the Iewes were. Whereupon aroſe a wonderfull ioy and gladnes among the Iewes, and it is ſaid, that Heſt. 8. 17. *thereupon many of the people of the land became Iewes.* Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation, the law; and therein the ſentence of a double death, of bodie and ſoule, and Satan as wicked B Haman accuſeth vs, and ſeekes by all meanes our condemnation: but yet behold, not any earthly Heſter, but Chriſt Ieſus the Sonne of God is come downe from heauen, and hath taken away this hand-writing of condemnation, and cancelled it vpon the croſſe, and is now aſcended into heauen, and there ſits at the right hand of his Father, and makes requeſt for vs: and in him his Father is well pleaſed, & yeeldeth to his requeſt in our behalfe. Now then what muſt we doe in this caſe? Surely, look as the Perſians became Iewes when they heard of their ſafetie: ſo we in life and conuerſation muſt become Chriſtians, turne to Chriſt, imbrace his doctrine, and practiſe the C ſame vnfainedly. And we muſt not content our ſelues with a formal profeſsion of religion, but ſearch our owne hearts, & flie vnto Chriſt for the pardon of our ſinnes, and that earneſtly, as for life and death as the theefe doth at the barre, when the Iudge is giuing ſentence againſt him. When wee ſhall thus humble our ſelues, then Chriſt Ieſus that ſits at the right hand of God, will pleade our cauſe, and be our atturney vnto his Father, and his Father againe will accept of his requeſt in our behalfe. Then ſhall wee of Perſians become Iewes, and of the children of this world become the ſonnes of God. Secondly, when we pray to God, we muſt not doe as the blinde world doth, as it were, ruſh vpon God in praying to him without D conſideration had to the Mediatour between vs and him, but we alwaies muſt direct our prayers to God in the name of Chriſt, for he is aduanced to power and glory in heauen, that he might be a fitte patrone for vs who Ioh. 16. 26. might preferre and preſent our praiers to God the Father, that thereby they might be accepted, and we might obtaine our requeſt. So likewiſe we muſt giue thankes to God in the name of Chriſt: for in him and for his ſake God doth beſtow on vs his bleſſings.

Thus much of Chriſts interceſsion: the other benefit which concernes Chriſts kingly office, is that he *ſits at the right hand of his Father* for the adminiſtration of that ſpeciall kingdome which is committed to him. I ſay *ſpeciall*, becauſe he is our king, not onely by right of creation gouerning all things created togither with the Father and the holy Ghoſt, but alſo more ſpecially by the right of redemption in reſpect of another kingdome, not of this world, but eternall and ſpirituall, reſpecting the very conſcience of man. In the adminiſtration whereof he hath abſolute power to command and forbid, to condemne and abſolue, and therefore hath the keyes of heauen and hell to open & ſhut: which power no creature beſide, no not the Angels in heauen can haue. For the better vnderſtanding of this which I ſay, we are to conſider, firſt, the dealing of Chriſt toward his owne Church; ſecondly, his dealing in reſpect of his enemies. And his dealing toward his own Church ſtands in foure things. The firſt, is the collecting or gathering of it: and this is a ſpeciall end of his ſitting at the right hand of his Father. Chriſt ſaid to his Diſciples, *I haue choſen you out of this world:* Ioh.15.19. and the ſame may truly be ſaid of all the Elect, that Chriſt in his good time wil gather them all to himſelfe, that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a tranſlation of thoſe whom hee hath ordained to life euerlaſting out of the kingdome of darkneſſe, in which they haue ſerued ſinne & Satan, into his owne kingdome of grace, that they may be ruled & guided by him eternally. And this hee doth two waies: firſt, by preaching of the word, for it is a powerfull outward meanes, whereby he ſingleth and ſorteth his owne ſeruants from the blind and wicked world, as Paul ſaith, *He gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtours and teachers, for the gathering togither of the Saints.* Eph.4.11.12. And hence we learne two things. The firſt, that euery miniſter of Gods word, and euery one that intendeth to take vpon him that calling, muſt propound vnto himſelf principally this end, to ſingle out man from man, and gather out of this world ſuch as belong to the Church of Chriſt: and as Ieremie ſaith, *to ſeparate the precious from the vile.* Ier.15.19. The ſecond: that all thoſe which will be good hearers of Gods word, muſt ſhew themſelues ſo farre forth conformable vnto it, that it may gather them out of the world, and that it may worke a chaunge in them, and make them the ſeruants of Chriſt: and if the preaching of the word doe not worke this good in our hearts, then the end will be a ſeparation from the preſence of God. Chriſt when he came neere Hieruſalem, and conſidered their rebellion wherby they refuſed to be gathered vnto him, wept ouer it, and ſaid, *O Ieruſalem, Ieruſalem, thou which ſtoneſt the Prophets, and killeſt them that are ſent vnto thee, how often would I haue gathered thy children togither as the henne gathereth her chickens vnder her wings, and thou wouldeſt not!* Mat.23.37. And by this hee teacheth, that if the preaching of the word turne not vs to Chriſt, it turnes to our deſtruction.

The other meanes of gathering the Church, and that more principall is, the inward operation of the ſpirit, whereby the mind is inlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioyned with the miniſtery or preaching of the word, as appeares by the example of Lydia. S. Luke ſaith, *God opened her heart to be attentiue to the doctrine of the Apoſtles.* Act.16.14. And by the example of Paul, when Chriſt ſaith, *Saul, Saul, why perſecuteſt thou me?* Act.9.4. at this very ſpeech he is conuerted, and ſaith, *Who art thou, Lord? what wilt thou that I doe?* verſ.5.6. And this is manifeſt alſo by experience. There is nothing in the world more contrarie to the nature of man, then the preaching of the word: for it is the wiſedome of God, to which the fleſh is enmity. Here then it may be demaunded, how it can bee in force to turne any man to God. *Anſ.* The word preached is the ſcepter of Chriſts kingdome; which againſt the nature of man, by the operation of the holy Ghoſt ioyned therwith, doth bend and bow the heart, will, and affections of man to the will of Chriſt.

The ſecond worke of Chriſt is, after the Church is gathered, to guide it in the way to life euerlaſting. He is the ſhepheard of his Church, which guideth his flocke in and out, and therefore Paul ſaith, *They that are Chriſts, are guided by his ſpirit.* Rom.8.14. And by Eſay the Lord ſaith, thoſe his ſeruants which are turned from idolatrie, hee will guide in the way, and *their eares ſhall heare a voice behind them, ſaying, This is the way, walke in it, when thou turneſt to the right hand and to the left.* Eſa.30.21. Which voice is nothing els but the voice of the holy Ghoſt in the mouth of the miniſters, directing them in the waies of God. The children of Iſrael were trauelling from Egypt to the land of Canaan full fourty yeares, wheras they might haue gone the iourney in fourty daies. Their way was through the wilderneſſe of Arabia, their guides were *a pillar of cloud by day, and a pillar of fire by night:* the manner of their iourney was this: *when the pillars mooued, they mooued: when the pillars ſtood ſtill, they ſtood ſtill:* Exod.40.36.37. and ſo long as the pillars either mooued or ſtood ſtill, they likewiſe mooued or ſtood ſtill. And by all this a further matter, namely, the regiment of Chriſt ouer his Church, was ſignified. Euery one of vs are as paſſengers and trauellers, not to any earthly Canaan, but to the heauenly Ieruſalem: and in this iourney we are to paſſe through the wild and deſert wilderneſſe of this world: our guide is Chriſt himſelfe, figured by the pillar of fire and the cloud: Eſa.4.5. becauſe by his word and ſpirit he ſheweth vs how farre we may goe in euery action, and where we muſt ſtand, and he goes before vs as our guide to life euerlaſting.

The third worke of Chriſt is, to exerciſe his Church vnto ſpiritual obedience by manifold troubles, croſſes, temptations & afflictions in this world, as earthly kings vſe to traine and exerciſe their ſubiects. When our Sauiour Chriſt was with his diſciples in a ſhippe, there aroſe a great tempeſt vpon the ſea, ſo as the ſhippe was almoſt coouered with waues; but he was aſleepe: and his diſciples came and awoke Math. 8.24. him, ſaying, *Saue vs maſter, we periſh*. Behold here a liuely picture of the dealing of Chriſt with his ſeruants in this life. His manner is to place them vpon the ſea of this world, and to raiſe vp againſt them bleake ſtormes and flaes of contrary windes by their enemies, the fleſh, the diuell, the world. And further, in the middeſt of all theſe daungers he for his owne part maketh as though he lay aſleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he vſeth this ſpiritual exerciſe are theſe. The firſt, to make all his ſubiects to humble themſelues, and as it were to goe crooked and buckle vnder their offences committed againſt his maieſtie in times paſt. Thus Iob after the Lord had long afflicted him, and laid his hand ſore vpō him, ſaith, Iob. 39.37. and 42.6. *Behold I am vile:* and again, *I abhorre my ſelfe & repent in duſt & aſhes*. In the ſame manner we beeing his ſubiects and people, muſt looke to be exerciſed with temptations and afflictions which ſhall make vs bend and bow for our ſinnes paſt, as the old man goeth crooked and doubles to the earth by reaſon of age. The ſecond, is to preuent ſinnes in the time to come. A Father when hee ſees his child too bold & venterous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpoſe indeede is nothing els but to preuent daunger in time to come. In like manner Chriſts ſubiects are bold to ſinne by nature, and therefore to preuent a miſchiefe he doth exerciſe them with affliction, and ſeemes for a ſeaſon as though he would quite forſake his Church, but his meaning is onely to preuent offences in times to come. The third end is, to continue his ſubiects in obedience vnto his commaundements: ſo the Lord ſaith, when he would bring his Church from idolatry; Oſe 2.6. *Behold, I will ſtoppe thy way with thornes, & make an hedge, that ſhee ſhall not finde her pathes*. The holy Ghoſt here borrowes a compariſon from beaſtes, which going in the way, ſee greene paſtures, & deſire to enter in, and therefore goe to the hedge, but feeling the ſharpnes of the thornes dare not aduenture to goe in: So Gods people like vnto wild beaſts in reſpect of ſin, viewing the greene paſtures of this world, which are the pleaſures thereof, are greatly affected therwith: and if it were not for ſharpneſſe of croſſes and temptations, which are Gods ſpirituall hedge by which he keepeth them in, they would range out of the way, and ruſh into ſinne, as the horſe into the battell.

The fourth and laſt worke of Chriſt in reſpect of his Church is, that he ſits at the right hand of his Father to defend the ſame againſt the rage of all enemies whatſoeuer they are: & this he doth two waies. Firſt, by giuing to his ſeruants ſufficient ſtrength to beare all the aſſaults of their enemies, the world, the fleſh, and the diuell. For *Paul* ſaith, thoſe to whome the A Lord hath giuen the gift of *faith*, to them alſo Phil. 1.29. he hath giuen this gift to *ſuffer afflictions*. And the ſame Apoſtle alſo prayeth for the Coloſſians, that Col. 1.11. *they may be ſtrengthened with all might through his glorious power vnto all patience and long ſuffering with ioyfulnes*. The euidence hereof we may more plainely ſee in the moſt conſtant deaths of the Martyrs of Chriſt, recorded both in the word of God, and in the Church hiſtories. It is wonderfull to ſee their courage and conſtancie. For at ſuch times as they haue beene brought to execution, they refuſed to be bound or chained, willingly ſuffering moſt cruel torments, without ſhrinking or feare; ſuch courage and ſtrength the Lord B gaue them to withſtand the violent rage of all their aduerſaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weake and ſlender in it ſelfe, and contrariwiſe the power of the diuell exceeding great, yet can he not ſo much as touch the people of God. And he more preuailes by inward ſuggeſtions and temptations then by outward violence. And if it were not that the power of Chriſt doth bridle his rage, there could be no aboad for the Church of Chriſt in this world.

Thus we haue ſeene what are the workes of Chriſt in gouerning his Church: and we for C our parts that profeſſe our ſelues to be members thereof, muſt ſhew our ſelues to be ſo indeed, by an experience of theſe workes of his in our owne hearts. And we muſt ſuffer him to gather vs vnder his owne wing; and to guide vs by his word & ſpirit, and we are to acquaint our ſelues with thoſe ſpirituall exerciſes, wherby his good pleaſure is to nurture vs to al obedience. Laſtly, we muſt depend on his aide & protection in all eſtates. And ſeeing we in this land haue had peace and reſt with the Goſpell of Chriſt among vs a long time, by Gods eſpeciall goodneſſe, wee muſt now after theſe daies of peace looke for daies of tribulation: we muſt not imagine that our eaſe and libertie will continue alwaies. For looke as the day and D night doe one follow another: ſo likewiſe in the adminiſtration of the Church here vpon earth, Chriſt ſuffereth a continual intercourſe betweene peace & perſecution. Thus he hath done from the beginning hitherto, and we may reſolue our ſelues, that ſo it will continue till the end: and therefore it ſhall be good for vs in theſe our daies of peace, to prepare our ſelues for troubles and afflictions: and when troubles come, we muſt ſtill remember the fourth worke of Chriſt in the gouernment of his Church, namely, that in all daungers he wil defend vs againſt the rage of our enemies, as well by giuing vs power and ſtrength to beare with patience and ioy whatſoeuer ſhall be laid vpon vs, as alſo bridle the rage of the world, the fleſh, and the diuell, ſo as they ſhall not bee able to exerciſe their power and malice to the full againſt vs.

Thus much of the dealing of Chriſt towards his owne Church and people. Now followeth the ſecond point, namely, his dealing toward his enemies; & here by enemies I vnderſtand all creatures, but eſpecially men, which as they are by nature enemies to Chriſt and his kingdome, ſo they perſeuere in the ſame enmitie vnto the end. Now his dealing towards them is, in his good time to worke their confuſion, as he himſelfe ſaith, *Thoſe mine enemies that would not that I ſhould raigne ouer them, bring them hither, and ſlay them before me.* Luk. 19. 27. And Dauid ſaith, *the Lord will bruiſe his enemies with a rod of yron, and breake them in peeces like a potters veſſel.* Pſal. 2. 9. And againe, *I will make thine enemies thy footſtoole.* and 110. 1. As Ioſuah dealt with the fiue kings that were hid in the caue; Ioſ. 10. 24. he firſt makes a ſlaughter of their armies; then he brings them forth and makes the people to ſet their feete on their neckes, and to hang them on fiue trees: So Chriſt deales with his enemies: he treades them vnder his feete, and maketh a ſlaughter not ſo much of their bodies as of their ſoules. And this the Church of God finds to be true by experience, as well as it findes the loue of Chriſt towards it ſelfe.

Now he confounds his enemies two waies: The firſt, is by hardneſſe of heart, which ariſeth when God withdraweth his grace from man, and leaueth him to himſelfe, ſo as he goeth on forward from ſinne to ſinne, and neuer repenteth to the laſt gaſpe. And we muſt eſteeme of it as a moſt fearefull and terrible iudgement of God: for when the heart is poſſeſſed therewith, it becomes ſo flintie and rebellious, that a man will neuer relent or turne to God. This is manifeſt in Pharaoh, for though God ſent moſt grieuous plagues both vpon him and all the land of Egypt, yet would hee not ſubmit himſelfe, ſaue onely for a fit, while the hand of God was vpon him: for after, he returned to the former obſtinacie, in which he continued till he was drowned in the ſea. And this iudgement of God is the more fearefull, becauſe when a man is in the middeſt of all his miſerie, he feeles no miſerie. And as in ſome kind of ſickneſſe a man may die languiſhing: ſo where hardneſſe of heart raignes wholly and finally, a man may deſcend to the pit of hell triumphing and reioycing. And to come neare to our ſelues, it is to be feared leſt this iudgement of all iudgements be among vs in theſe our daies. For where is any turning to God by repentance? Still men goe forward in ſinne without remorſe. We haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not ſoftned with the hammer of Gods word: nay they are like the ſmiths ſtithy or anuill, which the more it is beat with the hammer, the harder it is. But in the feare of God, let vs ſeeke to be changed, & take heede: the deceitfulneſſe of ſinne is wonderfull. Let vs not be carried away with an ouerweening of A our ſelues; a man may haue good gifts of God, as the gift of knowledge, the gift of prophecy, the gift of conceiuing a prayer (I ſay not of praying truly: and hereupon thinke himſelfe in good caſe; and yet for all this haue nothing but an impenitent and flintie heart. For this cauſe it ſtandeth euery man vpon to looke vnto it, leſt this iudgement of God take hold on him. And that we may auoide the ſame, we muſt labour for two things: I. to feele the heauie burden of our ſinnes, and to be touched in conſcience for them, euen as we are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We muſt labour to feele in our ſoules the want of Chriſt: we ſay indeede that we feele it, but it is a very great B matter to haue an heart that doth open it ſelf, and as it were gape after Chriſt, as the drie and thirſtie land where no water is. Though we haue knowledge and learning neuer ſo much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our ſinnes, and the want of Chriſt, and that we ſtand in need of euery droppe of his blood for the waſhing away of all theſe our ſins, our caſe is miſerable. And the rather we muſt preuent this hardneſſe of heart, becauſe Chriſt Ieſus in heauen ſits at the right hand of his Father in full power and authoritie, to kill and confound all thoſe that be his enemies, and will not ſubmit themſelues to beare his C yoake.

The ſecond way is, by finall deſperation, I ſay, finall, becauſe all kind of deſperation is not euill. For when a man deſpaireth of himſelfe and of his owne power in the matter of his ſaluation, it tends to his eternall comfort. But finall deſperation is, when a man vtterly deſpaires of pardon of his owne ſinnes, and of life euerlaſting. Examples hereof wee haue in Saul that ſlue himſelfe, and in Achitophel and Iudas, that hanged themſelues. This ſinne is cauſed thus: So many ſinnes as a man committeth without repentance, ſo many moſt bloody wounds he giueth vnto his owne ſoule: and either in death or life God makes him feele the ſmart, and the huge waight of them D all: whereby the ſoule ſinkes downe to the gulfe of deſpaire without recouery. God ſaid to Cain, If thou doe amiſſe, *ſinne lyeth at the doore.* Gen. 4. 7. Where he vſeth a borrowed ſpeech from wild beaſts, who ſo long as they are ſleeping ſtirre not; but beeing awaked, they flie in a mans face, and rend out his throat. In like manner the ſinnes which thou committeſt, lie at the doore of thine heart, though thou feele them not: and if thou do not preuent the danger by ſpeedy repentance, God will make thee to feele them once before thou die, and raiſe vp ſuch terrours in thy conſcience, that thou ſhalt thinke thy ſelfe to be in hell before thou art in hell: and therefore it is good for euery man to take heede how hee continues an enemie to Chriſt. The beſt courſe is to turne betime from our ſinnes, and become the friends of Chriſt, that ſo wee may eſcape theſe fearefull iudgements.

And whereas Chriſt in this maner gouernes all things in heauen & earth, wee are bound to performe vnto him three duties; reuerence, obedience, thankfulnes. For the firſt, Paul ſaith, Phil. 2. 10. *God hath exalted him and giuen him a name aboue all names, that at the name of Ieſus* (which name is his exaltation in heauen in full power and glory) *ſhould euery knee bow.* We dare not ſo much as ſpeake of an earthly king vnreuerently: what reuerence then do we owe vnto Chriſt the king of heauen & earth? Dauids heart was touched in that he had cut off but the lap of Sauls garment, when hee might haue ſlaine him, becauſe he was the Lords anointed, 1. *Sam.* 24. 6. oh then, how much more ought our hearts to be touched, if we ſhall in the leaſt meaſure diſhonour Chriſt Ieſus our Lord & King? Secondly, we are here taught to performe obedience to him, & to do him all the homage we can. The maſter of the family in al his lawfull commandements muſt be obeyed: now the Church of Chriſt is a family, & wee are members thereof: therfore we muſt yield obedience to him in all things: for al his commandements are iuſt. When *Saul* was choſen king ouer Iſrael, *certaine men which feared God, whoſe hearti God had touched, followed him to Gibea, & brought him preſents; but the wicked deſpiſed him,* 1. Sam. 10. 26. 27. the ſame is much more to bee verified in vs toward Chriſt our Lord. We muſt haue our hearts touched with deſire to performe obedience vnto him: if not, we are men of Belial that deſpiſe him. If this obedience were put in practiſe, the Goſpel would haue better ſucceſſe in the hearts of the people, & the Lords Sabbath would be better kept, & mē would beare greater loue both to God & to their neighbours then now they doe. The third duty which we owe vnto him is thankefulnes, for the endles care which he ſhewes in the gouerning & preſeruing of vs. When Dauid waxed old, and had made Salomon his ſonne king in his ſtead, all the people ſhouted & cried, *God ſaue king Salomon, God ſaue king Salomon, ſo as the earth rang againe,* 1. Kin. 1. 39, 40. Shall the people of Iſraell thus reioyce at the crowning of Salomon, and ſhall not wee much more reioyce when as Chriſt Ieſus is placed in heauē at the right hand of his Father, & hath the euerlaſting ſcepter of his kingdome put into his hand? And wee are to ſhew this thankfulnes vnto him by doing any thing in this world that may tend to his honour & glory, though it be with the aduenture of our liues. When *Dauid* deſired to drink of the water of the well of Bethlehem, *three of his mighty men went & brake into the hoaſt of the Philiſtims, & broght him water,* 2. Sam. 23. 15, 16. Thus they ventured their liues for Dauids ſake: and ſhal not we much more willingly venture our liues to do Chriſt ſeruice in token of thankfulneſſe for his continuall preſeruing of vs?

Thus much of the higheſt degree of Chriſts exaltation in his kingdome. Now followes the laſt point to be beleeued concerning Chriſt, in theſe words, *From thence he ſhall come to iudge the quicke and the dead.* And they containe a proofe or a particular declaration of the former article. For as on earth thoſe that are ſet at the right hand of kings doe execute iuſtice in courts or aſſiſes for the maintenance of the ſtate and peace of the kingdome: ſo Chriſt Ieſus ſitting at the right hand of his Father, that is, being made ſoueraigne Lord of al things both in heauen and earth, is to hold a court of aſſiſe, in which hee ſhall come to iudge both the quicke and the dead.

Now in handling the laſt iudgement, wee are to conſider theſe points: I. whether there ſhall be a iudgement or not: II. the time of it: III. the ſignes thereof. IV. the manner of it V. the vſe which is to be made thereof. Of theſe in order. For the firſt point, whether there ſhal be a iudgement or not? the queſtion is needfull: for as S. Peter ſaith, 2. Pet. 3. 3. *There ſhall come in the laſt daies mockers, which ſhall walke after their luſts, and ſay, Where is the promiſe of his comming?* which daies are now. The anſwer to this queſtion is ſet down in this article, in which wee profeſſe that the comming of Chriſt to the laſt iudgement, is a point of religion ſpecially to be held and auouched. The reaſons to prooue it, are principally two: firſt, the teſtimonie of God himſelfe in the bookes of the olde and new teſtament, which affoard vnto vs plentifull proofes touching the laſt iudgement, ſo as he which will but lightly reade the ſame, ſhall not neede to doubt thereof. The ſecond reaſon is taken from the iuſtice and goodnes of God, the propertie whereof is to puniſh wicked and vngodly men, and to honour and reward the Godly: but in this world the godly man is moſt of all in miſerie, (for iudgement beginneth at Gods houſe) and the vngodly haue their hearts eaſe, Wicked Diues had the world at will, but poore Lazarus is hunger-bitten, full of ſores, and miſerable euery way. This beeing ſo, it remaineth that after this life, there muſt needes be a iudgement and a ſecond comming of Chriſt, when the godly muſt receiue fulneſſe of ioy and glorie, and the vngodly fulneſſe of woe and miſerie. This ſecond reaſon may ſtoppe the mouthes of all gaine-ſayers in the world whatſoeuer. But it may bee obiected, that the whole world ſtands either of beleeuers, or vnbeleeuers, and that there is no laſt iudgement for either of theſe: for the beleeuer, as Chriſt ſaith, Ioh. 5. 24. hath euerlaſting life, *and ſhall not come into iudgement:* and the vnbeleeuer is *condemned already,* Ioh. 3. 18. and therſore needeth no further iudgement. *Anſwer.* Where it is ſaid, he that beleeueth ſhal not come into iudgement, it muſt be vnderſtood of the iudgement of condemnation, and not of the iudgement of abſolution; and he that beleeues not, is condemned alreadie in effect and ſubſtance three waies: I. in the counſell of God, who did fore-ſee & appoint his condemnation, as it is a puniſhment of ſinne, and execution of his iuſtice, II. in the word of God, where hee hath his condemnation ſet downe. III. he is condemned in his owne conſcience: for euery vngodly mans conſcience is a iudge vnto himſelfe, which doth euery houre condemne him, and it is a fore-runner of the laſt iudgement. And notwithſtanding all this, there may remaine a ſecond iudgement, which is a manifeſtation and finiſhing of that which was begunne in this world: and therefore the meaning of that place is this; hee that beleeueth not is alreadie iudged in part, but ſo as the full manifeſtation thereof, ſhall be at the ſecond comming of Chriſt.

The ſecond circumſtance, is the time of his iudgement: in handling whereof firſt let vs ſee what is the iudgement of men; ſecondly, what is the truth. For the firſt, two opinions touching this time take place. The firſt is, that the ſecond comming of Chriſt ſhal be about ſixe thouſand yeares from the beginning of the world, and for the Elects ſake ſome of theſe daies muſt bee ſhortned: and now ſince the beginning of the world, are paſſed fiue thouſand and almoſt ſixe hundred yeares, ſo as there remaines but ſome foure hundred. The grounds of this opinion are theſe: Firſt, the teſtimonie of Elias, *Two thouſand yeares before the law: two thouſand yeares vnder the law: and two thouſand yeares vnder Chriſt. And for the Elects ſake ſome of theſe yeares ſhall bee ſhortned. Anſwer.* This was not the ſentence of Elias the Thisbite, but of another Elias which was a Iewe, no Prophet. And whereas hee ſaith: two thouſand yeares before the law: and two thouſand yeares vnder the law; he faileth. For from the giuing of the law to the comming of Chriſt, was about one thouſand and fiue hundred yeares: and from the law to the creation aboue two thouſand. Now if Elias cannot ſet downe a iuſt number for the time paſt, which a meane man may doe, what ſhall we thinke that hee can do for the time to come? And if hee deceiue vs in that which is more eaſie to finde, how ſhall wee truſt him in things that bee harder? The ſecond reaſon is this: How long God was in creating the world, ſo long hee ſhall bee in gouerning the ſame; but hee was ſixe daies in creating the world, and in the ſeauenth he reſted, and ſo proportionally hee ſhall bee ſixe thouſand yeares in gouerning the world; euery day anſwering to a thouſand yeares, as Peter ſaith, 2.Pet.3.8. *A thouſand yeares are but as one day with God*, and then ſhall the ende be. *Anſ.* This reaſon likewiſe hath no ground in Gods word: as for that place of Peter, the meaning is, that innumerable yeres are but as a ſhort time with God, and wee may as well ſay, two thouſand or tenne thouſand yeares are but as one day with God. For Peter meant not to ſpeake any thing diſtinctly of a thouſand yeares, but of a long time. [A certen number put for an vncerten.] Thirdly, it is alleadged, that within ſixe thouſand yeares from the creation of the world, ſhall appeare in the heauens ſtrange coniunctions, and poſitions of the ſtarres, which ſignifie nothing elſe but the ſubuerſion of the ſtate of the world: nay ſome haue noted that the ende thereof ſhould haue bin in the yeare of our Lord, a thouſand fiue hundred eightie eight: their writings are manifeſt: but wee finde by experience that this opinion is falſe and friuolous, and their grounds bee as friuolous. For no man can gather by the ordinary change of the heauens, the extraordinary change of the whole world.

The ſecond opinion is, that the ende of the world ſhall bee three yeares and a halfe after the reuealing of Antichriſt. And it is gathered out of places in Daniel and the Reuelation, abuſed. Where a time & times and halfe a time ſignifie not three yeares and a halfe, but a ſhort time. And therefore to take the words properly, is farre from the meaning of the holy Ghoſt. For marke, if the ende ſhall bee three yeares and a halfe after the reuealing of Antichriſt, then may any man know aforehand the particular moneth wherin the end of the world ſhould be, which is not poſſible.

Now the truth which may bee auouched againſt all, is this, that no man can know, or ſet downe, or coniecture the day, the weeke, the moneth, the yeare, or the age wherein the ſecond comming of Chriſt and the laſt iudgement ſhall bee. For Chriſt himſelfe ſaith, Matthew 24. 36. *Of that day and houre knoweth no man, no not the Angels in heauen, but God onely*: nay, Chriſt himſelfe as hee is man knew it not. And when the diſciples asked Chriſt at his aſcenſion, whether hee would reſtore the kingdome vnto Iſrael, he anſwered, *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power*, Act. 1. 7. And Paul ſaith, 1. Theſſ. 5 2. *Of the times and ſeaſons, brethren, you haue not neede that I write vnto you. For you your ſelues know perfectly that the day of the Lord ſhall come, euen as a thiefe in the night.* Now we know that a man that keepeth his houſe, can not coniecture or imagine when a thiefe wil come: and therefore no man can ſet downe the particular time or age, when Chriſt ſhall come to iudgement. This muſt we holde ſtedfaſtly, & if we reade the contrary in the writings of men, we are not to beleeue their ſayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely, the ſignes of the laſt iudgement, they are of two ſorts: ſome goe before the comming of Chriſt, and ſome are ioined with it. The ſignes that goe before, are in number ſeauen, recorded diſtinctly by the holy Ghoſt. The firſt, is the preaching of the Goſpell through the whole world. So our Sauiour Chriſt ſaith, Matth. 24. 14. *This Goſpell of the kingdome muſt bee preached through the whole world for a witnes vnto all nations, and then ſhall the ende come.* Which place muſt thus bee vnderſtood; not that the Goſpell muſt bee preached to the whole world at any one time: for that (as I take it) was neuer yet ſeene, neither ſhall be, but that it ſhall be publiſhed diſtinctly & ſucceſſiuely at ſeuerall times: and thus vnderſtanding the words of Chriſt, if wee conſider the time ſince the Apoſtles daies wee ſhall finde this to bee true, that the Goſpel hath beene preached to all the world, and therefore this firſt ſigne of Chriſts comming is already paſt and accompliſhed.

The ſecond ſigne of his comming, is the reuealing of Antichriſt as Paul ſaith, 2. Theſſal. 2. 3. *The day of Chriſt ſhall not come before there bee a departure firſt, and that man of ſinne be diſcloſed, euen the ſonne of perdition, which is Antichriſt.* Concerning this ſigne, in the yeare of our Lord, 602. Gregorie the eight Pope of Rome, auouched this ſolemnely as a manifeſt truth, that whoſoeuer did take to himſelfe the name of *Vniuerſall Biſhoppe*, the ſame was Antichriſt. Now fiue yeares after, Boniface ſucceeding him, was by Phocas the Emperour intituled the Vniuerſall Biſhoppe, paſtour of the Catholike Church, in the yeare of our Lord, 607. and of all Popes hee was the firſt knowne Antichriſt, and ſince him all his ſucceſſours haue taken vnto them the ſame title of Vniuerſall and Catholike Biſhoppe, whereby it doth plainely appeare, that at Rome hath beene and is the Antichriſt. And this ſigne is alſo paſt.

The third, is a generall departing of moſt men from the faith. For it is ſaid in the place before-named, *Let no man deceiue you: for the day of Chriſt ſhall not come, except there bee a departing firſt*, 2. Theſſalonians 2,3. Generall departure hath beene in former ages. When Arrius ſpread his hereſie, it tooke ſuch place, that the whole world almoſt became an Arrian. And during the ſpace of nine hundred yeares from the time of Boniface, the Popiſh hereſie ſpread it ſelfe ouer the whole earth, and the faithfull ſeruants of God were but as an handfull of wheate in a mountaine of chaffe, which can ſcarce bee diſcerned. This ſigne is in part alreadie paſt, neuertheleſſe it ſhall continue to the ende, becauſe men ſhall continually depart from the faith. And the nearer the ende of the world is, the more Satan rageth and ſeeketh to bring men into his kingdome. Therefore it ſtandeth vs in hand to labour for the knowledge of true Religion, and hauing learned it, moſt heartily to loue the ſame.

The fourth ſigne, is a generall corruption in manners. This point the Apoſtle ſets downe at large, ſaying, 2. Tim. 3. 1. *Toward the latter daies ſhall come perilous times, wherein men ſhall be louers of themſelues, couetous, boaſters, proude, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy, and without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them which are good, traitours, headie, high minded, louers of pleaſures more then louers of God, &c.* This generall corruption in the manners of men is noted by our Sauiour Chriſt, when he ſaith, Luk. 18. 8. *When hee commeth he ſhall ſcarce finde faith vpon the earth.* This ſigne hath beene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iuſtly, ſoberly, and faithfully, doing the duties of his calling to God and man.

The fifth ſigne of Chriſt his comming ſtandeth in terrible and grieuous calamities. For Chriſts diſciples asking him a ſigne of his comming & of the end of the world, he ſaith, Mat.24.6,7. *There ſhall be warres and rumours of warres, nation ſhal riſe againſt nation, & realme againſt realm: and there ſhall be peſtilence and famine, and earthquakes in diuers places, and men ſhall bee at their wits ends.* Theſe haue beene in former ages. In the firſt 3. hundred yeares after Chriſt, were ten moſt fearefull perſecutions; and ſince in Europe the Church of God hath beene wonderfully perſecuted by the Antichriſt of Rome in the hundred yeares laſt paſt.

The ſixt ſigne, is an exceeding deadneſſe of heart, ſo as neither iudgements from heauen, nor the preaching of the word ſhal mooue the hearts of men. So Chriſt ſaith, It ſhal be in the comming of the ſonne of man, as it was in the daies of Noe, and in the daies of Sodom: *They knew nothing till the flood came, and fire from heauen deſtroyed them all.* This ſigne vndoubtedly is manifeſt in theſe our daies, howſoeuer it hath binne alſo in former times. For where are any almoſt that are mooued with Gods iudgements, or touched at the preaching of the word, nay rather men harden their hearts, and become ſecure and careleſſe. The ſmall fruit that the word of God bringeth forth in the liues of men, ſhewes this to be moſt true.

Luk.17.26. &29.

The ſeauenth and laſt ſigne, ſet downe by the Apoſtle *Paul*, is that there ſhall be *a calling of the Iewes before the Lord come to iudgement*, Rom.11.25. but of the time when this calling ſhall be, of the manner how, or the number of them that ſhall be called, there is no mention made in the word of God. Now it is likely that this ſigne is yet to come.

Theſe are the ſignes that goe before the comming of Chriſt, all which are almoſt paſt, and therefore the end cannot be far off. Now followes the ſigne that is ioyned with the cōming of Chriſt, called the *ſigne of the Son of man.* What this ſigne is, wee finde not in the Scriptures. Some thinke it to bee the ſigne of the croſſe, but that is friuolous: ſome, the glorie & maieſtie of Chriſt, which ſhall be made manifeſt in his appearance: which ſeemes to bee otherwiſe by the very wordes of Chriſt, *Then* (ſaith he) *ſhall appeare the ſigne of the ſonne of man, &c.* and then *they ſhall ſee him come in the clouds of heauen with power and great glory*: where he diſtinguiſheth the one from the other. But I rather coniecture it to be the burning of heauen & earth with fire, at the very inſtant of Chriſts comming, mentioned by Peter. We muſt not here diſpute whēce this fire ſhall come, or how it ſhall bee kindled, for that the word of God hath concealed: & where God hath no mouth to ſpeak, there we muſt haue no care to heare.

Mat.24.30.

2.Pet.3.10.

The vſes to be made hereof, are theſe: When S. Peter had ſet down the change that ſhall be at the comming of Chriſt, and that heauen and earth muſt be purged with fire, hee makes this vſe thereof. *Seeing all things muſt be diſſolued, what manner of men ought we to be in holy conuerſation and godlineſſe?* and the reaſon is good. For if heauen and earth muſt be changed, and purged at Chriſts comming, then much more ought we to be changed, and put off the olde man of ſinne, and to become new creatures created after the image of God in righteouſnes & true holines. If the bruit creatures muſt be renued by fire, then much more are wee to labour that the heat of Gods ſpirit may burne vp ſinne, and corruption in vs, and ſo change vs that wee may bee ready for him againſt his comming: elſe heauen & earth it ſelf ſhal ſtand in iudgement againſt vs to our condemnation. Secondly, the conſideration of this, that the world ſhal be conſumed with fire, teacheth vs moderation and ſobriety in the vſe of Gods creatures, as in coſtly building, gorgeous attire, and ſuch like. What madnes is this to beſtow all that we haue, on ſuch things, as at the day of iudgement ſhall be conſumed with fire? For look whatſoeuer abuſe ſhal come to Gods creatures by our folly, the ſame ſhall then bee aboliſhed. Thirdly, we muſt conſider that the cauſe why heauen & earth muſt be conſumed with fire, is mans ſin, by meanes whereof, they are made ſubiect to vanity & corruption. Here then we haue iuſt occaſion to acknowledge the greatnes and wretchednes of our ſinnes. If any of vs had but ſeene the Iewes leproſie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments alſo that were about him, and ſometime the walles of his houſe: but howſoeuer wee cannot ſee that leproſie among vs, yet we may ſee a worſe. For the leproſie of our ſinnes doth not only infect our garments, and the things about vs with our bodies: but euen the high heauens and the earth are ſtained with the contagion thereof, and are made ſubiect to vanity and corruption: yea by ſinne in vs the moſt glorious creatures in them, as the Sunne, Moone, and ſtarres, are become ſubiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of ſin, which is the moſt noyſome thing in all the world, the ſtinke whereof hath infected both heauen and earth! If wee could conſider this, wee would not bee ſo ſlacke in humbling our ſelues for the ſame as wee are. Wee cannot abide to looke on a poore lazar full of blanes and ſores: but if we would ſee our ſins in their right colours, they would make vs ſeeme vnto our ſelues tenne thouſand times more ougly then any lazar-man can bee; the contagion thereof is ſo great and noyſome, that the very heauens which are many thouſand miles diſtant from vs, are infected therewith. Yet here we are to know, that this fire ſhal not conſume the ſubſtance of heauen and earth, but onely change the quality, and aboliſh the corruption which our ſins haue brought vpon them.

2.Pet.3.11.

Leuit.13.2. 47.&14.34.

The fourth point to bee conſidered, is the manner of the laſt iudgement, in which wee may obſerue two things: I. who ſhall be iudge: II. the proceeding of this iudge. The firſt is giuing of the law to the comming of Chriſt, was about one thouſand and fiue hundred yeares: and from the law to the creation aboue two thouſand. Now if Elias cannot ſet downe a iuſt number for the time paſt, which a meane man may doe, what ſhall we thinke that hee can do for the time to come? And if hee deceiue vs in that which is more eaſie to finde, how ſhall wee truſt him in things that bee harder? The ſecond reaſon is this: How long God was in creating the world, ſo long hee ſhall bee in gouerning the ſame; but hee was ſixe daies in creating the world, and in the ſeauenth he reſted, and ſo proportionally hee ſhall bee ſixe thouſand yeares in gouerning the world; euery day anſwering to a thouſand yeares, as Peter ſaith, 2. Pet. 3. 8. *A thouſand yeares are but as one day with God*, and then ſhall the ende be. *Anſ.* This reaſon likewiſe hath no ground in Gods word: as for that place of Peter, the meaning is, that innumerable yeres are but as a ſhort time with God, and wee may as well ſay, two thouſand or tenne thouſand yeares are but as one day with God. For Peter meant not to ſpeake any thing diſtinctly of a thouſand yeares, but of a long time. [A certen number put for an vncerten.] Thirdly, it is alleadged, that within ſixe thouſand yeares from the creation of the world, ſhall appeare in the heauens ſtrange coniunctions, and poſitions of the ſtarres, which ſignifie nothing elſe but the ſubuerſion of the ſtate of the world: nay ſome haue noted that the ende thereof ſhould haue bin in the yeare of our Lord, a thouſand fiue hundred eightie eight: their writings are manifeſt: but wee finde by experience that this opinion is falſe and friuolous, and their grounds bee as friuolous. For no man can gather by the ordinary change of the heauens, the extraordinary change of the whole world.

The ſecond opinion is, that the ende of the world ſhall bee three yeares and a halfe after the reuealing of Antichriſt. And it is gathered out of places in Daniel and the Reuelation, abuſed. Where a time & times and halfe a time ſignifie not three yeares and a halfe, but a ſhort time. And therefore to take the words properly, is farre from the meaning of the holy Ghoſt. For marke, if the ende ſhall bee three yeares and a halfe after the reuealing of Antichriſt, then may any man know aforehand the particular moneth wherin the end of the world ſhould be, which is not poſſible.

Now the truth which may bee auouched againſt all, is this, that no man can know, or ſet downe, or coniecture the day, the weeke, the moneth, the yeare, or the age wherein the ſecond comming of Chriſt and the laſt iudgement ſhall bee. For Chriſt himſelfe ſaith, Matthew 24. 36. *Of that day and houre knoweth no man, no not the Angels in heauen, but God onely*: nay, Chriſt himſelfe as hee is man knew it not. And when the diſciples asked Chriſt at his aſcenſion, whether hee would reſtore the kingdome vnto Iſrael, he anſwered, *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power*, Act. 1. 7. And Paul ſaith, 1. Theſſ. 5. 2. *Of the times and ſeaſons, brethren, you haue not neede that I write vnto you. For you your ſelues know perfectly that the day of the Lord ſhall come, euen as a thiefe in the night.* Now we know that a man that keepeth his houſe, can not coniecture or imagine when a thiefe wil come: and therefore no man can ſet downe the particular time or age, when Chriſt ſhall come to iudgement. This muſt we holde ſtedfaſtly, & if we reade the contrary in the writings of men, we are not to beleeue their ſayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely, the ſignes of the laſt iudgement, they are of two ſorts: ſome goe before the comming of Chriſt, and ſome are ioined with it. The ſignes that goe before, are in number ſeauen, recorded diſtinctly by the holy Ghoſt. The firſt, is the preaching of the Goſpell through the whole world. So our Sauiour Chriſt ſaith, Matth. 24. 14. *This Goſpell of the kingdome muſt bee preached through the whole world for a witnes vnto all nations, and then ſhall the ende come.* Which place muſt thus bee vnderſtood; not that the Goſpell muſt bee preached to the whole world at any one time: for that (as I take it) was neuer yet ſeene, neither ſhall be, but that it ſhall be publiſhed diſtinctly & ſucceſſiuely at ſeuerall times: and thus vnderſtanding the words of Chriſt, if wee conſider the time ſince the Apoſtles daies wee ſhall finde this to bee true, that the Goſpel hath beene preached to all the world, and therefore this firſt ſigne of Chriſts comming is already paſt and accompliſhed.

The ſecond ſigne of his comming, is the reuealing of Antichriſt as Paul ſaith, 2. Theſſal. 2. 3. *The day of Chriſt ſhall not come before there bee a departure firſt, and that man of ſinne be diſcloſed, euen the ſonne of perdition, which is Antichriſt.* Concerning this ſigne, in the yeare of our Lord, 602. Gregorie the eight Pope of Rome, auouched this ſolemnely as a manifeſt truth, that whoſoeuer did take to himſelfe the name of *Vniuerſall Biſhoppe*, the ſame was Antichriſt. Now fiue yeares after, Boniface ſucceeding him, was by Phocas the Emperour intituled the Vniuerſall Biſhoppe, paſtour of the Catholike Church, in the yeare of our Lord, 607. and of all Popes hee was the firſt knowne Antichriſt, and ſince him all his ſucceſſours haue taken vnto them the ſame title of Vniuerſall and Catholike Biſhoppe, whereby it doth plainely appeare, that at Rome hath beene and is the Antichriſt. And this ſigne is alſo paſt.

The third, is a generall departing of moſt men from the faith. For it is ſaid in the place before-named, *Let no man deceiue you: for the day of Chriſt ſhall not come, except there bee a departing firſt*, 2. Theſſalonians 2. 3. Generall departure hath beene in former ages. When Arrius ſpread his hereſie, it tooke ſuch place, that the whole world almoſt became an Arrian. And during the ſpace of nine hundred yeares from the time of Boniface, the Popiſh hereſie ſpread it ſelfe ouer the whole earth, and the faithfull ſeruants of God were but as an handfull of wheate in a mountaine of chaffe, which can ſcarce bee diſcerned. This ſigne is in part alreadie paſt, neuertheleſſe it ſhall continue to the ende, becauſe men ſhall continually depart from the faith. And the nearer the ende of the world is, the more Satan rageth and ſeeketh to bring men into his kingdome. Therefore it ſtandeth vs in hand to labour for the knowledge of true Religion, and hauing learned it, moſt heartily to loue the ſame.

The fourth ſigne is, a generall corruption in manners. This point the Apoſtle ſets downe at large, ſaying, 2. Tim. 3. 1. *Toward the latter daies ſhall come perilous times, wherein men ſhall be louers of themſelues, couetous, boaſters, proude, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy, and without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them which are good, traitours, headie, high minded, louers of pleaſures more then louers of God, &c.* This generall corruption in the manners of men is noted by our Sauiour Chriſt, when he ſaith, Luk. 18. 8. *When hee commeth he ſhall ſcarce finde faith vpon the earth.* This ſigne hath beene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iuſtly, ſoberly, and faithfully, doing the duties of his calling to God and man.

The fifth ſigne of Chriſt his comming ſtandeth in terrible and grieuous calamities. For Chriſts diſciples asking him a ſigne of his comming & of the end of the world, he ſaith, Mat.24.6,7. *There ſhall be warres and rumours of warres, nation ſhal riſe againſt nation, & realme againſt realm: and there ſhall be peſtilence and famine, and earthquakes in diuers places, and men ſhall bee at their wits ends.* Theſe haue beene in former ages. In the firſt 3. hundred yeares after Chriſt, were ten moſt fearefull perſecutions; and ſince in Europe the Church of God hath beene wonderfully perſecuted by the Antichriſt of Rome in the hundred yeares laſt paſt.

The ſixt ſigne, is an exceeding deadneſſe of heart, ſo as neither iudgements from heauen, nor the preaching of the word ſhal mooue the hearts of men. So Chriſt ſaith, It ſhal be in the comming of the ſonne of man, as it was in the daies of Noe, and in the daies of Sodom: *They knew nothing till the flood came, and fire from heauen deſtroyed them all.* Luk.17.26. &29. This ſigne vndoubtedly is manifeſt in theſe our daies, howſoeuer it hath binne alſo in former times. For where are any almoſt that are mooued with Gods iudgements, or touched at the preaching of the word, nay rather men harden their hearts, and become ſecure and careleſſe. The ſmall fruit that the word of God bringeth forth in the liues of men, ſhewes this to be moſt true.

The ſeauenth and laſt ſigne, ſet downe by the Apoſtle *Paul*, is that there ſhall be *a calling of the Iewes before the Lord come to iudgement*, Rom.11.25. but of the time when this calling ſhall be, of the manner how, or the number of them that ſhall be called, there is no mention made in the word of God. Now it is likely that this ſigne is yet to come.

Theſe are the ſignes that goe before the comming of Chriſt, all which are almoſt paſt, and therefore the end cannot be far off. Now followes the ſigne that is ioyned with the cōming of Chriſt, called the *ſigne of the Son of man*. What this ſigne is, wee finde not in the Scriptures. Some thinke it to bee the ſigne of the croſſe, but that is friuolous: ſome, the glorie & maieſtie of Chriſt, which ſhall be made manifeſt in his appearance: which ſeemes to bee otherwiſe by the very wordes of Chriſt, Mat.24.30. *Then* (ſaith he) *ſhall appeare the ſigne of the ſonne of man, &c.* and then *they ſhall ſee him come in the clouds of heauen with power and great glory*: where he diſtinguiſheth the one from the other. But I rather coniecture it to be the burning of heauen & earth with fire, at the very inſtant of Chriſts comming, mentioned by Peter. 2.Pet.3.10. We muſt not here diſpute whēce this fire ſhall come, or how it ſhall bee kindled, for that the word of God hath concealed: & where God hath no mouth to ſpeak, there we muſt haue no care to heare.

The vſes to be made hereof, are theſe: When S. Peter had ſet down the change that ſhall be at the comming of Chriſt, and that heauen and earth muſt be purged with fire, hee makes this vſe thereof. 2.Pet.3.11. *Seeing all things muſt be diſſolued, what manner of men ought we to be in holy conuerſation and godlineſſe?* A and the reaſon is good. For if heauen and earth muſt be changed, and purged at Chriſts comming, then much more ought we to be changed, and put off the olde man of ſinne, and to become new creatures created after the image of God in righteouſnes & true holines. If the bruit creatures muſt be renued by fire, then much more are wee to labour that the heat of Gods ſpirit may burne vp ſinne, and corruption in vs, and ſo change vs that wee may bee ready for him againſt his comming: elſe heauen & earth it ſelf ſhal ſtand in iudgement againſt vs to our condemnation. Secondly, the conſideration of this, that the world ſhal be conſumed with fire, teacheth vs moderation and ſobriety in the vſe of Gods creatures, as in coſtly building, gorgeous attire, and ſuch like. B What madnes is this to beſtow all that we haue, on ſuch things, as at the day of iudgement ſhall be conſumed with fire? For look whatſoeuer abuſe ſhal come to Gods creatures by our folly, the ſame ſhall then bee aboliſhed. Thirdly, we muſt conſider that the cauſe why heauen & earth muſt be conſumed with fire, is mans ſin, by meanes whereof, they are made ſubiect to vanity & corruption. Here then we haue iuſt occaſion to acknowledge the greatnes and wretchednes of our ſinnes. If any of vs had but ſeene the Iewes leproſie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments alſo that were about him, and ſometime the walles of his houſe: Leuit.13.2. 47.&14.34. C but howſoeuer wee cannot ſee that leproſie among vs, yet we may ſee a worſe. For the leproſie of our ſinnes doth not only infect our garments, and the things about vs with our bodies: but euen the high heauens and the earth are ſtained with the contagion thereof, and are made ſubiect to vanity and corruption: yea by ſinne in vs the moſt glorious creatures in them, as the Sunne, Moone, and ſtarres, are become ſubiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of ſin, which is the moſt noyſome thing in all the world, the ſtinke whereof hath infected both heauen and earth! If wee could conſider this, wee would not bee ſo ſlacke in humbling our ſelues for the ſame as wee are. D Wee cannot abide to looke on a poore lazar full of blanes and ſores: but if we would ſee our ſins in their right colours, they would make vs ſeeme vnto our ſelues tenne thouſand times more ougly then any lazar-man can bee; the contagion thereof is ſo great and noyſome, that the very heauens which are many thouſand miles diſtant from vs, are infected therewith. Yet here we are to know, that this fire ſhal not conſume the ſubſtance of heauen and earth, but onely change the quality, and aboliſh the corruption which our ſins haue brought vpon them.

The fourth point to bee conſidered, is the manner of the laſt iudgement, in which wee may obſerue two things: I. who ſhall be iudge: II. the proceeding of this iudge. The firſt is expreſſed in this article; *From thence hee ſhall come to iudge. He*, that is, *Chriſt Ieſus*, the ſecond perſon in Trinity. For the Father hath committed all iudgement vnto him. It is indeed an action common to all the three perſons in Trinity, but yet the execution thereof appertaines vnto the Son. The Father indeede doth iudge the world, but yet by the Son. But ſome Mat. 19.28. may obiect, that the *Apoſtles ſhall ſit on twelue thrones, and iudge the twelue tribes of Iſrael*. And S. Paul ſaith, 1. Cor. 6.2. *The Saints ſhall iudge the world*. How then is this true, that Chriſt is the only iudge of the world? *Anſ.* The authority of iudgement and giuing ſentence at the laſt day is proper to Chriſt alone, and doth not belong either to the Apoſtles or to the Saints: and they ſhall iudge at the laſt day onely as witneſſes & approouers of Chriſts iudgement. At the great day of aſſiſe beſide the iudge, the iuſtices on the bench are alſo in a manner iudges, not that they giue ſentēce, but becauſe by their preſence they approoue & witnes the equity of the ſentēce of the iudge: ſo the definitiue ſentēce doth belong to Chriſt: & the Apoſtles & Saints do nothing but approoue, & being preſēt giue aſſent to his righteous ſentēce.

The whole proceeding of the laſt iudgement may bee reduced to ſeauen points or heads. The firſt, is the comming of the iudge in the clouds. Here at the firſt may be demanded, why Chriſt holdes the laſt iudgement rather on earth then in heauen? *Anſ.* He doth it for two cauſes. One, the creature to be iudged hath ſinned here vpon earth: and he proceeds after the manner of earthly iudges, who holde their ſeſſions and aſſiſes there where treſpaſſes are commonly committed. The ſecond, becauſe the diuell and his angels are to bee iudged, and it is a part of their puniſhment to bee caſt out of heauen. For no vncleane thing may come into his heauenly Ieruſalem, and therefore they now remaine in the lower parts of the world, and there muſt be iudged. Furthermore, the ſecond comming of Chriſt is ſudden, as the comming of a thiefe in the night. Luk. 21. 35. He will come when the world thinketh not of him, as the ſnare doth on the bird. The conſideration whereof muſt teach vs the ſame duties which our Sauiour Chriſt taught the men of his time. Firſt he teacheth them what they muſt not doe: for he knowing all things, knew alſo the diſpoſitiō of mans heart, & therfore he Luk. 21. 34. ſaith, *Take heed to your ſelues, leſt at any time your hearts be oppreſſed with ſurfetting and drunkennes, & the cares of this life, leſt that day come vpon you vnawares*. For theſe ſins benumme the heart, and ſteale away all grace. This exhortation in theſe our daies is moſt needefull. For mens hearts are like the ſmithes ſtithie, the more they are beaten with the hammer of Gods word, the harder they are. Secondly, hee teacheth them what they muſt doe: Luk. 21. 36. *Watch therefore* (ſaith he) *and pray continually: that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may ſtand before the* A *ſonne of man*. But you will ſay: how may we be found worthie to ſtand before Chriſt at that day? *Anſw.* Doe but this one thing: for your liues paſt bee humbled before God, and come vnto him by true, heartie, and vnfained repentance; be changed, and become new creatures: pray vnto him earneſtly for the pardon of your ſinnes in Chriſt, and pray continually that God will turne your hearts from your old ſinnes euery day more and more, and then come the laſt iudgement when it will, ye ſhall be found worthie to ſtand before Chriſt at his comming. The repentant ſinner is hee, that ſhall finde fauour in the ſight of God at that day. The conſideration hereof may mooue vs to change our liues. Thoſe which were neuer B yet humbled for their ſinnes, let them now begin: and thoſe which haue already begun, let them goe forward and continue. But the diuell will crie in the hearts of ſome men, that this exhortation is as yet needleſſe: for the day of iudgement is not neere, becauſe all the ſignes are not yet paſſed. *Anſ.* Suppoſe the day of iudgement bee farre off, yet the day of death cannot be ſo, for the common ſaying is true, to day a man, to morrow none. Now looke as death leaueth thee, ſo ſhall the day of iudgement finde thee. Impenitent Cain dyed long ſince, and yet the day of iudgement when it commeth, ſhal finde him impenitent ſtill. The ſame thing may bee ſaid of Saul, Achitophel, and Iudas. They died deſperately and impe- C nitent, and the Lord ſhall finde them ſo at his comming. So will it be with thee, whatſoeuer thou art that repenteſt not. Death may come vpon thee, the next day or the next houre, therefore watch and pray. Prepare thy ſelfe againſt the day of death, that at the day of iudgement thou maiſt be found worthy to obtaine fauour in the ſight of the Lord. Security doth ouerwhelme the world, but let vs for our parts learne to prepare our ſelues daily: for if the day of death doe leaue thee vnworthy, then the Lord Ieſus at his comming ſhal finde thee vnworthy: and the diuell ſhall ſtand before thee and accuſe thee, thy conſcience ſhall condemne thee, and hell ſhal be ready to ſwallow thee vp. If this admonition take no place D in thy heart, then at the day of iudgement it ſhall ſtand againſt thee, and be a bill of inditement to thy further condemnation.

The ſecond point followes, that Chriſt after that he is come in the clouds, ſhall *ſit in a throne of glory*, Mat. 25. 31. as the ſoueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will ſhew themſelues vnto their ſubiects in maieſtie, power, and glorie, vſe to aſcend into the thrones of their kingdomes, and there to ſhew themſelues and appeare in ſtate vnto al the people. Now what this throne is, and how Chriſt ſits in the ſame, the ſcripture hath not reuealed, & therefore I will not ſtand to ſearch. Yet here muſt we further mark, that this appearance of his in endleſſe glorie and maieſtie ſhall bee moſt terrible and dreadfull

Dan 7.9. to the vngodly, and therefore in *Daniel* his throne is ſaid to be like *a flame of fire*, and at the very ſight therof men ſhal deſire the moũtains to fall vpon them, and the hils to couer them.

The third point, is the *citing of all men and of the angels before his maieſtie in that day*, there to anſwer for themſelues. This citing ſhall bee done by the voice of Chriſt, as hee himſelfe ſaith, Ioh.5.28. *In that day all that are in the graues ſhall heare his voice, & they ſhall come forth.* And here we are to conſider two things. I. the power of his voice: II. the miniſtery whereby it ſhal be vttered. For the firſt, no doubt the power of his voice ſhall be vnſpeakable, and therfore it Mat.24.31. is compared to a trumpet, the loudeſt & ſhrilleſt of all muſicall inſtruments; and to the crie 1.Theſſ.4.16. of the marriners, whoſe maner hath bin in the doing of any buſines with all their ſtrength at one inſtant to make a common ſhout. And ſenſible experience ſhall manifeſt the force therof. For it ſhal cauſe all the dead euen from the beginning of the world to riſe againe, though they haue lien rotten in the earth many thouſand yeares: and al vncleane ſpirits ſhal be forced and compelled, will they, nill they, to come before Chriſt; who ſhal be vnto them a moſt fearefull & terrible iudge, neither man nor angell ſhall be able to abſent or hide himſelfe; all without exception muſt appeare, as well high as low, rich as poore: none ſhall be able to withdraw themſelues, no not the mighty Monarches of the earth.

Furthermore, this voice ſhall be vttered by Mat.24.31. Angels. As in the Church Chriſt vſeth men as his miniſters by whome he ſpeakes vnto his people: ſo at the laſt day hee ſhall vſe the miniſterie of Angels, whome he ſhall ſend forth into the foure windes to gather his Elect together: and therefore it is likely that this voice ſhall bee vttered by them. And by this which hath beene ſaid, we muſt be mooued to make conſcience of all ſinne. For there is no auoyding of this iudgement, wee cannot abſent our ſelues, no excuſe will ſerue the turne: euen the moſt rebellious of all creatures whether man or angel, ſhall be forced to appeare: and therefore it ſtands vs in hand, while we haue time in this life, to looke vnto our eſtates, and to practiſe the duties of Chriſtianity, that when wee ſhal be cited before his glorious maieſty at the laſt day, we may be cleared and abſolued.

The fourth point is, *the ſeparation of the ſheep from the goates, the good from the bad*, Mat.25.32. for when all the kindreds of the earth, and all vncleane ſpirits ſhall ſtand before Chriſt, ſitting in the throne of his glorie; then as a good ſheapheard hee ſhall ſeparate them one from another, the righteous from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men, knoweth alſo how to doe this: and he will doe it. This full and finall ſeparation is reſerued to Chriſt, and ſhall not bee accompliſhed till the laſt day. For ſo it is Mat.13.30. in the parable, that *the tares muſt grow with the wheate till harueſt, and the reapers muſt ſeparate* A *them, and gather the wheate into the barne, but the tares muſt be burned with vnquenchable fire.* By the conſideration of this one point, we learne diuers things: I. That in the Church of God in this world, good and bad are mingled together, elect and reprobate: and we are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therfore forſaken all aſſemblies. I confeſſe indeed, that the preaching of the word is the Lords fanne, whereby he cleanſeth his Church in part, but yet the finiſhing of this worke ſhall not be before the laſt iudgement. For when the miniſters of God haue done all that they can, yet ſhall the wicked bee mingled with the godly. B Therfore the Church is compared to a barne flore, where is both wheate and chaffe: and a corne-field, where is both tares & good corne; and a draw-net, wherein is both good fiſh and bad. Secondly, whereas this ſeparation muſt not be before the end of the world, hence wee learne the ſtate of Gods Church in this life. It is like a flocke of ſheepe mingled with goates, and therefore the condition of Gods people in this world, is to bee troubled many waies by thoſe with whom they liue. For *goates vſe to ſtrike the ſheepe, to annoy their paſture, and to make their water muddie that they cannot drinke of it*: Eze.34.18. and therefore wee muſt prepare our ſelues to beare al annoyances, croſſes, & calamities that ſhal befal vs in this world by the wicked ones, C among whom we liue. Thirdly, we are taught, that goates and the ſheepe bee very like, and feede in one paſture, and lye both in one folde all their life time: yet Chriſt can and will ſeuer them aſunder at the laſt day. Therefore, conſidering as we are borne of Adam, we haue the nature of the goate, yea of the wilde beaſt, and not of the ſheepe; it ſtands vs in hand to lay aſide our goatiſh conditions, and to take vnto vs the properties of the ſheep of Chriſt, which he expreſſeth in theſe words, *My ſheepe* (ſaith he, Ioh.10.27.) *heare my voice, I know them, and they follow me.* And the properties are three: *to know him, to bee knowne of him, and to follow him*, namely, in obedience: and he that finds them all in himſelfe, weares the brand and marke D of the true ſheepe of Chriſt: but contrariwiſe they that make profeſſion of Chriſt: and yet therewithall ioyne not obedience, howſoeuer the world may account of them, they are but goates and no ſheep. Let vs therefore with the knowledge of Chriſt ioyne obedience to his word, that when the day ſhall come that the goates muſt be ſeparated from the ſheepe, wee may be found to be in the number of the true ſheepe of Chriſt. We may deceiue men both in life and death, and beare them in hand that wee are ſheepe, but when the iudgement ſhall come, wee cannot deceiue Chriſt; hee it is that formed vs, hee knowes our hearts, and therefore can eaſily diſcerne what we are.

The fifth thing is, *the triall of euery mans particular cauſe*; a point eſpecially to be cõſidered.

For as at the barre of an earthly iudge, the maleſactour is brought out of priſon, and ſet before the iudge, and there examined: euen ſo in that great day, ſhall euery man without exception be brought before the Lord, to be tried. But how ſhall this triall be made? *Anſ.* By workes: as the Apoſtle ſaith, 2.Cor.5.10. *Wee muſt al appeare before the iudgment ſeat of Chriſt, that euery man may receiue the things which are done in his body according to that hee hath done, whether it be good or euill.* And the reaſon is, becauſe workes are the outward ſignes of inward grace and holines. And though we be iuſtified by faith alone without workes, yet may we bee iudged both by faith and workes. For the laſt iudgement doth not ſerue to make men iuſt that are vniuſt, but onely to manifeſt them to bee iuſt indeede, which are iuſt before, and in this life truly iuſtified. The conſideration of this very point ſhould mooue vs all to repent vs of our ſinnes paſt, and to reforme our ſelues throughout, and to bee plentifull in all good works. And vndoubtedly if we ſeriouſly think vpon it, it will hold vs more ſtreitly to al good duties, then if with the Papiſts, we held iuſtification by workes.

Furthermore, in this *triall* two things muſt be ſcanned: I. how all mens workes ſhall bee made manifeſt: II. by what meanes they ſhall be examined. Of the manifeſtation of euery mans worke S. Iohn ſpeakes, Reu.20.12. *And I ſaw* (ſaith he) *the dead both great & ſmall ſtand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of thoſe things which were written in the bookes according to their works.* God is ſaid to haue bookes not properly, but becauſe all things are as certaine and manifeſt to him, as if he had his Regiſters in heauen to keepe rolles and records of them. Gods bookes 3. His bookes are three; the booke of *Prouidence*, the booke of *Iudgement*, the booke of *Life*. 1 The booke of his *prouidence* is the knowledge of all particular things paſt, preſent, or to come. Of this the Pſalmiſt ſpeakes, Pſal.139.16. *Thine eies did ſee me when I was without forme: for in thy booke were all things written, which in continuance were faſhioned, when there was none of them before.* 2 The book of *iudgement* is that, whereby hee giues iudgement: and it is two-folde. The firſt, is Gods knowledge or preſcience, in which all the affaires of men, their thoughts, words, & deedes, are as certainely knowne and ſet downe, as if they were put in bookes of Record. We may forget our ſinnes, but God keepes them in a Regiſter; he knowes them euery one. The ſecond booke is euery mans particular *conſcience*, which alſo brings to remembrance, & teſtifies what men haue done, & what they haue not done. Iſa.4.3. 3 The booke of life is nothing elſe, but the decree of Gods election, in which God hath ſet down who be ordained to life eternal.

Now the opening of theſe bookes is a thing wherein the endleſſe power of God ſhall moſt notably ſhew it ſelfe. For when wee ſhall ſtand A before the iudgement ſeate of Chriſt, he then knowing all things in his eternal counſell, ſhal reueale vnto euery man his owne particular ſinnes, whether they were in thought, word, or deede, and then alſo by his mighty power hee ſhall ſo touch mens conſciences, that they ſhal afreſh remember what they haue done. Now indeede, the wicked mans conſcience is ſhutte vp as a cloſed booke; but then it ſhall bee ſo touched, and as it were opened, that hee ſhall plainely ſee and remember all the particular offences which at any time hee hath commited, and his very conſcience ſhall bee as good as a thouſand witneſſes: whereupon hee ſhall accuſe and vtterly condemne himſelfe. The conſideration of this ought to terrifie al thoſe B that liue in their ſinnes: for howſoeuer they may hide and couer them from the world; yet at the laſt day, God will bee ſure to reueale them all.

Now after that mens workes are made manifeſt, they muſt further be tried whether they be good or euill, And that ſhall bee done on this maner. They that neuer heard of Chriſt, muſt bee tried by the law of nature, which ſerues to make them inexcuſable before God. As for thoſe that liue in the Church, they ſhal bee tried by the Law and the Goſpell, as Paul ſaith, Rom.2.12. *As many as haue ſinned in the law, ſhall be iudged by the law.* And againe, v.16. *At the day of iudgement God ſhall iudge the ſecrets of our hearts according to* his Goſpel. And, Heb. C 11.7. *By faith Noah builded an arke, whereby* hee condemned *the old world.* Then we muſt in the feare of God heare his word preached and taught with all reuerence, and make conſcience to profit by it. For otherwiſe in the day of iudgement when all our workes ſhall be tried by it, the ſame word of God ſhall bee a bill of inditement, and the fearefull ſentence of condemnation againſt vs. Therefore let vs be humbled by the doctrine of the law, and willingly embrace the ſweete promiſes of the Goſpell: conſidering it is the onely touchſtone, whereby all our words, thoughts, and workes muſt be examined.

D The ſixt point in the proceeding of the laſt iudgement, is the *giuing of ſentence*, which is two-folde: the ſentence of abſolution, and the ſentence of condemnation, both which are to bee obſerued diligently, that wee may receiue profit thereby. And firſt of all, Chriſt ſhall begin his iudgement with the ſentence of abſolution; which ſhewes that hee is ready to ſhew mercy, and ſlow to wrath. In this ſentence wee are to conſider foure points: I. A calling of the Elect to the kingdome of heauen: II. The reaſon thereof: III. A reply of the Elect: IV. The anſwer of Chriſt to them againe. The *calling* of the Elect is ſet downe in theſe words: *Come ye bleſſed of my Father, inherit the kingdome prepared for you from the beginning of the world.* Mat.25.34. And the words are to be obſerued one by one. *Come ye bleſſed.*] Though Chriſt now ſit in glorie and maieſtie in iudgement, yet hee ceaſeth not to ſhew his tender affection of loue vnto his choſen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Chriſt by the interceſſion of Saints, then by our ſelues immediatly, becauſe he is now exalted in glory and maieſtie. But marke, when he was here on earth he ſaid, *Come vnto me all you that are heauie laden and I will eaſe you*: And when hee ſhall bee moſt glorious in maieſty and power at the day of iudgement, hee will then alſo ſay, *Come ye bleſſed of my Father*; and therefore we may reſolue our ſelues, that it is his will now, that we ſhould come vnto him without any interceſſion of Saints. *Ye bleſſed of my Father*.] The elect are here called the bleſſed of God, becauſe their righteouſnes, ſaluation, and all that they haue, ſprings of the meere bleſſing of God. Nothing therefore muſt be aſcribed to the worke of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his ſonne of merit, but of his free gift: whereupon it followes, that no man can merit the kingdome of heauen by his workes. *The kingdome*] that is, the eternal eſtate of glorie and happineſſe in heauen: therefore in this life we muſt ſo vſe the world, as though wee vſed it not: all that we haue here is but vaine and tranſitorie: and all our ſtudie and indeauour muſt be to come to the kingdome of heauen. *Prepared*] Here note the vnſpeakable care of God for the faithfull. Had he ſuch care to prouide a kingdome for his children before they were? then we may aſſure our ſelues, he will haue greater care ouer them now when they haue a being. *For you*] that is, for the elect and faithful. Hence it appeares, that there is no vniuerſal election, whereby (as ſome ſuppoſe) God decrees that all and euery man ſhal be ſaued. Indeede if he had ſaid, *Come ye bleſſed of my Father, inherit the kingdome prepared for all, but receiued of you*, it had beene ſomething, but he ſaith onely, *prepared for you*: and therefore al were not choſen to ſaluation.

Mat.11.28.

The reaſon of this calling, is taken from workes, as from ſignes, in theſe wordes: *For I was hungrie and ye gaue me meate. &c.* When he ſaith, *for I was hungrie*, he meanes his poore and diſtreſſed members vpon earth: & thereby he ſignifies vnto vs, that the miſeries of his ſeruants are his owne miſeries. Thus the Lord ſaith in Zachary, *He which toucheth you, toucheth the apple of mine eye*. And when Saul was going to perſecute them in Damaſcus and elſe-where that called on the name of Chriſt, he cried from heauen, *Saul, Saul, why perſecuteſt thou me?* And this is a notable cõfort to Gods Church and people, that *they haue an high Prieſt who is touched with the feeling of their infirmities*, & if he account our miſeries his owne miſeries, then no doubt he will pittie our eſtate, and make vs able to beare the worſt. *And ye gaue me meate*] Here we note, that the principall workes of men are thoſe which are done to the poore members of Chriſt. We are indeed to helpe all, in as much as they are our very fleſh & the creatures of God, but the rule of S. Paul muſt be remembred, *Doe good to all, but eſpecially to thoſe that are of the houſhold of faith*. Many are of mind that the beſt works are to build churches & Monaſteries, but Chriſt tels vs here, that the beſt worke of all is to releeue thoſe that be the liuing members of his myſticall body.

Zach.2,8.

Act.9.4.

Heb.4.15.

Gal.6.10.

The third point, is the reply of the Saints to Chriſt againe, in theſe words, *Lord, when ſaw wee thee an hungred, and fedde thee? &c.* They doe not deny that which Chriſt auouched, but doe, as I take it, ſtanding before the tribunall ſeate of God, humble themſelues, hauing ſtill an after-conſideration of the infirmities and offences of their liues paſt. Here note then, that it is a Satanicall practiſe for a man to bragge of workes, and to ſtand vpon them in the matter of iuſtification before God. And wee muſt rather doe as the Saints of God doe, abaſe our ſelues in regard of our ſinnes paſt.

Mat. 25. 37.

The laſt point, is the anſwer of Chriſt to them againe, in theſe wordes, *Verily, I ſay vnto you, in as much as ye did it to the leaſt of theſe my brethren, you did it to me*. A moſt notable ſentence; & it ſerueth to teach vs, how we ſhould behaue our ſelues in doing workes of mercie, which are duties to be performed in this life. VVe are not to doe them of any ſiniſter reſpect, as for praiſe of men or commodity, but we muſt propound vnto our ſelues the partie to whom we doe any good, and in him looke on Chriſt, and ſo doe it as vnto Chriſt, and for Chriſts ſake onely: and this is a good worke indeed. Chriſt ſaith, *Whoſoeuer ſhall giue a cup of cold water to a diſciple in the name of a diſciple, ſhal not looſe his reward*. It is but a ſmall gift, but yet the manner of doing it, namely, in the name of a diſciple, that is, in reſpect that he is a member of Chriſt, doth make it an excellent worke of mercie. It is a ſpeciall marke of a childe of God to ſhew mercy on a Chriſtian, becauſe he is a Chriſtian. If any would know whether he be a Chriſtian or no, let him ſearch himſelfe, whether he loue a man and can do good vnto him, becauſe he is a child of God, and a member of Chriſt. For this is a plaine argument, that he alſo is the child of God. Many can loue, becauſe they are loued againe, but to loue for Chriſt his ſake, is a worke of Chriſt in vs and a ſpeciall gift of God.

Mat. 25. 40.

Mat. 10. 42.

The ſentence of condemnation followeth in the ſecond place, & it cõtaines foure points: I, the reiection of the vngodly: II. the reaſon of their reiection: III. the defence which the wicked make for themſeluss; laſtly, the anſwer of Chriſt to them againe. The reiection of the wicked is vttered by a terrible ſentence, *Away from me ye curſed into hell fire*. The vſe hereof in generall is two-fold. Firſt, it ſerues to awake and excite all men and women in the world, whoſoeuer they be that ſhall heare it, to looke vnto their owne eſtates. It is wonderfull

Mat. 25. 41.

to ſee what great ſecurity raigneth euery where in theſe our daies. Men goe on in ſinne from day to day and from yeare to yeare without repentance, nothing at all fearing the ſentence of condemnation at the laſt day; like vnto many which for the obtaining of other mens goods are neither by the feare of arraignment or impriſonment kept in good order. The occaſions of ſecuritie are twofold: I. the proſperitie of the wicked, who of all men liue at moſt eaſe without trouble, either in bodie or in mind. II. Gods patience, and long ſuffering; as Salomon ſaith, *Becauſe ſentence againſt* Eccl.8.11. *an euill worke is not executed ſpeedily, therefore the hearts of the children of men are fully ſet in them to doe euill.* But to awake all thoſe which liue in their ſecurity, they muſt remember that howſoeuer the Lord God doth now deferre his iudgement, yet there is a day wherein he will no way ſhew mercy and long ſuffering, when they ſhall heare this fearefull ſentence of condemnation pronounced againſt them. *Away from me ye curſed.* The ſecond vſe is to the godly: It ſerues to nurture them and to keepe them in awe before God: and no doubt this was a principall cauſe why this ſentence was here penned by the holy Ghoſt. A wiſe maſter of a family will checke his ſeruant, and if the cauſe require, correct him in his childes preſence, that the child it ſelfe may learne thereby to feare & ſtand in awe of his father: ſo Chriſt the moſt careful and wiſe gouernour of his Church hath ſet downe this ſentence of condemnation againſt the wicked, that the children of God in this world whenſoeuer they ſhall heare or read the ſame, might be mooued thereby to ſtand in feare of God, and more dutifully performe obedience vnto his commaundements. *Away from me.*] Here we may learne, what a bleſſed thing it is for a man to haue a true fellowſhippe with Chriſt in this world. For in the day of iudgement the puniſhment of the wicked is to be cutte off from him, and driuen away from his preſence. Now he that would haue fellowſhippe with God after this life, and eſcape that puniſhment, muſt ſeeke to haue it in this life; and he that will not ſeeke to haue fellowſhip with him in this life, ſhall neuer haue it after in the day of iudgement. Againe, let vs marke that it is nothing to draw neere vnto Chriſt with our lippes, if the heart be not with him: for ſuch as come neere with the lippe and keepe aloofe in the heart, ſhall heare the ſentence pronounced, *Away from me ye curſed*; and ſhall be ſeuered as farre from Chriſt as hell from heauen. Therefore let vs not content our ſelues with formall profeſſion, but open the dores of our hearts, that the king of glory may come in. *Ye curſed*] They are curſed who are borne in ſinne and liue in their ſins, and all the daies of their liues ſo perſeuere to the laſt gaſpe without ſeeking recouery. Whoſoeuer he be, that is in this eſtate, the curſe of God hangeth ouer his head, and will ſo doe till he get reconciliation with A God in Chriſt. This beeing ſo, aboue all things in this world we muſt labour to be at peace with God, and neuer ceaſe nor be quiet with our ſelues till we haue the ſame wrought and ſealed in our hearts. For before ſuch time as we be in Gods fauour, his feareful curſe hangs ouer our heads, and if we ſo perſeuere without repentance, the day will come when we ſhall heare this fearefull ſentence pronounced againſt vs: *Away from me ye curſed into hell fire.* What hel fire is, we muſt not curiouſly ſearch, but rather giue our whole endeauour to learne how we may auoid it: as when a mans houſe is on fire, his care muſt be, not to ſearch how it came, but rather how to quench it: yet B we are to know thus much, that by hell fire is not meant any bodily flame, but it ſignifies the ſeazing of the fearefull and terrible wrath of God both on bodie and ſoule for euer. For howſoeuer the bodie be ſubiect to burning with bodily fire, yet the ſoule beeing ſpirituall cannot burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fitly reſembled thereby. Eſay.28.15 *Prepared for the diuell and his angels.*] There is in euery mans heart by nature this corruption; wherby when he ſinneth, he thinkes that there is no daunger but all is well, hauing as Eſay ſaith, made a *couenant with hell.* But here conſider, that although the diuel was once an angell of light, yet when he had ſinned, he could not eſcape hell: it was pre- C pared euen for him. How then ſhall vngodly men, which are not halfe ſo wily, thinke to eſcape?

Now followeth the reaſon of their reiection in theſe wordes: Mat.25.42.43. *For I was an hungred, and ye gaue me no meate, &c.* Hence wee learne theſe two points: I. that al mans religion and ſeruing of God is in vaine, if ſo be he ſhew no compaſſion toward the poore members of Chriſt, in feeding, cloathing, lodging, and viſiting of them. For we muſt thinke, that many of thoſe againſt whome this reaſon ſhall be brought, did know religion and profeſſe the ſame, yea, they prophecied in the name of Chriſt, and called on him, ſaying, *Lord, Lord*: and yet the ſentence of condemnation goeth againſt D them, becauſe they ſhew no cōpaſſion toward the members of Chriſt, and therefore it is a principall vertue, and a ſpecial note of a Chriſtian, to ſhew the bowels of compaſſion towards his needie brethren. Here againe we note, that it is not ſufficient for vs to abſtaine from euill, but we muſt alſo doe good. For it is not ſaid, I was an hungred and ye tooke from me, but, *When I was hungrie ye gaue me no meate.* They are not charged with doing euill, but, for not doing good. S. Iohn ſaith, *The axe is laid to the roote of the tree,* Mat.3.10. and the reaſons followes, not becauſe the tree bare euill fruit, but *becauſe it bare not good fruit*: therfore it muſt be caſt into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God wil be merciful vnto them, becauſe they doe no harme. Thus we ſee how the diuell blinds the eyes of men: for it will not ſtand for payment at the day of iudgement to ſay, I haue hurt no man, vnleſſe we further doe all the good we can.

The third point, is the defence which impenitent ſinners make for themſelues in theſe Mat.25.44. wordes, *Lord, when ſaw we thee an hungred, or thirſtie, or naked, or in priſon, or ſicke, and did not miniſter vnto thee?* Thus in their owne defence, that which Chriſt ſaith, they gainſay, and iuſtifie themſelues. Here marke the nature of al impenitent ſinners, which is to ſooth and flatter themſelues in ſinne, and to maintaine their owne righteouſneſſe, like to the proud Phariſie in his prayer, who bragged of his goodnes, Luk.18.10. B and ſaid, *Lord, I thanke thee, that I am not as other men are, extortioners, &c.* and in the very ſame manner ignorant perſons of all ſorts among vs, iuſtifie themſelues in their ſtrong faith, and bragge of their zeale of Gods glory, and of their loue to their brethren, and yet indeed ſhew no ſignes thereof. And truly we are not to maruell when we ſee ſuch perſons to iuſtifie themſelues before men, whereas they ſhall not be aſhamed to doe it at the day of iudgement before the Lord Ieſus himſelfe.

The laſt point, is Chriſts anſwer to them againe, in theſe words: Mat.25.45. *Verily I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* This ſentence being repeated againe, doth teach vs the leſſon which we learned before, C that when we are to ſhew compaſſion to any man, eſpecially if he be a member of Gods Church, we muſt not conſider his outward eſtate or his baſeneſſe, in that hee wants food or rayment, but behold Chriſt in him, not reſpecting him as a man, but as a member of Chriſt. This it is, that muſt mooue vs to compaſſion, and cauſe vs to make a ſupply of his wants more then any reſpect in the world beſide. And ſurely when Chriſt in his members comes to our dores, and complaines that he is hungrie, and ſicke, and naked, if our bowels yearne not towards him, there is not ſo much as a ſparke of the loue of God in vs.

The ſeuenth point in the proceeding of the laſt iudgement, is the retribution or reward, in Mat.25.46. D theſe words: *And they ſhall goe into euerlaſting paine, and the righteous into life eternall.* How doe the wicked enter into hell, and the godly into heauen? *Anſ.* By the powerfull and commaunding voice of Chriſt, which is of that force, that neither the greateſt rebel that euer was among men, nor all the diuels in hell, ſhall be able to withſtand it. And ſeeing that after the day of iudgement we muſt remaine for euer either in heauen or in hell, we are to looke about vs, and to take heede vnto our hearts. Indeede if the time were but a thouſand or two thouſand yeares, then with more reaſon men might take liberty to themſelues: but ſeeing it is without end, we muſt be moſt carefull thorough the whole courſe of our liues ſo to liue and behaue our ſelues, that when the day of iudgement ſhall come, we may auoid that A fearefull ſentence of euerlaſting woe and condemnation, which ſhall bee pronounced againſt the wicked. And whereas all wicked men ſhall goe to hell at Chriſts commandement, it teacheth vs, willingly to obey the voice of Chriſt in the miniſterie of the word. For if we rebell againſt his voice in this world, when in the day of iudgement ſentence ſhall be pronounced againſt vs, we ſhall heare another voice, at the giuing whereof, wee muſt obey whether we will or no, and thereupon goe to euerlaſting paine, whither we would not. Let vs therefore in time deny our ſelues for our ſinnes paſt, and onely relie vpon Chriſt Ieſus for the free remiſſion of them all; & for B the time to come, lead a new reformed life.

Thus much of the order of Chriſt his proceeding at the day of iudgement: Now follow the vſes thereof, which are either comforts to Gods Church, or duties for all men. The firſt comfort or benefit is this, that the ſame perſon which died for vs vpon the croſſe to work our redemption, muſt alſo be our iudge. And hence we reape two ſpeciall comforts. I. The people of God ſhall hereby inioy full redemption from all miſeries and calamities, which they had in this life. So Chriſt himſelfe ſpeaking of the ſignes of the end of the world, ſaith to his diſciples; *When you ſee theſe things, lift vp your heads: for your redemption draweth neere.* Luk.21.28. Then he ſhall wipe all teares from their eies. C Secondly, we ſhall hereby haue a finall deliuerance from all ſinne. Now what a ioyfull thing it is to be freed from ſinne, may plainely appeare by the crie of Saint Paul: Rom.7.24 *O wretched man that I am, who ſhall deliuer me from this bodie of death?* And certaine it is, that he which knowes what ſinne is, & ſeriouſly repents him of the ſame, would wiſh with all his heart to be out of this world, that he might leaue off to ſinne, and thereby ceaſe to diſpleaſe God.

The ſecond comfort is this: the godly in this world haue many enemies: they are reuiled, ſlaundered, and oftentimes put to death: well, Chriſt Ieſus at the day of iudgement will take euery mans caſe into his owne hand: he will then heare the complaint of the godly, D howſoeuer in this world they found no remedie: and then he will reuenge their blood that is ſhedde vpon the earth, according to their prayer. Apoc.6.10. This comfort is to be conſidered, eſpecially of all thoſe that are any way perſecuted or moleſted by the wicked of this world.

Now follow the duties to be learned of euery one of vs, and they are diuers. Firſt, the conſideration of the laſt iudgement ſerueth to teach all ignorant perſons and impenitent ſinners, repentance and humiliation for their ſinnes, & to mooue them with ſpeede to ſeeke vnto Chriſt for the pardō of the ſame. When Paul preached to the Athenians, hee willed them to repent vpon this ground and reaſon, Act.17.31. *becauſe the Lord hath appointed a day wherein he will iudge the world in righteouſneſſe.* To ſpeake plainely; we can be content to heare the word of God, and to honour him with our lippes, yet for the moſt part, all is done but for faſhions ſake: for ſtill wee liue in our old ſinnes: our hearts are not turned: but in the feare of God let vs bethinke our ſelues of the time, when we ſhall come before the iudge of heauen and earth, and haue all our ſinnes laid open, and we muſt anſwer for them all. This is the point which the holy Ghoſt vſeth as a reaſon to mooue men vnto repentance: and aſſuredly if this will not mooue vs, there is nothing in the world will. Secondly, to this purpoſe Paul ſaith, 1. Cor. 11. 31. *If we would iudge our ſelues, we ſhould not be iudged.* Wouldeſt thou then eſcape the iudgement of Chriſt at the laſt day? then in this life iudge thy ſelfe. Now a man in iudging of himſelfe muſt performe foure things: I. He muſt examine himſelf of his own ſinnes: II. He muſt confeſſe them before the Lord. III. He muſt condemne himſelfe, & as a iudge vpon the bench, giue ſentence againſt himſelfe. Laſtly, he muſt plead pardon, & crie vnto God as for life and death, for the remiſſion of all his ſinnes: and he that doth this vnfainedly ſhall neuer be iudged of the Lord at the laſt day: but if wee ſlacke and neglect this duty in this life, then vndoubtedly there remaines nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to iudge or condemne another, as Paul ſaith, 1. Cor. 4. 5. *Iudge nothing before the time, vntill the Lord come, who will lighten all things that are in darkenes, and make the counſels of the hearts manifeſt.* And Chriſt ſaith, Luk. 6. 27. *Iudgement is mine:* and *iudge not, and ye ſhall not be iudged.* And againe, Paul ſaith to the Romanes, Rom. 14. 10. *Why doeſt thou iudge thy brother? for we muſt all appeare before the iudgement ſeat of Chriſt:* but ſome will aske, how doth one iudge another? *Anſ.* Thus: I. When a man doth wel, to ſay of him that he doth euill II. When a man doth euill, then to make it worſe: III. when a thing is doubtfull, to take it in the worſt part. And by any of theſe three waies we are not to iudge either of mens perſons, or of their actions.

Fourthly, we muſt endeauour our ſelues to keepe a good conſcience before God and before all men. This is the practiſe of Saint *Paul*, Act. 24. 15. 16. who in conſideration and *hope of a reſurrection vnto iudgement as well of the iuſt as of the vniuſt, endeauoured himſelfe to haue alwaies a cleare conſcience both towards God, and towards men.* His example is worthy our marking and imitation; for few there be that vpon this occaſion make any conſcience either of duty to God or to their brethren.

Fifthly, the laſt iudgement muſt ſtirre vs vp to a reuerend feare of God, and cauſe vs to glorifie him: as the Angel ſaith in the Reuelation, Reu. 14. 7. *Feare God, and giue glorie to him: for the houre of his iudgement is come.* And doubtleſſe if any thing in the world will mooue a man to feare the Lord, it is this, to remember the A fearefull and terrible day of iudgement.

Now hauing ſpoken hitherto of the firſt perſon the Father, & alſo of the Sonne, it followeth in the next place to ſpeake of the third perſon in theſe words, *I beleeue to the holy Ghoſt.* In which we may conſider two things, the title of the perſon, and the action of faith, repeated from the beginning. The title is, *Holy Ghoſt*, or *ſpirit*. It may here be demanded, how this title can be fitte to expreſſe the third perſon, which ſeemes to bee common to the reſt: for the Father is holy, and the Sonne is holy; againe, the Father is a ſpirit, and the Sonne is a ſpirit. *Anſ.* Indeede the Father and the Sonne are as well to be tearmed holy in reſpect of their natures as the third perſon: for all three ſubſiſting in B one and the ſame Godhead, are conſequently holy by one and the ſame holineſſe: but the third perſon is called holy, becauſe beſide the holineſſe of nature, his office is to ſanctifie the Church of God. Now if it be ſaid that ſanctification is a worke of the whole Trinity, the anſwer is, that although it be ſo, yet the worke of ſanctification agrees to the holy Ghoſt in ſpeciall manner. The Father ſanctifieth by the Sonne and by the holy Ghoſt: the Sonne ſanctifieth from the Father & by the H. Ghoſt: the holy Ghoſt ſanctifieth from the Father & from the Sonne by himſelfe immediatly; and in this reſpect is the third perſon tearmed holy. Againe, the third perſon is tearmed a Spi- C rit, not onely becauſe his nature is ſpirituall (for in that reſpect the Father is a ſpirit, and the Sonne is a ſpirit;) but becauſe he is *ſpired* or *breathed* from the Father & from the Son, in that he proceeds from them both. Thus we ſee there is a ſpeciall cauſe why the third perſon is called the *Holy Ghoſt*.

Now the action of Faith which concernes the third perſon, is to *beleeue in him*. VVhich is: I. to acknowledge the Holy Ghoſt as he hath reuealed himſelfe in the word. II. In ſpeciall to beleeue that he is my ſanctifier and comforter. III. To put all the confidence of my heart in him, for that cauſe. In theſe words are compriſed foure points of doctrine. which are to be beleeued concerning the holy Ghoſt. D The firſt, that he is very God. For we are not to put affiance or confidence in any but in God alone. And no doubt the penners of the Creede, in that they prefixed theſe words, *I beleeue in*, before the article of the third perſon, meant thereby to ſignifie that he is true God, equall with the Father and the Sonne, according to the tenour of the Scriptures themſelues. Peter ſaith to Ananias: Act. 5. 3. 4. *Why hath Satan filled thine heart that thou ſhouldeſt lie vnto the holy Ghoſt?* and continuing the ſame ſpeach, he changeth the tearme onely, and ſaith, *Thou haſt not lied vnto men, but vnto God.* VVhereby he inſinuateth, that the holy Ghoſt is verie God. In the viſion of the prophet Iſay, the words by him ſet downe are thus: *I heard the voice of Iehoua, ſaying, Whome ſhall I ſend, &c. and he ſaid, Goe and ſay to this people: Ye ſhall heare in-* Iſa. 6. 8. 9.

deede, but ye ſhall not vnderſtand. But Paul quoting the ſame place, ſpake on this manner: Act. 28. 25. 26. *Wel ſpake the holy Ghoſt by Eſay the Prophet, ſaying, Goe vnto this people and ſay vnto them, &c.* Now theſe places beeing compared togither make it plaine, that the title of *Iehouah*, agreeth to the holy Ghoſt. But yet the enemies of this truth which thinke that the holy Ghoſt is nothing els but the action or operation of God, obiect out of the ſcriptures to the contrarie: I. God knoweth the Sonne: the holy Ghoſt knoweth not the Sonne: Math. 11. 27. *for none knoweth the Sonne but the Father: ergo*, the holy Ghoſt is not God. *Anſ.* That place excludeth no perſon in Trinity, but onely creatures, and falſe Gods, and the meaning is this: *None*, that is, no creature, or idol god, knoweth the Sonne of God, but the Father. And the oppoſition is made to exclude creatures, not to exclude the holy Ghoſt. Againe they obiect, that the holy Rom. 8. 16. Ghoſt maketh requeſt for vs with groanes & ſighes that cannot be vttered: therefore (ſay they) the holy Ghoſt is not God, but rather a gift of God. For he that is true God, cannot pray, grone, or ſigh. *Anſw.* Pauls meaning is thereby to ſignifie that the holy Ghoſt cauſeth vs to make requeſts, and ſtirreth vp our hearts to grone and ſigh to God: for he ſaid Rom. 8. 15. before, *We haue receiued the ſpirit of adoption, whereby we crie Abba father.* Yet further, they obiect the words of the angell Gabriel to the Luk. 1. 35. virgin Mary, ſaying, *The vertue of the moſt high hath ouer-ſhadowed thee*: & hence they gather, that if the holy Ghoſt be the vertue of God, then he is not God indeede. *Anſw.* As Chriſt is called the Word of God, not a word made of letters or ſyllables, but a ſubſtantiall word, that is, beeing for euer of the ſame ſubſtance with the Father: ſo in this place the holy Ghoſt is called the vertue of the moſt higheſt, not becauſe he is a created quality, but becauſe he is the ſubſtantial vertue of the Father and the Sonne: and therefore God equall with them both. Furthermore they alleadge, that neither the Scriptures, nor the practiſe of the Primitiue Church doth warrant vs to pray to the holy Ghoſt. *Anſ.* It is not true. For whenſoeuer we direct our praier to any one of the three perſons, in him we pray to them all. Beſides we haue example of praier made to the holy Ghoſt, in the word of God. For Paul ſaith to the Corinthians, 2. Cor. 13. 13 *The grace of our Lord Ieſus Chriſt, the loue of God the Father, and the fellowſhippe of the holy Ghoſt be with you all.* And the words are as if Saint Paul had ſaid thus; O Father, let thy loue, O Sonne, let thy grace, O holy Ghoſt, let thy fellowſhip bee with them all. And therefore this firſt doctrine is true, & as well to be beleeued as any other, that the *holy Ghoſt is God.*

The ſecond point is, that the Holy Ghoſt is a diſtinct perſon from the Father and the Sonne. Hereupon the articles touching the three perſons are thus diſtinguiſhed: I beleeue in the Father, I beleeue in the Sonne, I beleeue in the holy Ghoſt. A This point alſo is conſonant to the Scriptures which make the ſame diſtinction. In the baptiſme of Chriſt, the Father vttereth a voice from heauen, ſaying, *This is my beloued Sonne, in whom I am well pleaſed*: Math. 3. 17. and not the Sonne, or the holy Ghoſt. Secondly, the *Sonne ſtood in the water*, and was baptized by Iohn: and not the Father, or the holy Ghoſt. Thirdly, the *holy Ghoſt* deſcended from heauen vpon Chriſt in the forme of a doue; and not the Father, or the Sonne, but the holy Ghoſt alone. Chriſt in his commiſſion vnto his diſciples, ſaith, Math. 28. 19. *Goe teach all nations baptizing them into the name of the Father, the Sonne, and the holy Ghoſt.* Now if B the holy Ghoſt had beene the ſame perſon either with the Father, or with the Sonne, then it had bin ſufficient to haue named the Father and the Sonne onely. And the diſtinction of the third perſon from the reſt may be conceiued by this, that the holy Ghoſt is the holy Ghoſt, and not the Father or the Sonne.

The third point to be beleeued, is that the holy Ghoſt proceedeth from the Father and the Sonne. For a further proofe hereof, conſider theſe places. Paul ſaith, Rom. 8. 9. *Ye are not in the fleſh, but in the ſpirit: for the ſpirit of God dwelleth in you. But if any man haue not the ſpirit of Chriſt, he is not his.* And againe, Gal. 4. 6. *Becauſe ye are ſonnes, God hath ſent forth the ſpirit of the Sonne into your hearts.* VVhere wee may obſerue, that the holy Ghoſt is the ſpirit both of C the Father and of the Sonne. Now the holy Ghoſt is called the ſpirit of the Father, not onely becauſe he is ſent of him, but becauſe he proceedeth from the Father; as Chriſt ſaith to his diſciples, *When the Comforter will come, whom I ſhall ſend vnto you from the Father, euen the ſpirit of truth which proceedeth of the Father, he ſhall teſtifie of me.* Ioh. 15. 26. And therefore likewiſe he is the ſpirit of the Son, not onely becauſe he is ſent of the Sonne, but alſo becauſe he proceedeth from him. Againe, in the Trinity the perſon ſending, doth communicate his whole eſſence and ſubſtance to the perſon ſent. As the Father ſending the Sonne, doth communicate his eſſence and ſubſtance to the Sonne. For D ſending doth preſuppoſe a communication of eſſence. Now the Father and the Sonne ſend the holy Ghoſt: therefore both of them communicate their ſubſtance and eſſence vnto the ſame perſon. Thirdly Chriſt ſaith, *The holy Ghoſt hath receiued of mine which he ſhall ſhew vnto you*, Ioh. 16. 14. namely, knowledge and truth, to be reuealed vnto his Church. Whence we may reaſon thus: the perſon receiuing knowledge from an other, receiues eſſence alſo: the holy Ghoſt receiues truth and knowledge from Chriſt to be reuealed vnto the Church: and therefore firſt of al he hath receiued ſubſtance and eſſence from the Sonne. But ſome peraduenture will ſay, where is it written in all the Bible in expreſſe words, that the holy Ghoſt procedes from the Sonne as he proceedes from the Father? *Anſw.* The Scripture ſaith not ſo much in plaine tearmes, yet we muſt know, that that which is gathered from thence by iuſt conſequence, is no leſſe the truth of God, then that which is expreſſed in words. Hereupon all Churches, ſaue thoſe in Greece, with one conſent acknowledge the truth of this point.

The fourth and laſt point is, that the holy Ghoſt is equall to the Father and the Sonne. And this we are taught to acknowledge in the Creede, in that we doe as well beleeue in the holy Ghoſt, as in the Father & the Son. And though the holy Ghoſt be ſent of the Father and the Sonne, (yet as I haue ſaid before) that argues no inequality (for one equall may ſend an other by conſent) but order onely, whereby the holy Ghoſt is laſt of all the three perſons. Againe, in that the holy Ghoſt receiueth from the Sonne, it prooues no inferiority. Becauſe he receiues from the Sonne whatſoeuer he receiues by nature, and not by grace. And he receiues not a part, but all that the Sonne hath, ſauing the propriety of his perſon.

Now follow the benefits which are giuen by the holy Ghoſt, and they are of two ſorts: ſome are common to all creatures, and ſome are proper to men. The benefit of the holy Ghoſt common to all creatures, is the worke of creation and preſeruation. For all things were created and made, and afterward preſerued by the holy Ghoſt. So Elihu ſaith, Iob. 33.4. *The ſpirit of GOD hath made me.* And Moſes ſaith, Gen. 1.2. *In the beginning the ſpirit mooued vpon the waters.* The phraſe is borrowed from a bird, who in hatching of her young ones, ſits vpon the egges, mooues her ſelfe vpon them, and heats them. And ſo likewiſe the holy Ghoſt in the beginning did by his owne power cheriſh and preſerue the maſſe or lump whereof all things were made, and cauſed it to bring forth the creatures. This being euident, that the holy Ghoſt hath a ſtroke in the work of creation and preſeruation, we muſt vnfainedly acknowledge that we were firſt created, and ſince that time continually preſerued by the benefit euen of the third perſon.

The benefits proper vnto men, are of two ſorts: ſome are common to all men both good and badde, and ſome proper to the elect and faithful. The benefits common to all men are diuers. I. the gift of *practiſing a particular calling*. As in the bodie ſeuerall members haue ſeuerall vſes; ſo in euery ſocietie ſeuerall men haue ſeuerall offices and callings, and the gifts whereby they are inabled to performe the duties thereof, are from the holy Ghoſt. When Gedeon became a valiant captaine to deliuer the Iſraelites, it is ſaid, he *was clothed with the ſpirit*. Iudg. 6.34. Bezaleel and Aholiab beeing ſet apart to build the tabernacle, were filled with the *Spirit of God* in wiſedome and in vnderſtanding, Exod. 31.3. and in all workmanſhip, to finde out curious workes, to worke in gold, & in ſiluer, and in braſſe; alſo in the art to ſet ſtones, and to carue in timber, &c. By this it is manifeſt, A that the skill of any handicraft is not in the power of man, but comes by the holy Ghoſt. And by this we are taught, to vſe all thoſe gifts well, whereby we are inabled to diſcharge our particular callings; that they may ſerue for the glory of God, & the good of his Church: and thoſe that in their callings vſe fraud and deceit, or elſe liue inordinately, doe moſt vnthankfully abuſe the gifts of God, and diſhonour the ſpirit of God the author of their gifts, for which thing they muſt giue an account one day.

The ſecond gift common to all, is *Illumination*, whereby a man is inabled to vnderſtand the will of God in his word. The *Iewes in the* B *reading of the old Teſtament had a vaile ouer their* Heb. 6.4. *hearts*: and the like haue all men by nature, to whome the word of God is fooliſhneſſe. Act. 9.7.18. *Paul at his conuerſion was ſmitten blind, and skales were vpon his eyes*: the like alſo be ouer the eyes of our mindes, and they muſt fall away, before we can vnderſtād the will of God. Now it is the worke of the holy Ghoſt to remooue theſe skales and filmes from our eies. And for this very cauſe he is called *the annointing* 1.Ioh.2.20. and *eye-ſalue*: Apoc.3.18. for as it doth cleare the eies, and take away the dimneſſe of them; ſo doth the holy Ghoſt take away blindnes from our minds, that we may ſee into the truth of Gods word. This beeing a common gift, and receiued both of good and bad, it ſtandeth vs in C hand not to content our ſelues with the bare knowledge of the word, but therewithall we muſt ioyne obedience, and make conſcience thereof, or elſe that will befall vs which Chriſt foretold, that he which knoweth his maſters Luk.12.47. will and doeth it not, ſhal be beaten with many ſtripes.

The third gift of the holy Ghoſt, is the gift 1.Cor.12.10. of *Prophecie*, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not giuen to euery man, yet is it common both to good and badde. For in the day of iudgement when men ſhall come to Chriſt and ſay, Maſter, wee Math.7.22.23. haue prophecied in thy name, he ſhall anſwer againe, I neuer knew you, depart from me ye D workers of iniquity. Hereupon thoſe that are in the calling of a miniſtery, & haue receiued the gift of prophecie, muſt not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that built Noahs arke when the floode came were drowned, becauſe they would not obey Noahs preaching; ſo thoſe that haue the gift of prophecie, and are builders in Gods houſe, if they build not themſelues as well as others, for all their preaching at the day of iudgement, they ſhall be condemned: & therefore it ſtandeth them in hand, not to content themſelues with this, that they know & teach others Gods will, but they themſelues muſt be the firſt doers of the ſame.

The fourth common gift of the holy Ghoſt, is Ability to *bridle and reſtraine ſome affections*, ſo as they ſhall not breake out into outragious behauiour. Haman a wicked man, and an enemy to Gods Church, when hee ſaw Mordecai the Iew ſitting in the kings gate, and that hee would not ſtand vp or mooue vnto him, hee was full of indignation: neuertheleſſe the text ſaith, Heſt.5.10. that *he refrained himſelfe*. And when Abimelech an heathen king had taken Sarah Abrahams wife, God ſaid vnto him, Gen.20.6. *I know that thou diddeſt this with an vpright heart*: and the text addeth further, *I haue kept thee that thou ſhouldeſt not ſinne againſt me*. And thus the Lord giues to men, as yet without the ſpirit of ſanctification, this gift to bridle themſelues, ſo as in outward action they ſhall not practiſe this or that ſinne. For why did not Abimelech commit adultery? ſurely becauſe God kept him from it. Againe, in the hiſtories of the heathen we may read of many that were iuſt, liberall, meeke, continent, &c. and that by a generall operation of the holy Ghoſt, that repreſſeth the corruption of nature, for the common good. Heere then if any man aske, how it comes to paſſe that ſome men are more modeſt and ciuill then others, ſeeing all men by nature are equally wicked, the anſwer may be, not as the common ſaying is, becauſe ſome are of better nature then others (for all the ſonnes of Adam are equal in regard of nature: the childe new borne in that reſpect is as wicked as the eldeſt man that euer liued) but the reaſon is, becauſe God giues this common gift of reſtraining the affections more to ſome thē to others. This muſt be conſidered of vs al. For a man may haue the ſpirit of God to bridle many ſins, & yet neuer haue the ſpirit to mortifie the ſame, and to make him a new creature. And this being ſo, we muſt take heede that we deceiue not our ſelues. For it is not ſufficient for a man to liue in outward ciuility, & to keep in ſome of his affections vpon ſome occaſion (for that a wicked man may doe) but we muſt further labor to feele in our ſelues the ſpirit of God, not only bridling ſin in vs, but alſo mortifying & killing the ſame. Indeed both of thē are the good gifts of Gods ſpirit, but yet the mortification of ſinne is the chiefeſt, being an effectuall ſigne of grace, & proper to the elect.

The fifth grace & gift of the holy Ghoſt is, *to heare & receiue the word of God with ioy*. In the parable of the ſower, one kinde of bad ground Luk.8.13. are they, *which when they haue heard, receiue the word with ioy*: and this is that, which the author Heb.6.5. of the Hebrewes cals *the taſting of the good word of God, and of the power of the world to come*. We know that there is great difference betweene taſting of meate and eating of it. They that ſit down at the table do both taſte & eat, but they that dreſſe the meat do only ſee & taſte thereof: ſo it is at the Lords table; Many there be that haue this gift, truly both to taſte & eate of the body and blood of Chriſt offered in the word & Sacraments; and ſome againe do only taſte & feele the ſweetnes of them and reioyce A therein, but yet are not indeed partakers therof. Now if this be ſo, then all thoſe which heare the word of God, muſt take heede how they heare, and labour to finde theſe two things in themſelues by hearing: I. that in heart & conſcience they be throghly touched & humbled for their ſins: II. that they be certenly aſſured of the fauour & loue of God in Chriſt, & that the ſweete promiſes of the Goſpel doe belong to them: and in conſideration hereof they muſt make a conſcience of all ſin both in thought, word, and deede, through the whole courſe of their liues. And this kind of hearing bringeth that ioy which vaniſheth not away.

Thus much of the benefits of the H. Ghoſt common to all men both good and bad: now B follow ſuch as are proper to the elect, al which may be reduced vnto one, namely, *the inhabitation of the ſpirit*, whereby the Elect are the temples of the holy Ghoſt: who is ſaid *to dwell in men*, 1.Cor.3.16. Rom.8.9. not in reſpect of ſubſtance (for the whole nature of the holy Ghoſt cannot be compriſed in the body or ſoule of man) but in reſpect of a particular operation: and this dwelling ſtands in two things. The firſt, that the holy Ghoſt doth abide in them, not for a time onely, but for euer: for the word *dwelling*, noteth perpetuitie. Secondly, that the holy Ghoſt hath the full diſpoſition of the heart, as when a man commeth to dwell in an houſe, whereof he is lord, hee hath liberty to gouerne it after his own wil. Now this diſpoſition of the hearts C of the faithfull by the holy Ghoſt, ſtandeth in fiue ſpeciall and notable gifts; euery one worthy our obſeruation.

The firſt is, a *certen knowledge of a mans owne reconciliation to God in Chriſt*. As it is ſaid in Eſa. 53.11. *By his knowledge my righteous ſeruant ſhal iuſtifie many*. And Chriſt ſaith, Ioh.17.3. *This is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Ieſus Chriſt*. This knowledge is not generall: for then the diuels might be ſaued; but it is particular, whereby a man knoweth God the Father to be his Father, and Chriſt the redeemer, to be his redeemer, and the holy Ghoſt to be his ſanctifier & D comforter. And it is a ſpeciall work of the holy Ghoſt, as Paul ſaith, Rom.8.16. *The ſpirit of God beareth witneſſe to our ſpirits, that wee are the children of God*. And, 1.Cor.2.12. *we haue receiued the ſpirit which is of God, that we might know the things that are giuen vnto vs of God*.

The ſecond gift, is *regeneration*, whereby a man of a limme of the diuel is made a member of Chriſt, & of a childe of Satan (whome euery one of vs by nature do as liuely reſemble as any man doth his owne parent) is made the child of God. *Except a man* (ſaith our Sauiour Chriſt, Ioh.3.5.) *be borne againe by water & the ſpirit, he cannot enter into the kingdome of heauen.* Iohn Baptiſt in ſaying that Chriſt baptized Mat 3.11. with the holy Ghoſt and fire, compares the ſpirit of God to fire and water. To fire for two cauſes: I. as it is the nature of fire to warme the body that is benummed and frozen with colde: ſo when a man is benummed and frozen in ſinne, yea when he is euen ſtarke dead in ſinne, it is the property of the holy Ghoſt to warme and quicken his heart, and to reuiue him, II. Fire doth purge and eate out the droſſe from the good mettall: now there is no droſſe nor canker that hath ſo deepely eaten into any mettall as ſinne into the nature of man, therefore the holy Ghoſt is as fire to purge and eate out the hidden corruptions of ſinne out of the rebellious heart of man. Againe, the holy Ghoſt is compared to cleare water for two cauſes: I. man by nature is as drie wood without ſappe, and the propertie of the holy Ghoſt is as water to ſupple, & to put ſappe of grace into the dead and rotten heart of man. II. the property of water is to cleanſe and purifie the filth of the body: euen ſo the H. Ghoſt doth ſpiritually waſh away our ſins, which are the filth of our nature; and this is the ſecond benefit of the holy Ghoſt. By this we are taught, that he which would enter into the kingdome of God, and haue the H. Ghoſt to dwell in him, muſt labour to feele the work of regeneration by the ſame ſpirit: and if a man would know whether he haue this worke wrought in him or no, let him marke what Saint Paul ſaith, Rom. 8.5. *they that are of the ſpirit, ſauour the things of the ſpirit: but they that liue after the fleſh, ſauour the things of the fleſh.* If therefore a man haue his heart continually affected with that which is truely good either more or leſſe; it is a certaine token that his wicked nature is changed, and hee regenerate: but contrariwiſe, if his heart be alwaies ſet on the pleaſures of ſinne, and the things of this world, he may iuſtly ſuſpect himſelfe that he is not regenerated. As for example: if a man haue all his minde ſet vpon drinking and gulling in of wine and ſtrong drinke, hauing little delight or pleaſure in any thing elſe, it argues a carnall minde and vnregenerate, becauſe it affects the things of the fleſh; and ſo of the reſt. And on the contrary, hee that hath his minde affected with a deſire to do the the will of God in practiſing the workes of charitie and religion, hee I ſay, hath a ſpirituall and a renewed heart, and is regenerate by the holy Ghoſt.

The third worke of the holy Ghoſt, is to *gouerne the hearts of the elect*: this may be called *ſpirituall regiment.* A man that dwelleth in a houſe of his owne, orders and gouernes it according to his owne will: euen ſo the H. Ghoſt gouernes all them in whome hee dwelleth, as Paul ſaith, Rom. 8.14. *they that are the ſonnes of God, are led by his ſpirit*; a moſt notable benefit: for looke where the holy Ghoſt dwels, there he will be Lord, gouerning both heart, minde, will, and affections; and that two waies: I. by repreſſing all badde motions vnto ſinne, ariſing either from the corruption of mans nature, from the world, or from the diuell. II. by ſtirring vp good affections and motions vpon euery occaſion: ſo it is ſaid, Gal. 5.17. *The fleſh* (that is, the corruption of mans nature) *luſteth* A *againſt the ſpirit: and the ſpirit* (that is, grace in the heart) *luſteth againſt the fleſh*; and that after a double ſort: firſt, by labouring to ouermaſter and keepe down the motions thereof: ſecondly, by ſtirring vp good motions and inclinations to pietie and religion. In Eſay the holy Ghoſt hath moſt excellent titles, Eſa. 11.2. *The ſpirit of the Lord: the ſpirit of wiſedome and vnderſtanding: the ſpirit of counſell, and of ſtrength: the ſpirit of knowledge, and of the feare of the Lord.* Now he is ſo called, becauſe he ſtirres vp good motions in the godly, of wiſedome, of knowledge, of ſtrength, of vnderſtanding, of counſell, and of the feare of the Lord. And S. Paul ſaith, that the fruits of the ſpirit are *ioy, peace, loue, long-ſuffering, gentlenes, goodnes, faith,* B *meekeneſſe, temperance, &c.* Gal. 5.22. all which are ſo tearmed, becauſe where the H. Ghoſt rules, there he ingendreth theſe good gifts & motiōs of grace: but among al the inward motions of the ſpirit, the moſt principall are theſe: I. an vtter diſliking of ſinne becauſe it is ſin. And that is, when a man hath an eye not ſo much to another mans ſins, as to his own, & ſeeing them, is truly ſorrowfull for them, and diſliketh them, and himſelfe for them; not ſo much becauſe there is a place of torment, or a day of iudgement to come, wherin he muſt anſwer to God for them all: but, as if there were no hell or iudgement, becauſe God is diſpleaſed by them, who hath bin vnto him a moſt louing and mercifull Father in redeeming him by Chriſt. The ſecond, C is an hungring deſire aboue all things in this world, to be at vnitie with God in Chriſt for the ſame ſins. This is a motion of the H. ghoſt, which no man can haue but hee in whome the holy Ghoſt doth dwell. The third, the gift of hearty praier. For this cauſe the holy Ghoſt is called the *ſpirit of ſupplications*, Zech. 12.10. becauſe it ſtirres vp the heart and makes it fit to pray: and therfore Paul ſaith, that *the ſpirit of God helpeth our infirmities: for we know not what to pray as we ought, but the ſame ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.* Rom. 8.26. This is an ordinarie worke of the holy Ghoſt in all that beleeue: and he that would know whether he haue the ſpirit dwelling truly in his heart ſhall know it by this: A mother carrieth her child in D her armes; if it crie for the dug, and ſucke the ſame, it is aliue: being obſerued many daies togither, if it neither crie nor ſtirre, it is dead. In like manner, it is an infallible note of a true child of God to crie out to his father in heauen by praier: but he that neuer crieth nor feeleth himſelfe ſtirred vp to make his mone to God, is in a miſerable caſe, and he may well be thought to be but a dead child, & therfore let vs learne in praier vnfainedly to poure out our ſoules before God, conſidering it is a ſpeciall gift of the holy Ghoſt beſtowed on the children of God.

The fourth worke of the holy Ghoſt in the heart of the elect, is *comfort in diſtreſſe*: & therefore our Sauiour Chriſt calleth him the *Comforter whome he will ſend*, Ioh. 15.26. and in the

A *deede; but ye ſhall not vnderſtand.* But Paul quoting the ſame place, ſpake on this manner: Act.28.25.26. *Wel ſpake the holy Ghoſt by Eſay the Prophet, ſaying. Goe vnto this people and ſay vnto them, &c.* Now theſe places beeing compared together make it plaine, that the title of *Iehouah*, agreeth to the holy Ghoſt. But yet the enemies of this truth which thinke that the holy Ghoſt is nothing els but the action or operation of God, obiect out of the ſcriptures to the contrarie: I. God knoweth the Sonne: the holy Ghoſt knoweth not the Sonne: Math.11.27. *for none knoweth the Sonne but the Father: ergo*, the holy Ghoſt is not God. *Anſ.* That place excludeth no perſon in Trinity, but onely creatures, and falſe Gods, B and the meaning is this: *None*, that is, no creature, or idol god, knoweth the Sonne of God, but the Father. And the oppoſition is made to exclude creatures, not to exclude the holy Ghoſt. Againe they obiect, that the holy Ghoſt maketh requeſt for vs with groanes & Rom.8.16. ſighes that cannot be vttered: therefore (ſay they) the holy Ghoſt is not God, but rather a gift of God. For he that is true God, cannot pray, grone, or ſigh. *Anſw.* Pauls meaning is thereby to ſignifie that the holy Ghoſt cauſeth vs to make requeſts, and ſtirreth vp our hearts to grone and ſigh to God: for he ſaid Rom.8.15. before, *We haue receiued the ſpirit of adoption, whereby we crie Abba father.* Yet further, they obiect the words of the angell Gabriel to the Luk.1.35. virgin Mary, ſaying, *The vertue of the moſt high* C *hath ouer-ſhadowed thee*: & hence they gather, that if the holy Ghoſt be the vertue of God, then he is not God indeede. *Anſw.* As Chriſt is called the Word of God, not a word made of letters or ſyllables, but a ſubſtantiall word, that is, beeing for euer of the ſame ſubſtance with the Father: ſo in this place the holy Ghoſt is called the vertue of the moſt higheſt, not becauſe he is a created quality, but becauſe he is the ſubſtantial vertue of the Father and the Sonne: and therefore God equall with them both. Furthermore they alleadge, that neither the Scriptures, nor the practiſe of the Primitiue Church doth warrant vs to pray to the holy Ghoſt. *Anſ.* It is not true. For whenſoeuer D we direct our praier to any one of the three perſons, in him we pray to them all. Beſides we haue example of praier made to the holy Ghoſt, in the word of God. For Paul ſaith to the Corinthians, *The grace of our Lord* 2.Cor.13.13 *Ieſus Chriſt, the loue of God the Father, and the fellowſhippe of the holy Ghoſt be with you all.* And the words are as if Saint Paul had ſaid thus; O Father, let thy loue, O Sonne, let thy grace, O holy Ghoſt, let thy fellowſhip bee with them all. And therefore this firſt doctrine is true, & as well to be beleeued as any other, that the *holy Ghoſt is God.*

The ſecond point is, that the Holy Ghoſt is a diſtinct perſon from the Father and the Sonne. Hereupon the articles touching the three perſons are thus diſtinguiſhed: I beleeue in the Father, I beleeue in the Sonne, I beleeue in the holy Ghoſt. This point alſo is conſonant to the Scriptures which make the ſame diſtinction. In the baptiſme of Chriſt, the Father vttereth a voice from heauen, ſaying, *This is my beloued Sonne, in whom I am well pleaſed*: Math.3.17. and not the Sonne, or the holy Ghoſt. Secondly, the *Sonne ſtood in the water*, and was baptized by Iohn: and not the Father, or the holy Ghoſt. Thirdly, the *holy Ghoſt* deſcended from heauen vpon Chriſt in the forme of a doue; and not the Father, or the Sonne, but the holy Ghoſt alone. Chriſt in his commiſſion vnto his diſciples, ſaith, Math. 28. 19. *Goe teach all nations baptizing them into the name of the Father, the Sonne, and the holy Ghoſt.* Now if the holy Ghoſt had beene the ſame perſon either with the Father, or with the Sonne, then it had bin ſufficient to haue named the Father and the Sonne onely. And the diſtinction of the third perſon from the reſt may be conceiued by this, that the holy Ghoſt is the holy Ghoſt, and not the Father or the Sonne.

The third point to be beleeued, is that the holy Ghoſt proceedeth from the Father and the Sonne. For a further proofe hereof, conſider theſe places. Paul ſaith, Rom. 8 9. *Ye are not in the fleſh, but in the ſpirit: for the ſpirit of God dwelleth in you. But if any man haue not the ſpirit of Chriſt, he is not his.* And againe, Gal. 4. 6. *Becauſe ye are ſonnes, God hath ſent forth the ſpirit of the Sonne into your hearts.* VVhere wee may obſerue, that the holy Ghoſt is the ſpirit both of the Father and of the Sonne. Now the holy Ghoſt is called the ſpirit of the Father, not onely becauſe he is ſent of him, but becauſe he proceedeth from the Father; as Chriſt ſaith to his diſciples, *When the Comforter will come, whom* Ioh.15.26. *I ſhall ſend vnto you from the Father, euen the ſpirit of truth which proceedeth of the Father, he ſhall teſtifie of me.* And therefore likewiſe he is the ſpirit of the Son, not onely becauſe he is ſent of the Sonne, but alſo becauſe he proceedeth from him. Againe, in the Trinity the perſon ſending, doth communicate his whole eſſence and ſubſtance to the perſon ſent. As the Father ſending the Sonne, doth communicate his eſſence and ſubſtance to the Sonne. For ſending doth preſuppoſe a communication of eſſence. Now the Father and the Sonne ſend the holy Ghoſt: therefore both of them communicate their ſubſtance and eſſence vnto the ſame perſon. Thirdly Chriſt ſaith, *The holy* Ioh.16.14. *Ghoſt hath receiued of mine which he ſhall ſhew vnto you*, namely, knowledge and truth, to be reuealed vnto his Church. Whence we may reaſon thus: the perſon receiuing knowledge from an other, receiues eſſence alſo: the holy Ghoſt receiues truth and knowledge from Chriſt to be reuealed vnto the Church: and therefore firſt of al he hath receiued ſubſtance and eſſence from the Sonne. But ſome peraduenture will ſay, where is it written in all the Bible in expreſſe words, that the holy Ghoſt proceedes from the Sonne as he proceedes from the Father? *Anſw.* The Scripture ſaith

not

A not ſo much in plaine tearmes, yet we muſt know, that that which is gathered from thence by iuſt conſequence, is no leſſe the truth of God, then that which is expreſſed in words. Hereupon all Churches, ſaue thoſe in Greece, with one conſent acknowledge the truth of this point.

The fourth and laſt point is, that the holy Ghoſt is equall to the Father and the Sonne. And this we are taught to acknowledge in the Creede, in that we doe as well beleeue in the holy Ghoſt, as in the Father & the Son. And though the holy Ghoſt be ſent of the Father and the Sonne, (yet as I haue ſaid before) that argues no inequality (for one equall may ſend B an other by conſent) but order onely, whereby the holy Ghoſt is laſt of all the three perſons. Againe, in that the holy Ghoſt receiueth from the Sonne, it prooues no inferiority. Becauſe he receiues from the Sonne whatſoeuer he receiues by nature, and not by grace. And he receiues not a part, but all that the Sonne hath, ſauing the propriety of his perſon.

Now follow the benefits which are giuen by the holy Ghoſt, and they are of two ſorts: ſome are common to all creatures, and ſome are proper to men. The benefit of the holy Ghoſt common to all creatures, is the worke of creation and preſeruation. For all things were created and made, and afterward preſerued by the holy Ghoſt. So Elihu ſaith, Iob. C 33.4. *The ſpirit of GOD hath made me.* And Moſes ſaith, Gen. 1.2. *In the beginning the ſpirit mooued vpon the waters.* The phraſe is borrowed from a bird, who in hatching of her young ones, ſits vpon the egges, mooues her ſelfe vpon them, and heats them. And ſo likewiſe the holy Ghoſt in the beginning did by his owne power cheriſh and preſerue the maſſe or lump whereof all things were made, and cauſed it to bring forth the creatures. This being euident, that the holy Ghoſt hath a ſtroke in the work of creation and preſeruation, we muſt vnfainedly acknowledge that we were firſt created, and ſince that time continually preſerued by the benefit euen of the third perſon.

The benefits proper vnto men, are of two D ſorts: ſome are common to all men both good and badde, and ſome proper to the elect and faithful. The benefits common to all men are diuers. I. the gift of *practiſing a particular calling.* As in the bodie ſeuerall members haue ſeuerall vſes; ſo in euery ſocietie ſeuerall men haue ſeuerall offices and callings, and the gifts whereby they are inabled to performe the duties thereof, are from the holy Ghoſt. When Gedeon became a valiant captaine to deliuer the Iſraelites, it is ſaid, he *was clothed with the ſpirit.* Iudg. 6.34. Bezaleel and Aholiab beeing ſet apart to build the tabernacle, were filled with the *Spirit of God* in wiſedome and in vnderſtanding, Exod. 31. 3. and in all workmanſhip, to finde out curious workes, to worke in gold, & in ſiluer, and in braſſe; alſo in the art to ſet ſtones, and to carue in timber, &c. By this it is maniA feſt, that the skill of any handicraft is not in the power of man, but comes by the holy Ghoſt. And by this we are taught, to vſe all thoſe gifts well, whereby we are inabled to diſcharge our particular callings; that they may ſerue for the glory of God, & the good of his Church: and thoſe that in their callings vſe fraud and deceit, or elſe liue inordinately, doe moſt vnthankfully abuſe the gifts of God, and diſhonour the ſpirit of God the author of their gifts, for which thing they muſt giue an account one day.

The ſecond gift common to all, is *Illumination,* whereby a man is inabled to vnderſtand the will of God in his word. The *Iewes in the B reading of the old Teſtament had a vaile ouer their hearts:* Heb. 6.4. and the like haue all men by nature, to whome the word of God is fooliſhneſſe. Act. 9.7.18. *Paul at his conuerſion was ſmitten blind, and skales were vpon his eyes:* the like alſo be ouer the eyes of our mindes, and they muſt fall away, before we can vnderſtād the will of God. Now it is the worke of the holy Ghoſt to remooue theſe skales and filmes from our eies. And for this very cauſe he is called *the anointing* 1. Ioh. 2, 20. and *eye-ſalue:* Apoc. 3.18. for as it doth cleare the eies, and take away the dimneſſe of them; ſo doth the holy Ghoſt take away blindnes from our minds, that we may ſee into the truth of Gods word. This beeing a common gift, and receiued both of good and bad, it ſtandeth vs in C hand not to content our ſelues with the bare knowledge of the word, but therewithall we muſt ioyne obedience, and make conſcience thereof, or elſe that will befall vs which Chriſt foretold, that he which knoweth his maſters Luk. 12, 47. will and doeth it not, ſhal be beaten with many ſtripes.

The third gift of the holy Ghoſt, is the gift 1. Cor. 12, 10. of *Prophecie,* whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not giuen to euery man, yet is it common both to good and badde. For in the day of iudgement when men ſhall come to Chriſt and ſay, Maſter, wee Math. 7.22, 23. haue prophecied in thy name, he ſhall anſwer againe, I neuer knew you, depart from me ye D workers of iniquity. Hereupon thoſe that are in the calling of a miniſtery, & haue receiued the gift of prophecie, muſt not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that built Noahs arke when the floode came were drowned, becauſe they would not obey Noahs preaching; ſo thoſe that haue the gift of prophecie, and are builders in Gods houſe, if they build not themſelues as well as others, for all their preaching at the day of iudgement, they ſhall be condemned: & therefore it ſtandeth them in hand, not to content themſelues with this, that they know & teach others Gods will, but they themſelues muſt be the firſt doers of the ſame.

The fourth common gift of the holy Ghoſt, is Ability to *bridle and reſtraine ſome affections*, ſo as they ſhall not breake out into outragious behauiour. Haman a wicked man, and an enemy to Gods Church, when hee ſaw Mordecai the Iew ſitting in the kings gate, and that hee would not ſtand vp or mooue vnto him, hee was full of indignation: neuertheleſſe the text ſaith, Heſt. 5. 10. that *he refrained himſelfe*. And when Abimelech an heathen king had taken Sarah Abrahams wife, God ſaid vnto him, *I know that thou diddeſt this with an vpright heart*: and the text addeth further, *I haue kept thee that thou ſhouldeſt not ſinne againſt me*. And thus the Lord giues to men, as yet without the ſpirit of ſanctification, this gift to bridle themſelues, ſo as in outward action they ſhall not practiſe this or that ſinne. For why did not Abimelech commit adultery? ſurely becauſe God kept him from it. Againe, in the hiſtories of the heathen we may read of many that were iuſt, liberall, meeke, continent, &c. and that by a generall operation of the holy Ghoſt, that repreſſeth the corruption of nature, for the common good. Heere then if any man aske, how it comes to paſſe that ſome men are more modeſt and ciuill then others, ſeeing all men by nature are equally wicked, the anſwer may be, not as the common ſaying is, becauſe ſome are of better nature then others (for all the ſonnes of Adam are equal in regard of nature: the childe new borne in that reſpect is as wicked as the eldeſt man that euer liued) but the reaſon is, becauſe God giues this common gift of reſtraining the affections more to ſome thē to others. This muſt be conſidered of vs al. For a man may haue the ſpirit of God to bridle many ſins, & yet neuer haue the ſpirit to mortifie the ſame, and to make him a new creature. And this being ſo, we muſt take heede that we deceiue not our ſelues. For it is not ſufficient for a man to liue in outward ciuility, & to keep in ſome of his affections vpon ſome occaſion (for that a wicked man may doe) but we muſt further labor to feele in our ſelues the ſpirit of God, not only bridling ſin in vs, but alſo mortifying & killing the ſame. Indeed both of thē are the good gifts of Gods ſpirit, but yet the mortification of ſinne is the chiefeſt, being an effectuall ſigne of grace, & proper to the elect.

Gen. 20. 6.

The fifth grace & gift of the holy Ghoſt is, *to heare & receiue the word of God with ioy*. In the parable of the ſower, one kinde of bad ground are they, *which when they haue heard, receiue the word with ioy*: and this is that, which the author of the Hebrewes cals *the taſting of the good word of God, and of the power of the world to come*. We know that there is great difference betweene taſting of meate and eating of it. They that ſit down at the table do both taſte & eat, but they that dreſſe the meat do only ſee & taſte thereof: ſo it is at the Lords table; Many there be that haue this gift, truly both to taſte & eate of the body and blood of Chriſt offered in the word & Sacraments; and ſome againe do only taſte & feele the ſweetnes of them and reioyce therein, but yet are not indeed partakers thereof. Now if this be ſo, then all thoſe which heare the word of God, muſt take heede how they heare, and labour to finde theſe two things in themſelues by hearing: I. that in heart & conſcience they be throghly touched & humbled for their ſins: II. that they be certenly aſſured of the fauour & loue of God in Chriſt, & that the ſweete promiſes of the Goſpel doe belong to them: and in conſideration hereof they muſt make a conſcience of all ſin both in thought, word, and deede, through the whole courſe of their liues. And this kind of hearing bringeth that ioy which vaniſheth not away.

Luk. 8. 13.
Heb. 6. 5.

Thus much of the benefits of the H. Ghoſt common to all men both good and bad: now follow ſuch as are proper to the elect, al which may be reduced vnto one, namely, *the inhabitation of the ſpirit*, whereby the Elect are the temples of the holy Ghoſt: who is ſaid *to dwell in men*, not in reſpect of ſubſtance (for the whole nature of the holy Ghoſt cannot be compriſed in the body or ſoule of man) but in reſpect of a particular operation: and this dwelling ſtands in two things. The firſt, that the holy Ghoſt doth abide in them, not for a time onely, but for euer: for the word *dwelling*, noteth perpetuitie. Secondly, that the holy Ghoſt hath the full diſpoſition of the heart, as when a man commeth to dwell in an houſe, whereof he is lord, hee hath liberty to gouerne it after his own wil. Now this diſpoſition of the hearts of the faithfull by the holy Ghoſt, ſtandeth in fiue ſpeciall and notable gifts; euery one worthy our obſeruation.

1. Cor. 3. 16.
Rom. 8. 9.

The firſt is, *a certen knowledge of a mans owne reconciliation to God in Chriſt*. As it is ſaid in Eſa. 53. 11. *By his knowledge my righteous ſeruant ſhal iuſtifie many*. And Chriſt ſaith, Ioh. 17. 3. *This is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Ieſus Chriſt*. This knowledge is not generall: for then the diuels might be ſaued; but it is particular, whereby a man knoweth God the Father to be his Father, and Chriſt the redeemer, to be his redeemer, and the holy Ghoſt to be his ſanctifier & comforter. And it is a ſpeciall work of the holy Ghoſt, as Paul ſaith, Rom. 8. 16. *The ſpirit of God beareth witneſſe to our ſpirits, that wee are the children of God*. And, 1. Cor. 2. 12. *we haue receiued the ſpirit which is of God, that we might know the things that are giuen vnto vs of God*.

The ſecond gift, is *regeneration*, whereby a man of a limme of the diuel is made a member of Chriſt, & of a childe of Satan (whome euery one of vs by nature do as liuely reſemble as any man doth his owne parent) is made the child of God. *Except a man* (ſaith our Sauiour Chriſt, Ioh. 3. 5.) *be borne againe by water & the ſpirit, he cannot enter into the kingdome of heauen*. Iohn Baptiſt in ſaying that Chriſt baptized with the holy Ghoſt and fire, compares the ſpirit of God to fire and water. To fire for two cauſes: I. as it is the nature of fire to warme the body that is benummed and frozen with

Mat. 3. 11.

A colde: ſo when a man is benummed and frozen in ſinne, yea when he is euen ſtarke dead in ſinne, it is the property of the holy Ghoſt to warme and quicken his heart, and to reuiue him. II. Fire doth purge and eate out the droſſe from the good mettall: now there is no droſſe nor canker that hath ſo deepely eaten into any mettall as ſinne into the nature of man, therefore the holy Ghoſt is as fire to purge and eate out the hidden corruptions of ſinne out of the rebellious heart of man. Againe, the holy Ghoſt is compared to cleare water for two cauſes: I. man by nature is as drie wood without ſappe, and the propertie of the holy Ghoſt is as water to ſupple, & to put ſappe of grace into the dead and rotten heart of man. II. the property of water is to cleanſe and purifie the filth of the body: euen ſo the H. Ghoſt doth ſpiritually waſh away our ſins, which are the filth of our nature; and this is the ſecond benefit of the holy Ghoſt. By this we are taught, that he which would enter into the kingdome of God, and haue the H. Ghoſt to dwell in him, muſt labour to feele the work of regeneration by the ſame ſpirit: and if a man would know whether he haue this worke wrought in him or no, let him marke what Saint Paul ſaith, Rom. 8.5. *they that are of the ſpirit, ſauour the things of the ſpirit: but they that liue after the fleſh, ſauour the things of the fleſh.* If therefore a man haue his heart continually affected with that which is truely good either more or leſſe; it is a certaine token that his wicked nature is changed, and hee regenerate: but contrariwiſe, if his heart be alwaies ſet on the pleaſures of ſinne, and the things of this world, he may iuſtly ſuſpect himſelfe that he is not regenerated. As for example: if a man haue all his minde ſet vpon drinking and gulling in of wine and ſtrong drinke, hauing little delight or pleaſure in any thing elſe, it argues a carnall minde and vnregenerate, becauſe it affects the things of the fleſh; and ſo of the reſt. And on the contrary, hee that hath his minde affected with a deſire to do the the will of God in practiſing the workes of charitie and religion, hee I ſay, hath a ſpirituall and a renewed heart, and is regenerate by the holy Ghoſt.

The third worke of the holy Ghoſt, is to *gouerne the hearts of the elect*: this may be called *ſpirituall regiment*. A man that dwelleth in a houſe of his owne, orders and gouernes it according to his owne will: euen ſo the H. Ghoſt gouernes all them in whome hee dwelleth, as Paul ſaith, Rom. 8.14. *they that are the ſonnes of God, are led by his ſpirit*; a moſt notable benefit: for looke where the holy Ghoſt dwels, there he will be Lord, gouerning both heart, minde, will, and affections; and that two waies: I. by repreſſing all badde motions vnto ſinne, ariſing either from the corruption of mans nature, from the world, or from the diuell. II. by ſtirring vp good affections and motions vpon euery occaſion: ſo it is ſaid, Gal. 5.17. *The fleſh* (that is, the corruption of mans nature) *luſteth againſt the ſpirit: and the ſpirit* (that is, grace in the heart) *luſteth againſt the fleſh*; and that after a double ſort: firſt, by labouring to ouermaſter and keepe down the motions thereof: ſecondly, by ſtirring vp good motions and inclinations to pietie and religion. In Eſay the holy Ghoſt hath moſt excellent titles, Eſa. 11.2. *The ſpirit of the Lord: the ſpirit of wiſedome and vnderſtanding: the ſpirit of counſell, and of ſtrength: the ſpirit of knowledge, and of the feare of the Lord.* Now he is ſo called, becauſe he ſtirres vp good motions in the godly, of wiſedome, of knowledge, of ſtrength, of vnderſtanding, of counſell, and of the feare of the Lord. And S. Paul ſaith, that the fruits of the ſpirit are *ioy, peace, loue, long-ſuffering, gentlenes, goodnes, faith, meekeneſſe, temperance, &c.* Gal. 5.22. B all which are ſo tearmed, becauſe where the H. Ghoſt rules, there he ingendreth theſe good gifts & motiōs of grace: but among al the inward motions of the ſpirit, the moſt principall are theſe: I. an vtter diſliking of ſinne becauſe it is ſin. And that is, when a man hath an eye not ſo much to another mans ſins, as to his own, & ſeeing them, is truly ſorrowfull for them, and diſliketh them, and himſelfe for them; not ſo much becauſe there is a place of torment, or a day of iudgement to come, wherin he muſt anſwer to God for them all: but, as if there were no hell or iudgement, becauſe God is diſpleaſed by them, who hath bin vnto him a moſt louing and mercifull Father in redeeming him by Chriſt. C The ſecond, is an hungring deſire aboue all things in this world, to be at vnitie with God in Chriſt for the ſame ſins. This is a motion of the H. ghoſt, which no man can haue but hee in whome the holy Ghoſt doth dwell. The third, the gift of hearty praier. For this cauſe the holy Ghoſt is called the *ſpirit of ſupplications*, becauſe it ſtirres vp the heart and makes it fit to pray: and therfore Paul ſaith, Zach. 12.10 that *the ſpirit of God helpeth our infirmities: for we know not what to pray, as we ought, but the ſame ſpirit it ſelfe maketh requeſt for vs* Rom. 8.26. *with ſighes which cannot be expreſſed.* This is an ordinarie worke of the holy Ghoſt in all that beleeue: and he that would know whether he haue the ſpirit dwelling truly in his heart ſhall know it by this: A mother carrieth her child in D her armes; if it crie for the dug, and ſucke the ſame, it is aliue: being obſerued many daies together, if it neither crie nor ſtirre, it is dead. In like manner, it is an infallible note of a true child of God to crie out to his father in heauen by praier: but he that neuer crieth nor feeleth himſelfe ſtirred vp to make his mone to God, is in a miſerable caſe, and he may well be thought to be but a dead child, & therfore let vs learne in praier vnfainedly to poure out our ſoules before God, conſidering it is a ſpeciall gift of the holy Ghoſt beſtowed on the children of God.

The fourth worke of the holy Ghoſt in the heart of the elect, is *comfort in diſtreſſe*, & therefore our Sauiour Chriſt calleth him the *Comforter whome he will ſend*, Ioh. 15.26. and in the pſalme he is called *the oyle of gladnes*, Pſal.45.7. A becauſe he maketh glad the heart of man in trouble and diſtreſſe. There be two things that fill the heart full of endleſſe griefe: the firſt, outward calamities, as when a man is in any danger of death, when he loſeth his goods, his good name, his friends, and ſuch like. The ſecond, is a troubled conſcience, whereof Salomon ſaith, Pro. 18. 14. *A troubled ſpirit, who can beare it?* and of all other it is the moſt heauy & grieuous croſſe that can be. When as the hand of God was heauie vpon Iob, this was the ſoreſt of his afflictions, and therfore he cries out that *the arrowes of the Almightie did ſticke in his ſoule*, Iob. 6.4. Now what is the comfort in this caſe? *Anſ.* In the midſt of all our diſtreſſes the holy Ghoſt is preſent with vs, to make vs B reioyce and to fill vs with comforts (that no tongue can expreſſe) out of the word of God and ſpecially the promiſes thereof. And hereupon, the vngodly man when afflictions befal him, is ready to make away himſelfe, becauſe he wants the comfort of the holy Ghoſt.

The laſt benefit wrought in the hearts of the Elect, is the *ſtrengthening* of them to doe the weightieſt duties of their callings: and hence the holy Ghoſt is called *the ſpirit of ſtrength*, Eſay 11.2. There be diuers things to be done of a Chriſtian man that are farre beyond the reach of his power; as firſt, when hee ſeeth his owne ſinnes and is truly humbled for them; then to lift vp the hand of faith to heauen, and thereby to catch holde on the mercie of God C in Chriſt, is the hardeſt thing in the whole world: and this do all thoſe which know what it is to beleeue. Secondly, it is as hard a thing in the time of temptation to reſiſt temptation, as for dry wood to reſiſt the fire when it begins to burne. Thirdly, when a man is put to his choice, either to loſe his life, goods, friends, and all that he hath, or elſe to forſake religion; euen then to forſake al, & to ſticke vnto Chriſt, is a matter of as great a difficulty as any of the former. Fourthly, when a man wants the ordinary meanes of Gods prouidence, as meate, drinke, and cloathing, then at the very inſtant to acknowledge Gods prouidence, to reioyce D in it, and to relie thereon, in as much as if a man ſhould ſhake the whole earth. It is againſt our wicked nature to truſt God, vnleſſe he firſt lay downe ſome pawne of his loue & mercy to vs. How then, will ſome ſay, ſhall any one be able to do theſe things? *Anſ.* The holy Ghoſt is the ſpirit of ſtrength, and by him wee doe all things, as Paul ſaith, *I am able to doe all things through the help of Chriſt which ſtrengtheneth me.*

Phil.4.12,

Concerning theſe gifts of the holy Ghoſt, two queſtions may be mooued. Firſt, what is the meaſure of grace in this life? *Anſ.* Small, in reſpect. In this world we receiue, as Paul ſaith, Rom.8.23. not the tenthe, but the *firſt fruits of Gods ſpirit*, and the *earneſt of the ſpirit*, 2. Cor. 1. 22. Now the firſt fruits properly are but as an handfull or twaine of corne, to a whole corne field, containing many acres and furlongs of ground. And the earneſt in a bargaine it may be is but a penie laid downe for the paying of twentie thouſand pound. The ſecond queſtion is, whether the graces of the H. Ghoſt may be wholly loſt or not? *Anſ.* The common gifts of the ſpirit may be loſt and extinguiſhed. But the gifts proper to the Elect can not. Indeede they may be diminiſhed and couered as coales vnder aſhes, and as the ſappe in the root of the tree in the winter ſeaſon, not appearing at al in the branches; & the feeling of thē may be loſt: but they cannot either finally or totally be loſt. It is true that God doth forſake his children; but that is only in part, as he *left Ezechias to prooue and trie what was in his heart*, 2. Chron. 32. 31. A mother that loues her childe moſt tenderly, ſets it downe in the flore, lets it ſtand, and fall, and breake the face, and all this while ſhee hides her ſelfe, not becauſe her purpoſe is to leaue her childe quite, or to make it hurt it ſelfe; but that when ſhee taketh it vp againe, it may loue her the better: So dealeth the holy Ghoſt with men to make them know their weakenes and frailtie: hee hides himſelfe as it were in ſome corner of the heart for a ſeaſon, that they may the more earneſtly hunger after grace, the want whereof they feele.

The vſe of this article, whereby we confeſſe that we beleeue in the holy Ghoſt, is manifold. Firſt, conſidering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God or of humane learning, or againe gifts whereby men are inabled to practiſe their trades or handicrafts, doe come not from our ſelues, but from the holy Ghoſt, wee are taught this duty. Looke what gifts ſoeuer we for our parts haue receiued of the ſpirit of God, wee muſt vſe them ſo, as they may euer ſerue for the glorie of God and good of our brethren, and not to the practiſing and ſetting forth of any manner of ſinne, & by conſequent to the ſeruice of the diuell. For that is as if a man receiuing riches and reuenewes of his prince, ſhould ſtraightway goe to the princes enemy and imploy them for his benefit; which were a point of exceeding treacherie.

Furthermore, in euery place the greater part of men are blinde and ignorant perſons both young & old; and aged folks, as they are ignorant themſelues, ſo they nuzzle vp their youth in ignorance. Confer with them, you ſhall find that they can ſay nothing, but that which may be learned by common talke, as that there is a God, and that this God muſt be worſhipped: but aske them further of the meanes of their ſaluation, and of their duties to God and man, and they will anſwer you, that they are not booke-learned: tell them further, that the ordinarie meanes to bring men to knowledge, is the preaching of the word, which if they will not vſe, they ſhall be inexcuſable; they will ſay, alas. wee are dull of memorie, and cannot learne. Well, for all this, thou ſaiſt thou beleeueſt in the holy Ghoſt, and hee is thy ſchoolemaſter to teach thee: though thy capacity be dull, *yet* hee is able to open thine vnderſtanding: for as there is outward teaching by the miniſter, ſo the work of the holy Ghoſt is ioyned withall to enlighten the conceit of the minde, that they which heare the word with reuerence, may profit thereby, and get knowledge. But if for al this men will not learne, but remaine ignorant ſtill, then let them mark the example of the ſonnes of Eli: he in ſome part did rebuke them for their wickedneſſe, but *yet* they would not obey: and the reaſon is there ſet downe, *becauſe the Lord would deſtroy them,* 1.Sam.2.25. In the ſame manner, howſoeuer we may not iudge of any mans perſon, yet this may bee ſaid, that if men refuſe to heare the word of God when they may, or if in hearing they will not obey, it is a fearefull ſigne that God will at length deſtroy them. When a trumpet is ſounded in a mans eare, and hee lies ſtill, not ſtirring at all, he is certainly dead. And ſurely when the trumpet of the Goſpel is ſounded in the eares of our hearts, if we awake not out of our ſinnes to newnes of life, wee are no better then dead men before God. Wherefore the caſe beeing thus dangerous, and the puniſhment ſo great, let vs labour in time for the knowledge of Gods will, & preuent Gods iudgements before they light vpon vs.

Thirdly, as the Apoſtle ſaith, Gal.5.25. *If we liue in the ſpirit, wee muſt walke in the ſpirit,* that is, if we be dead vnto ſinne by the power of the holy Ghoſt, and be raiſed vp to newnes of life, then we muſt walke in the ſpirit. Now to walke in the ſpirit, is to lead our liues in ſhewing forth the fruits of the ſpirit. In Eſay the holy Ghoſt is compared vnto *water powred forth on the drie land, which maketh their ſeede to grow like the willowes by the riuers of waters,* Eſa. 44. 3,4. wherefore thoſe that haue the gifts of the ſpirit muſt bee trees of righteouſneſſe bringing forth the fruits of the ſpirit, which (as they are ſet downe by Paul) are principally nine. Gal.5,22, 23.

The firſt fruit is *loue,* which reſpects both God and man. Loue vnto God is an inward and ſpirituall motion in the heart, whereby God is loued abſolutely for himſelfe. This loue ſhewes it ſelfe in two things: I. When a mans heart is ſet and diſpoſed to ſeeke the honour and glory of God in all things. II. when a man by all meanes ſtriues and endeauours himſelfe to pleaſe God in euery thing, counting it a moſt miſerable eſtate to liue in the diſpleaſure of God: and the heart that is thus affected, can haue no greater torment then to fall into ſinne, whereby God is offended and his diſpleaſure prouoked. By theſe two ſignes a man may know whether he loue God or no, and by them alſo muſt hee teſtifie his loue. Now our loue to man is a fruit of this loue of God: for God is to be loued for himſelfe: man is loued for God. This loue muſt not bee in ſhew onely, but in deede and action. Saint Iohn biddeth vs not to loue in word & tongue onely, but in deed & truth 1. *Ioh.*3.18. Brotherly loue doth alwaies lie hid, but when an occaſion A is offered, it doth breake forth into action; it is like fire, which though for a time it be ſmothered, yet at length it breakes forth into a flame. And ſo much loue a man ſheweth to his neighbour, as he hath; and where none is ſhewed, none is.

The ſecond fruit is *Ioy,* when a man is glad at the good of his neighbour as at his own good: and this is a ſpeciall worke of the holy Ghoſt. For the nature of man is to pine away, and to grieue at the good of an other; and contrariwiſe it is a worke of grace to reioyce thereat. Paul ſaith, Rom.12.15. *Reioyce with them that reioyce.* And this was the holy practiſe of the friends and neighbours of Zacharias and Elizabeth, when Iohn Baptiſt was borne, *they came and reioyced with them.*

B The third fruit of the ſpirit, is *peace.* Of this Paul ſpeaketh moſt excellently, ſaying, Rom. 12.18. *If it be poſſible, as much as in you is, haue peace with all men.* It is nothing els but concord which muſt be kept in an holy manner, with al men, both good and badde, ſo farre forth as can bee. Iſai the Prophet ſpeaking of the fruits of the Goſpel, ſaith. Eſa.11.6. *The wolfe ſhal dwel with the lamb, and the leopard with the kidde, &c.* Where note, that in the kingdome of Chriſt, when a man is called into the ſtate of grace, howſoeuer by nature hee bee as a wolfe, as a leopard, as a lyon, or as a beare; yet hee ſhall then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the practiſing of this peace, there are three C duties eſpecially to be learned and performed: I. Rather then peace ſhould be broken, a man muſt yield of his own right. When Publicans came to our Sauiour Chriſt for tribute, hee had a lawfull excuſe: for howſoeuer hee liued in low eſtate among men, yet hee was the right heire to the kingdome, and therefore was free: neuertheleſſe hee ſtood not on his priuiledge, but called Peter, ſaying, Mat.17.26,27. *Leſt we offend them, goe to the ſea and caſt in an angle, and take the firſt fiſh that commeth vp: and when thou haſt opened his mouth, thou ſhalt find a piece of twētie pence: take it, and giue it to them for thee and mee.* Here wee ſee that our Sauiour Chriſt, rather then hee would breake the common peace, yields of his owne right; and ſo wee D muſt doe if we will be good followers of him. Secondly, when any man ſhall ſinne either in word or in deede, ſpecially if it bee vpon infirmitie, we muſt auoide bitter inuectiues and mildly tell him of his fault, and in all meekeneſſe and loue labour for his amendment. So Paul teacheth vs, ſaying, Galat. 6. 1,2. *If any man bee fallen into any fault by occaſion, reſtore ſuch an one with the* ſpirit of meekeneſſe, *conſidering thy ſelfe, leſt thou bee alſo tempted, &c. Beare yee one anothers burden.* Thirdly, euery man within the compaſſe of his calling, muſt bee a peace-maker betweene them that are at variance. This is a ſpeciall dutie of godlineſſe and chriſtianitie, and therefore our Sauiour Chriſt doth highly commend ſuch, & pronounceth this bleſſing vpon them, that *they ſhall be called the children of God.*

Matth.5.9. The fourth fruit of the ſpirit, is *long-ſuffering*: and it ſtandeth in two points: I. when a man deferreth his anger, & is hardly brought to it: II. being angry doth yet moderate the ſame, and ſtay the hotnes of that affection. For the firſt, to bridle anger, it is a ſpecial worke of the holy Ghoſt, and the meanes to attaine vnto it are theſe: I. not to take notice of the iniuries and wrongs done vnto vs, if they be not of great moment; but to let them paſſe, as not knowing them. Salomon ſaith, Prou. 19.11. *It is a mans diſcretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glorie of a man to paſſe by infirmitie*: that is, when a man ſhall ouerſhoote himſelfe, either in word or in deed, to let it paſſe either wholly, or till a time conuenient, as though wee knew not of it. The ſecond way to deferre and bridle anger, is when a man hath iniured vs either in word or deed, to thinke with our ſelues that wee haue iniuried other in the ſame manner: and for this cauſe Salomon ſaith, Eccleſ. 7.23, 24. *Giue not thine heart to all that men ſpeake, leſt thou heare thy ſeruant curſing thee: for oftentimes thine heart alſo knoweth that thou haſt curſed others.* A man muſt not liſten to euery mans words at all times: but he is to thinke that hee hath ſpoken or done the ſame to other men, and that now the Lord meeteth with him by the like, as it is ſaid, Mat. 7.2. *With what meaſure ye mete, it ſhall be meaſured to you againe.* This is a thing which few conſider. Euill men deſire good report, and would haue all men ſpeake well of them, whereas they can ſpeake well of none; but indeed they muſt beginne to ſpeake wel of others before others ſpeak wel of them. Thirdly, a man muſt conſider how God dealeth with him. For ſo often as hee ſinneth hee prouoketh God to caſt him away, and to confound him eternally; yet the Lord is mercifull and long-ſuffering. Euen ſo when men doe offend & iniurie vs, we muſt do as God doth: not be angry, but fight againſt our affections, endeauouring to become patient & long-ſuffering as God is with vs. The ſecond propertie of long-ſuffering, is to keep the affection of anger in moderation and compaſſe. It is not alwaies a ſinne to be angry, and therfore it is ſaid of Chriſt (in whom was no blemiſh of ſin) that Mark.3.5. *he was angrie*: yet we muſt looke that our anger be moderate not continuing ouerlong, as *Paul* Eph.4.26. ſaith, *let not the ſunne go downe vpon your wrath.*

The fift fruit of the ſpirit, is *gentlenes*, whereby a man behaueth and ſhewes himſelf friendly and courteous to euery man, as Paul ſaith to Titus, Tit. 3.2. *Put them in remembrance that they ſpeake euill of no man; that they be no fighters, but ſoft, ſhewing all meekeneſſe vnto all men, whether they be good or badde.* This gentlenes ſtandeth in theſe points: I. to ſpeake to euerie man friendly & louingly. II. to ſalute friendly and courteouſly. III. to bee ready vpon euery occaſion to giue reuerence and honour A to euery man in his place. It is made a queſtion of ſome, whether a man is to ſalute and ſpeake vnto them that are knowne to be lewd and wicked men: but here we ſee what our duty is, in that we are taught to be curteous to all men both good and badde, yet ſo as wee approoue not of their ſinnes: as for that which S. Iohn ſaith of falſe prophets, 2. Ioh. 10. *Receiue them not, neither bidde them God ſpeede*, it is to be vnderſtood of giuing an outward approbation to falſe teachers.

The ſixt fruit, is *goodneſſe*, which is, when a man is ready to do good and become ſeruiceable in his calling to all men, at all times, vpon all occaſions. This was to be ſeene in that holy man Iob: he ſaith, Iob 39.15,16. that *hee was* B *eyes to the blinde, and feete to the lame, a father vnto the poore, and when hee knew not the cauſe hee ſought it out.* And S. Paul ſhewed this fruit moſt notably after his conuerſion, for hee ſaith, 1. Cor. 9.22. that *hee was made all things to all men that he might ſaue ſome.* He was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteouſnes bearing fruit, not for themſelues but for others, and therefore Paul in the Epiſtle to the Galatians giues this rule, *Doe ſeruice one to another in loue.* In theſe daies it is hard to finde theſe duties performed in any place. For both practiſe and prouerbe is commonly this, *Euery man for himſelfe, and God for vs all*: but it C is a graceleſſe ſaying; and the contrary muſt be practiſed of all, that deſire to bee guided by the ſpirit.

The ſeauenth fruit is *faith*. Faith or fidelitie ſtands in theſe two duties: One, to make conſcience of a lie, & to ſpeake euery thing whereof we ſpeake, as we thinke it is, & not to ſpeake one thing and thinke another. A rare thing it is, to finde this vertue in the world now adaies: who is he that makes conſcience of a lie? and is not truth baniſhed out of our coaſts; conſidering that for gaines and outward commodities men make no bones of glozing and diſſembling? but alas, the practiſe is damnable, & the contrary is the fruit of the holy Ghoſt, namely, to ſpeake the truth from the heart: D and he that can doe this, by the teſtimonie of God himſelfe *ſhall reſt in the mountaine of his holines*, Pſal.15.1,2. euen in the kingdome of heauen. The ſecond point wherein fidelitie conſiſteth, is when a man hath made a promiſe that is lawfull and good, to keepe and performe the ſame. Some thinke it is a ſmall matter to breake promiſe, but indeede it is a fruite of the fleſh; and contrariwiſe a fruit of the ſpirit to performe a lawful promiſe: and a mans word ſhould be as ſure as an obligation: and in conſcience a man is bound to keepe promiſe ſo farreforth, as hee will to whome the promiſe is made. Indeede if a man be releaſed of his promiſe, he is then free: otherwiſe if we promiſe and do not performe, we do not onely cracke our credite before men, but alſo ſinne before God.

The eighth fruit of the ſpirit, is *meekeneſſe*, which is a notable grace of God, when a man prouoked by iniuries, doth neither intend nor enterpriſe the requitall of the ſame. And it ſtands in three duties. The firſt is, to interpret the ſayings and doings of other men in better part as much as poſſibly may be. The ſecond, when men miſtake and miſconſtrue our ſayings and doings, if the matter bee of ſmaller moment, to bee ſilent and patient as Chriſt was, when hee was accuſed before the high Prieſts and Phariſies: this beeing withall remembred, that if the matter be of weight and moment, we may defend our ſelues by ſoft and milde anſwers. The third is, not to contend in word or deede with any man, but when we are to deale with others, to ſpeake our minde, and ſo an end.

The laſt fruit of the ſpirit is *temperance*, whereby a man bridleth his appetite or luſt in meate, drinke, and apparell. In bridling the luſt, theſe rules muſt be obſerued: I. Eating and drinking muſt bee ioyned with continuall faſting, after this manner: We muſt not glut our ſelues, but rather abſtaine from that which nature deſireth, and as ſome vſe to ſpeake, leaue our ſtomackes crauing. II. A man muſt ſo eate and drinke, as afterward hee may the better be enabled for Gods worſhippe. Creatures are abuſed when they make vs vnfitte to ſerue God. The common fault is, on the Sabbath day men ſo pamper themſelues, as that they are made vnfit both to heare and learne Gods word, and fit for nothing but to ſlumber and ſleepe: but following this rule of temperance theſe faults ſhall be amended. III. This muſt be a caueat in our apparell, that we be attired according to our callings in holy comelineſſe. The Lord hath threatned to *viſit all thoſe that are cloathed in ſtrange apparell*, Zeph. 1.8. And holy comelineſſe is this, when the apparell is both for faſhion & matter ſo made and worne, that it may expreſſe and ſhew forth the graces of God in the heart, as ſobrietie, temperance, grauitie, &c. and the beholder may take occaſion by the apparell, to acknowledge and commend theſe vertues. But lamentable is the time, looke on men and women in theſe daies, and you may ſee and reade their ſinnes written in great letters on their apparel, as intemperance, pride, and wantonneſſe. Euery day new faſhions pleaſe the world; but indeed that *holy comelineſſe*, which the holy Ghoſt doth commend to vs, is the right faſhion when all is done. And theſe are the nine fruits of the ſpirit, which we muſt put in practiſe in our liues and conuerſations.

Tit. 2, 3.

Fourthly, if wee beleeue in the holy Ghoſt, and thereupon doe perſwade our ſelues, that hee will dwell in vs: wee muſt daily labour as we are commanded *to keepe our veſſels in holines and honour vnto the Lord*, 1. Theſſ. 4.4. and the reaſon is good. If a man bee to entertaine but an earthly Prince or ſome man of ſtate, hee would be ſure to haue his houſe in a readines, and all matters in order aga[illegible]is comming, ſo as euery thing might bee pleaſing vnto ſo worthy a gueſt: well now, beholde, we put our confidence & affiance in the holy Ghoſt, and do beleeue that he will come vnto vs, and ſanctifie vs, and lodge in our hearts. He is higher then all ſtates in the world whatſoeuer; & therfore we muſt looke that our bodies & ſoules be kept in an honourable and holy manner, ſo as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieue the holy ſpirit*, Eph. 4.30. where the holy Ghoſt is compared to a gueſt, and our bodies & ſoules vnto Innes: and as men vſe their gueſts friendly and courteouſly, ſhewing vnto them all ſeruice and dutie: ſo muſt wee doe to Gods ſpirit which is come to dwell and abide in vs, doing nothing in any caſe, which may diſquiet or moleſt him. Now there is nothing ſo grieuous vnto him as our ſinnes, and therfore we muſt make conſcience of all manner of ſinne, leſt by abuſing of our ſelues, we do cauſe the holy Ghoſt (as it were) with griefe to depart from vs. When the *arke of the couenant*, which was a ſigne of the preſence of God, was in the houſe of *Obed Edom*, the text ſaith, 2. Sam. 6. 11. that *the Lord bleſſed him and all his houſe*: but when the holy Ghoſt dwels in a mans heart, there is more then the arke of the Lord preſent, euen God himſelfe: and therefore may we looke for a greater bleſſing. Now then ſhall we grieue the holy Ghoſt by ſinning, ſeeing we reape ſuch benefit by his abode? It is ſaid that our Sauiour Chriſt *was angrie when he came into the temple at Ieruſalem, and ſaw the abuſes therein*, Ioh. 2.15. Now ſhall he bee angrie for the abuſes that are done in a temple of ſtone, and ſeeing the temples of our bodies, which are not made of ſtone, but are ſpirituall: figured by that earthly temple, ſeeing them (I ſay) abuſed by ſinne, will hee not bee much more angrie? yea, wee may aſſure our ſelues hee cannot abide that. And therfore if wee beleeue in the holy Ghoſt, wee muſt hereupon bee mooued to keepe our bodies and ſoules pure and cleane. And further to perſwade vs hereunto, wee muſt remember this, that when wee pollute our ſoules and bodies with any manner of ſinne, we make them euen ſtables and ſtyes for our wretched enemy the diuell to harbour in. For when Satan is once caſt out, if afterward we fall againe to our olde ſinnes and looſeneſſe of life, and ſo defile our bodies, they are then moſt cleane & neate for him to dwell in: whereupon he will come and bring ſeauen other diuels worſe then himſelfe, and ſo a mans laſt ende ſhall bee worſe then his beginning. Now what a fearefull thing is this, that the bodie which ſhould be a temple for the holy Ghoſt, by our ſinnes ſhould be made a ſtable for the diuel. Furthermore, S. Paul biddeth vs, not to *quench the ſpirit*, The graces of the holy ſpirit in this life, are like ſparks of fire, which may ſoone bee quenched with a little water. Now ſo oft as we ſinne, wee caſt water vpon the grace of God, and as much as wee can put out the ſame: therefore

1. Theſſ. 5. 19.

it ſtands vs in hand to make conſcience of euery thing wherein we may offend and diſpleaſe God. And we may aſſure our ſelues, that ſo long as we liue and lie in our corruptions and ſins, the holy Ghoſt will neuer come and dwell with vs. He is a ſpirit moſt pure and chaſt, and therefore muſt haue an vndefiled temple to dwell in.

Thus we haue heard what is to bee beleeued concerning the Father, Sonne, and holy Ghoſt. Now, looke as we beleeue in God diſtinguiſhed into three perſons: ſo we muſt remember, that when wee performe diuine worſhippe to him, we may diſtinguiſh the perſons, but we are not to ſeuer them: when we pray to the Father, we muſt not omit the Sonne or the holy Ghoſt, but make our prayers to them al: for as in nature they are one, and in perſon not diuided but diſtinguiſhed: ſo in all worſhip we muſt neuer confound or ſeuer the perſons, but diſtinguiſh them, and worſhip the Trinitie in vnity, and vnitie in Trinity: one God in three perſons, and three perſons in one God.

Hitherto we haue intreated of the firſt part of the Creede concerning God: now followes the ſecōd part therof concerning the Church: and it was added to the former vpon ſpeciall conſideration. For (*a*) the right order of a confeſſion did require, that after the Trinitie the Church ſhould be mentioned, as the houſe after the owner, the temple after God, and the citie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, becauſe whoſoeuer is out of it, is alſo forth of the number of Gods children: and *he cannot haue God for his father, which hath not the Church for his mother.*

a August. in enchir. c.59.

Aug. l. 4. c. 10. de ſymb. ad Catech.

Queſtion is made what the wordes are which are to be ſupplied in this article, *the holy Catholike Church*, whether, *I beleeue*, or *I beleeue in*: and auncient expoſitours haue ſufficiently determined the matter. One (*b*) ſaith, *In theſe words, in which is ſet forth our faith of the God-head, it is ſaid,* In God the Father, in the Son, and in the holy Ghoſt; *but in the reſt where the ſpeech is not of the God-head, but of creatures and myſteries, the prepoſition* In *is not added that it ſhould be,* in the holy Church, *but that we ſhould beleeue there is an holy Church, not as God, but as a companie gathered to God. And men ſhould beleeue that there is remiſſion of ſinnes, not,* in the remiſſion of ſinnes: *and they ſhould beleeue the reſurrection of the body, not,* in the reſurrection of the body: *therefore by this prepoſition the Creator is diſtinguiſhed from the creatures, and things pertaining to God, from things pertaining to men.* Another vpon theſe words, This is the worke of God that ye beleeue in him, ſaith, *If ye beleeue in him, ye beleeue him; not if ye beleeue him, ye beleeue in him, for the diuels beleeued God, but did not beleeue in him. Againe of the Apoſtles, we may ſay, we beleeue Paul, but wee doe not beleeue in Paul: we beleeue Peter, but we beleeue not in Peter. For his faith that beleeueth in him which iuſtifieth the vngodly, is imputed to him for righteouſnes. What is it therefore to beleeue in him? by beleeuing to loue and like, and as it were to paſſe into him, and to bee incorporated into his members.* Now the reaſons which ſome Papiſts bring to the contrarie, to prooue that we may beleeue in the creatures, and in the Church, are of no moment. Firſt, they alleadge the phraſe of Scripture, Exod.14.31. *They beleeued in God, and in Moſes.* 1.Sam.27. 12. *And Achis beleeued in Dauid.* 2. Chro.20.20. *Beleeue in the Prophets and proſper.* *Anſ.* The Hebrew phraſe in which the ſeruile letter *Beth* is vſed, muſt not be tranſlated with a prepoſition that ruleth an accuſatiue or ablatiue caſe, but with a datiue on this manner, *Beleeue Moſes, Dauid, the Prophets*: and it doth not import any affiance in the creature, but onely a giuing of credence one man to another. Secondly, they alleadge, that auncient fathers read the article on this manner. *I beleeue in the holy Catholike Church.* *Anſ.* Indeede ſome haue done ſo: but by this kinde of ſpeech they ſignified no more but thus much, that they beleeued that there was a Catholike Church.

b Ruffin. in ſymb.

August. tract. 29. in Ioh.

Epiphan. in Anchor.

Thus hauing found what wordes are to be ſupplied, let vs come to the meaning of the article. And that we may proceede in order, let vs firſt of al ſee what the church is. *The Church is a peculiar company of men predeſtinated to life euerlaſting, and made one in Chriſt.* Firſt I ſay, it is a peculiar company of men: for S. Peter ſaith, *Ye are a choſen generation, a royal prieſthood, an holy nation, & a peculiar people.* He ſpeaks indeed of the Church of God on earth, but his ſaying may be alſo extended to the whole Church of God, as wel in heauē as in earth. Now becauſe there can be no cōpany vnles it haue a beginning & a cauſe wherby it is gathered: therfore I adde further in the definition, *predeſtinate to life euerlaſting.* Noting thereby the ground and cauſe of the Catholike Church, namely Gods eternal predeſtination to life euerlaſting: & to this purpoſe our Sauiour Chriſt ſaith, *Feare not litle flocke, for it is your fathers will to giue you the kingdome*: ſignifying thereby, that the firſt and principall cauſe of the Church, is the good pleaſure of God, whereby he hath before all worlds purpoſed to aduance his Elect to eternall ſaluation. Therfore one ſaith well, (*a*) *onely the Elect are the Church of God.* And further, becauſe no company can continue and abide for euer, vnles the members therof be ioyned and coupled togither by ſome bond, therfore I adde in the laſt place, *made one with Chriſt.* This vnion maketh the Church to bee the Church: & by it the members therof, whether they be in heauen or in earth, are diſtinguiſhed from all other companies whatſoeuer. Now this cōiunction between Chriſt & the Church is auouched by S. Paul when he ſaith, *Chriſt is the head to the body, which is his Church*: & when he aſcribes the name of Chriſt not onely to the perſō of the Son, but to the Church it ſelfe, as in the Epiſtle to the Galatians. *To Abraham & to his ſeed were the promiſes made*: he ſaith not, *& to his ſeede*: as ſpeaking of many, but *and vnto*

1. Pet. 2. 9.

Luk. 12. 32.

a Bernard. in Cant.

Col. 1. 18.

Gal. 3. 16.

A *his ſeede*, as ſpeaking of one, *which is Chriſt*: that is, not the redeemer alone, but alſo the Church redeemed. For Chriſt as he is man is not the onely ſeede of Abraham. And this definition of the Church is almoſt in ſo many words ſet downe in the Scriptures, in that it is Eph.3.15. called the *Family of God*, partly in heauen, and partly in earth, named of Chriſt: and alſo it is Gal.4.26. called the *heauenly Ieruſalem, the mother of vs all*: and *the celeſtiall Ieruſalem*: and Heb.12.22, 23. *the congregation of the firſt borne*. Now for the better vnderſtanding of the nature, eſtate, and parts of the Church, two points among the reſt muſt be conſidered; the efficient cauſe thereof, *Gods Predeſtination*; & the forme, the *myſticall vnion*.

In handling the doctrine of *Predeſtination*, my meaning is, onely to ſtand on ſuch points B as are reuealed in the word and neceſſarie, tending to edification. And firſt I will ſhew what is the truth, and ſecondly the contrarie falſhood. In the truth I conſider foure things: I. what Predeſtination is: II. what is the order of it: III. what be the parts of it. IV. what is the vſe.

Predeſtination may thus be defined: *It is a part of the counſell of God, whereby hee hath before all times purpoſed in himſelfe to ſhew mercie on ſome men; and to paſſe by others, ſhewing his iuſtice on them for the manifeſtation of the glory of his own name.* Firſt, I ſay, it is a part of his counſell, becauſe the counſell or decree of God, vniuerſally extends it ſelfe to all things that are: and Predeſtination is Gods decree ſo far forth as C it concernes the reaſonable creatures, eſpecially men. Now in euery purpoſe or decree of God, three things muſt be conſidered; the beginning, the matter, the end. The *begiming*, is the will of God whereby he willeth and appointeth the eſtate of his creatures: and it is the moſt abſolute, ſupreame, and ſoueraigne cauſe of all things that are, ſo far forth as they haue beeing: hauing nothing either aboue it ſelfe or out of it ſelfe, to be an impulſiue cauſe to mooue or incline it; and to ſay otherwiſe, is to make the will of God to be no will. Indeede mens wils are mooued and diſpoſed by externall cauſes, out of themſelues borrowed from the things whereof deliberation is made, becauſe they are to be ruled by equitie and rea- D ſon: and a mans bare will without reaſon is nothing. Now Gods will is not ruled by another rule of reaſon or iuſtice, but it ſelfe is an abſolute rule both of iuſtice and reaſon. A thing is not firſt of all reaſonable and iuſt, and then afterward willed by God: but it is firſt of all willed by God, and thereupon becomes reaſonabloand iuſt. The *matter* of his purpoſe, is a decreed manifeſtation of two of the moſt principall attributes of the Godhead, *mercie* and *iuſtice*: and that with a limitation or reſtraint of mercy to ſome of the creatures, and iuſtice to ſome others, becauſe it was his good will and pleaſure. And we are not to imagine that this is a point of crueltie in God: for his very eſſence or nature is not iuſtice A alone, or mercie alone, but iuſtice and mercie both togither: and therefore to purpoſe the declaration of them both vpon his creatures ouer whome he is a ſoueraigne Lord; and that without other reſpects, vpon his very will and pleaſure, is no point of iniuſtice. The ſupreame *end* of the counſell of God, is the manifeſtation of his owne glorie, partly in his mercy, and partly in his iuſtice. For in common equity, the end which he propounds vnto himſelfe of all his doings muſt bee anſwerable to his nature; which is maieſtie and glorie, and (as I haue ſaid) iuſtice and mercy it ſelfe.

And becauſe Pauls diſputation in the 9. to the Romanes giues light and ſufficient confirmation to this which I now teach, I will ſtand a little to open and reſolue the ſame. Rom.9. opened. From the B 1. verſe to the 6. hee ſets downe his griefe conceiued for his brethren the Iewes, and therewithall, that it might not be thought that he ſpake of malice, he doth onely in cloſe and obſcure manner inſinuate the *Reiection* of that nation. This done, in the 6. verſe he anſwers a ſecret obiection which might be made, on this manner: If the Iewes be reiected, then *the word of God is of none effect*: that is, then the couenant made with the forefathers is void: but the couenant can not be voide: therefore the Iewes are not reiected. The aſſumption he takes for graunted, and denies the conſequence of the propoſition. And the ground of his deniall is, becauſe there is a diſtinction betweene man & man, euen among the Iewes, whereby ſome C are indeede in the couenant, ſome not. And this diſtinction is prooued by three examples: the firſt in this verſe, that of the children of Iacob the common parent of all the Iewes, ſome are *Iſrael*, that is, truly in the couenant as Iacob was: and ſome are not Iſrael. Now it might be further obiected, that the Iewes are not onely the poſterity of Iacob, but the ſeede of Abraham in whom all nations of the earth are bleſſed: and therefore not to be reiected. And to this Paul anſwers verſe 7. alleadging a ſecond example of the diſtinction betweene man and man out of the family of Abraham, in which ſome were indeede ſonnes, ſome were not. For the proofe of this, firſt, he ſets downe the words of the text in Moſes, *In Iſaac ſhall thy* D *ſeede be called*: and ſecondly, makes an expoſition of them with a collection on this manner: All they which are the ſonnes of the *promiſe*, are the ſeede of Abraham, or the ſonnes of God: but Iſaac is a ſonne of promiſe and not Iſmael, therefore Iſaac is the ſeede of Abraham and heire of the bleſſing, and not Iſmael. The propoſition is in the eight verſe, the aſſumption in the ninth verſe, the concluſion in the ſeauenth verſe. Here marke, I. how he makes a double ſeede, one according to the fleſh, the other ſpirituall: and two kind of ſons, one of the fleſh, the other the ſonne of the promiſe, or the ſonne of God: for he puts the one for the other. II. That the diſtinction betweene Iſaac and Iſmael, whereby one is in the couenant of grace, the other not; ſtands not in their foreſeene faith and vnbeleefe, and the fruites of them: but in the purpoſe and will of God it ſelfe. For Iſaac is called *the child of promiſe*, becauſe by the vertue of it he was borne, and beleeued, and was adopted the childe of God, and made heire of the couenant giuen to Abraham: and therefore conſequently the right of adoption befell him by the meere good pleaſure of God, which is the firſt cauſe of our ſaluation without reſpect of any thing in the perſon of Iſaac. For what God by his promiſe brings to paſſe in time, that he moſt freely decreed before all times. Now conſidering the Iewes might ſay, that Iſmael was reiected, becauſe he was borne of the handmaide Hagar, wheras they for their parts deſcend of Abraham and Sarah, by Iſaac the lawfull ſonne. Paul addes a third example of the diſtinction betweene man and man out of the family of Iſaac, in which Iacob was a true ſonne and heire of the promiſe, and Eſau was not. Now the diſtinction of theſe two perſons is propounded in the tenth verſe, and confirmed verſ. 11, 12, 13. in which are ſet downe three things: I. the time of this diſtinction, *yet the children were borne*, and therefore *when they had neither done good nor euill*. And this circumſtance is noted, to ſhew that God was not mooued by any preuiſion or preconſideration of Iacobs godlineſſe and Eſaus prophaneneſſe, to preferre the one before the other. II. the end why the diſtinction was made at this time, & not afterward when they were borne, is, *that the purpoſe of God which is according to his election might remaine ſure, not of workes, but by him that calleth*: that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternall life, it proceedes not of any dignity in the man whome God calleth, but from his mercie and alone good pleaſure, that his decree of ſauing the elect might remaine firme and ſure for euer. Hence it is manifeſt, that there is an vnchangable decree of election of ſome men (for he that takes al, and excepts none, can not be ſaid to chooſe) to ſaluation, depending vpon the alone will of God; and therefore neceſſarily by the law of contraries, there is an oppoſite decree of reprobation: for in that God ordaineth ſome to eternall ſaluation, he teſtifies thereby, that his purpoſe is to paſſe by ſome without ſhewing of mercy. III. The author of this diſtinction, God himſelfe by his purpoſe before all times, which purpoſe he made manifeſt by teſtimonie giuen to Rebecca, ſaying, *the elder ſhall ſerue the younger*: that is, the firſt borne and more excellent according to the fleſh, ſhall looſe his birth-right & the bleſſing of his father, and in reſpect of title to the couenant, be ſubiect to the yonger. And becauſe this teſtimonie concerning the freedome and ſeruitude of Iacob and Eſau might ſeeme ſufficient to prooue the election of the firſt, and the reiection of the ſecond, therefore Paul

Gen.25.23

A addes a ſecond teſtimonie out of Malachie, *I haue loued Iacob and hated Eſau*: that is, I haue purpoſed to loue Iacob, and to hate Eſau. And theſe wordes no doubt are alleadged to expound the former place out of Moſes, & ſhew that the bondage of Eſau was ioyned with the hatred of God, and the freedome of Iacob with the loue of God as tokens thereof.

Mal.1.2.

Againſt this receiued expoſition of the former wordes which I haue now propounded, ſundrie expoſitions are made. Firſt, that the prerogatiue of Iſaac aboue Iſmael, and Iacob aboue Eſau, was onely in temporarie bleſſings, in that GOD vouchſafed vnto them the right of the land of Canaan. *Anſw.* If theſe places are to be vnderſtood of temporal bleſſings B and not ſpirituall, then the Apoſtle hath not fitly alledged the former examples, to prooue the reiection of the Iewes from the Couenant. For though it be graunted, there be a difference betweene man and man in reſpect of earthly bleſſings, yet doth it not follow, that there ſhall be the ſame difference in things concerning the kingdome of heauen. If a father for ſome cauſe diſinherit one or two of his children, it were abſurd thereupon to conclude, that he might therefore kill any of the reſt. Againe, the land of Canaan was not onely an earthly inheritance, but alſo a pledge and figure vnto our forefathers of a better inheritance in heauen: and therefore the excluding of Iſmael and Eſau from the land of Canaan, C was a ſigne that they were excluded from the couenant of grace, and the right of eternal life. Some others ſay, that by Iacob and Eſau are not meant two perſons, but the two nations of the Idumeans and the Iſraelites. *Anſw.* It is a manifeſt vntruth. For it was not poſſible for two nations to ſtriue in the wombe of Rebecca, vnleſſe wee conſidered them as they were comprehended vnder the two heads, to wit, the very perſons of Iacob & Eſau. And whereas they ſay, that Eſau in perſon neuer ſerued Iacob, but onely in his poſteritie, the anſwer is that Iacobs freedome and prerogatiues were ſpirituall, and not temporall, which by faith he ſaw a farre off, but enioyed not: and therefore proportionally Eſau was debaſed to the D condition of a ſeruant in reſpect of his yonger brother, not ſo much in reſpect of his outward eſtate and condition, as in regard of the couenant made with his aunceſtours from which he was barred. And though it be graunted, that by Iacob and Eſau two nations, and not two perſõs, are to be vnderſtood, yet al comes to one head: for the receiuing of the nation of the Iſraelites into the couenant, and the excluding of the nation of the Edomites, both deſcending of Iacob and Eſau, ſerue as well to prooue Gods eternall election and reprobation, as the receiuing and reiecting of one man. Others ſay that theſe words, *I haue hated Eſau*, are thus to be vnderſtood, I haue leſſe loued Eſau then Iacob. But how then ſhall we ſay that Paul hath fittely alleadged this text to prooue the reiection of the Iewes from the fauour of God and the couenant of grace, conſidering that of men whereof one is loued more of God, the other leſſe, both may ſtill remaine in the Couenant. Laſtly, it is alleadged that the former expoſition makes Iſmael and Eſau damned perſons. *Anſw.* We muſt leaue vnto God all ſecret iudgement of particular perſons, and yet neuertheles, Paul doth very fitly in their two perſons, both deſcending of Abraham, & both circumciſed; ſet forth examples of ſuch, as for all their outward prerogatiues, are indeede barred from the couenant of life euerlaſting before God. And againe the oppoſition made by Paul, requires that the contrarie to that which is ſpoken of Iſaac and Iacob, ſhould be ſaid of Iſmael and Eſau. And there is nothing ſpoken of either of them in the Scriptures, which argues the diſpoſition of men ordained to eternall life. Iſmael is noted with the brand of a mocker, and Eſau of a prophane man.

To proceede in the text, becauſe the doctrine of Paul deliuered in the former verſes might ſeeme ſtrange vnto the Romanes, therfore in the fourteenth verſe, he laies downe an obiection, and anſwers the ſame. The obiection is this: If God put diſtinction betweene man & man, without reſpect had to their perſons, vpon his owne will and pleaſure, then is he vniuſt: but he is not vniuſt, therefore he makes no ſuch diſtinction. The anſwer is, *God forbidde.* Whereby he denies the conſequence of the propoſition, on this manner: Though God ſhould elect ſome to ſaluation, and reiect ſome others, and that vpon his will, yet were there no iniuſtice with GOD. The reaſon of this anſwer followes in the 18. verſ. God hath *abſolute power or freedome of will,* whereby without being bound to any creature, he may and can firſt of all haue mercie on whom he will, & ſecondly harden whom he will. For the proofe of the firſt, that GOD hath mercie on whom he will, he layes downe the teſtimonie of Moſes, verſ. 15. *I will haue mercie on whom I will ſhew mercie, and I will haue compaſſion on him, on whom I will haue compaſſion.* And in verſ. 16. makes his collection thence, *that it*)namely, the purpoſe of God according to election, verſ. 11.) *is not in him that willeth, or in him that runneth, but in God that ſheweth mercie.* Whereby he teacheth, that the free election of God in order goes before all things that may in time befall man: & that therefore neither the intentions and indeauours of the minde, nor the workes of our life, which are the effects of election, can bee the impulſiue cauſes to mooue God to chooſe vs to ſaluation. The ſecond, that God hardens whom he will, is confirmed and made plaine by the teſtimonie of Scripture concerning *Pharaoh,* verſ. 17.

In the 19. verſe there followes another obiection, ariſing out of the anſwer to the former, on this manner: If God will haue ſome to be hardened and reiected, and his will cannot A be reſiſted, then with no iuſtice can he puniſh them that are neceſſarily ſubiect to his decree: but God will haue ſome to be hardened and reiected, and his will cannot be reſiſted: therefore (ſaith the aduerſarie) with no iuſtice can he puniſh man that is neceſſarily ſubiect to his decree. Here marke, that if there had beene an vniuerſall election of all men, and if men had beene elected or reiected according as God did foreſee that they would beleeue or not beleeue, the occaſion of this obiection had bin cutte off. But let vs come to *Pauls* anſwer. In the twentieth verſe he takes the aſſumption for graunted, that ſome are reiected becauſe God will: and that the will, that is, the B decree of God cannot be reſiſted: and onely denies the coherence of the propoſition checking the malepert pride of the aduerſarie, and ſhewing that the making of this wicked and blaſphemous collection againſt the will of God, is as if a man ſhould ſue God at the law, and bring him as it were to the barre, & plead againſt him as his equall, whereas indeede the creature is nothing to the Creator, and is abſolutely to ſubmit it ſelfe to his will in all things. In verſ 21. he proceeds to a ſecond anſwer, ſhewing that Gods will is not to be blamed, becauſe by his *abſolute ſoueraigntie* & the right of creation, he hath power to chooſe men, or to reiect or harden them. And where there is right and power to doe a thing, the wil C of the doer is not to be blamed. Now that God hath his right & power ouer his creature, it is prooued by a compariſon from the leſſe to the greater, on this manner. The potter hath power ouer the clay to make of the ſame lumpe, one veſſell to honour, and another to diſhonour: therefore may God much more *make ſome veſſels of mercie, and ſome veſſels of wrath prepared to deſtruction.* The firſt part of the compariſon is verſ. 21. the ſecond part, verſ. 22. 23. And leaſt any man ſhould thinke that God makes veſſels of honour and diſhonour without ſufficient and iuſt cauſe in himſelfe, as the potter may doe: therefore he ſets downe ends of the will of God: he makes veſſels of diſhonour *to ſhew his wrath,* and to *make* D *manifeſt his power*: and againe he condemnes no man, till he haue *ſuffered him with long patience.* And he makes veſſels of honour that he might *declare the riches of his glory* vpon them. Hence it is manifeſt, firſt, that the end of Predeſtination is the glory of God, which is to be made manifeſt, partly in his iuſtice, and partly in his mercy: ſecondly, that men are not elected or refuſed of God, for their foreſeene corruptions or vertues: for then Paul would not haue ſaid, that God made veſſels of diſhonour, but that being ſo already, he left them in their diſhonour.

A childe might anſwer this obiection, if men were elect and refuſed for their foreſeene faith and vnbeleefe.

Thus from the 6. verſe of this chapter to the 24. Paul hath deſcribed vnto vs the doctrine of Gods eternall predeſtination, and that by the iudgement of (a) Diuines in all ages.

The order of *Gods Predeſtination* is this. It is

[a] Aug de Prædeſt. ſanct. ad Paulinum. ep. 79. Enchir. 98 99. ad Sixtum 105. epiſt. Hieron Hedibiæ q. 10. Bed. in Rō. & Aquinas, &c.

the propertie of the reaſonable creatures to conceiue one thing after another, whereas God conceiues all things at once with one act of vnderſtanding, and all things both paſt and to come are preſent with him; and therefore in his eternall counſell he decrees not one thing after another, but all things at once. Neuertheles for our vnderſtanding ſake, we may diſtinguiſh the counſell of God concerning man into two acts or degrees: the firſt, is *the purpoſe of God in himſelfe*, in which hee determines what he will doe, and the end of all his doings: and that is to create all things, ſpecially man for his owne glory; partly by ſhewing on ſome men his mercy, and vpon others his iuſtice. The ſecond, is another purpoſe whereby he *decrees the execution of the former*, & laies downe meanes of accompliſhing the end thereof. Theſe two acts of the counſell of God, are not to be ſeuered in any wiſe, nor confounded, but diſtinctly conſidered with ſome difference. For in the firſt, God decrees ſome men to honour, by ſhewing his mercie and loue on them, and ſome againe to diſhonour, by ſhewing his iuſtice on them; and this man more then that, vpon his will and pleaſure, and there is no other cauſe hereof knowne to vs. In the ſecond, knowne and manifeſt cauſes are ſet downe of the execution of the former decree. For no man is actually condemned; yea God decrees to condemne no man but for his ſins: and no man is actually ſaued but for the merit of Chriſt. Furthermore, this latter act of the counſell of God, muſt be conceiued of vs in the ſecond place and not in the firſt. For euermore the firſt thing to be intended is the end it ſelfe, & then afterward the ſubordinate meanes and cauſes whereby the end is accompliſhed. Againe, the ſecond act of Gods counſell containes two other; one which ſetteth downe the preparation of the meanes whereby Gods *predeſtination* beginnes to come in execution; and they are two, the creation of man righteous after the image of God, the voluntarie fall of Adam, and withall the ſhutting vp of all men vnder damnation: the other appoints the applying of the ſeuerall meanes to the perſons of men; that Gods decree, which was ſet downe before all times, may in time be fully accompliſhed, as ſhall afterward in particular appeare.

Predeſtination hath two parts, the Decree of *Election*, the Decree of *Reprobation* or *No election.* This diuiſion is plaine by that which hath bin ſaid out of the 9. chapter to the Romanes, and it may be further confirmed by other teſtimonies. Of ſome it is ſaid, that the Lord *knowes who are his:* 2.Tim.2.19. and of ſome others, Chriſt ſhall ſay in the day of iudgement, *I neuer knew you.* Math.7.23. In the Acts it is ſaid, that as many of the Gentiles as were *ordained to life euerlaſting, beleeued.* Act.13.48. And Iude ſaith of falſe prophets, that they were *ordained to condemnation.* Iud.4.

In handling of the decree of election, I will cõſider three things: I. what election is: II. the execution thereof: III. the knowledge of particular Election. For the firſt; *Gods election is a decree, in which according to the good pleaſure of his will, he hath certainely choſen ſome men to life eternall in Chriſt for the praiſe of the glorie of his grace.* This is the ſame which Paul ſaith to the Epheſians, Eph.1.4.5. *God hath choſen vs in Chriſt before the foundation of the world, that wee ſhould be holy and without blame before him in loue: who hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.* Now that wee may the better conceiue this doctrine, let vs come to a conſideration of the ſeuerall points thereof. Firſt of all I ſay, Election is Gods decree. For there is nothing in the world that comes to paſſe either vniuerſally or particularly without the eternall and vnchangeable decree of God. And therefore whereas men are actually choſen, and brought to life euerlaſting, it is becauſe God did purpoſe with himſelfe and decree the ſame before all worlds. Now touching the decree it ſelfe, ſixe things are to be obſerued. The firſt, what was the motiue or impulſiue cauſe that mooued God to decree the ſaluation of any man. *Anſw.* The good pleaſure of God. For Paul ſaith, *He will haue mercie on whom he will haue mercie:* Rom.9.18. and *He hath predeſtinate vs according to the good pleaſure of God.* Eph.1.5. As for the opinion of them that ſay, that foreſeene faith and good workes are the cauſe that mooued God to chooſe men to ſaluation, it is friuolous. For faith and good workes are the fruits & effects of Gods election. Paul ſaith, *he hath choſen vs,* not becauſe he did foreſee that we would become holy, but *that we might be holy.* Eph.1.4. And, he *hath predeſtinate vs to adoption.* Ioh.1.12. Which is all one as if he had ſaid, he hath predeſtinate vs to beleeue, becauſe adoption comes by beleeuing. Now if men are elected that they might beleeue, then are they not elected becauſe they would beleeue. For it cannot be that one thing ſhould be both the cauſe and the effect of another.

The ſecond point, is that Gods election is vnchangeable; ſo as they which are indeede choſen to ſaluation cannot periſh, but ſhall without faile attaine to life euerlaſting. Paul takes it for a concluſion, that *the purpoſe of God according to election muſt remaine firme and ſure;* Rom.9.11. and againe, *that the gifts and calling of God are without repentance.* and 11.29. And Samuel ſaith, *The ſtrength of Iſraell will not lie or repent: For he is not a man that he ſhould repent.* 1.Sam.15.29 Such as Gods nature is, ſuch is his will and counſell: but his nature is vnchangeable, *I am Iehouah* ſaith he, *& I change not:* Mal.3.6. therefore his will likewiſe and his counſels be vnchangeable. And therefore whenſoeuer the ſpirit of God ſhall teſtifie vnto our ſpirits that we are iuſtified in Chriſt, and choſen to ſaluation; it muſt be a meanes to comfort vs, and to eſtabliſh our hearts in the loue of God. As for the opinion of them that ſay, the elect may fall from grace and be damned, it is full of helliſh diſcomfort, & no doubt

Eph.1.4.
1.Theſſ.1.4.
1.Pet.1.2.

from the diuell. And the reaſons commonly alleadged for this purpoſe are of no moment, as may appeare by the skanning of them. Firſt they obiect, that the Churches of the Epheſians, Theſſalonians, & the diſperſed Iewes are all called Elect by the Apoſtles themſelues, yet ſundry of them afterward fell away. *Anſw.* I. There are two kinds of iudgement to be giuen of men, the iudgement of certenty, & the iudgement of charity. By the firſt indeede, is giuen an vnfallible determination of any mans election; but it belongs vnto God principally and properly: and to men but in part, namely, ſo farre forth as God ſhall reueale the eſtate of one man vnto another. Now the iudgement of charitie belongs vnto all men; and by it leauing all ſecret iudgements vnto God, we are charitably to thinke, that al thoſe, that liue in the Church of God, profeſſing themſelues to be members of Chriſt, are indeede elect to ſaluation, till God make manifeſt otherwiſe. And on this manner, and not otherwiſe doe the Apoſtles call whole Churches elect. II. they are called elect of the principall part, and not becauſe euery member therof was indeed elect; as it is called an heape of corne though the bigger part be chaffe. Secondly, it is alleadged, that Dauid praies that his enemies *may be blotted out of the booke of life,* which is the election of God, and that Moſes, and Paul did the like againſt themſelues. *Anſ.* Dauids enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus Iudas ſo long as hee was one of the diſciples of Chriſt, was accounted as one hauing his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare & manifeſt vnto the world, that they were neuer indeede written there. And where Moſes ſaith, *Forgiue them this ſinne: if not, blotte me out of thy booke:* and Paul, *I could wiſh to be accurſed, &c.* their meaning was, not to ſignifie that men elected to ſaluation might become reprobates: onely they teſtifie their zealous affections, that they could be content to be depriued of their owne ſaluation, rather then the whole body of the people ſhould periſh, and God looſe his glory. As for that which Chriſt ſaith, *Haue I not choſen you twelue, and one of you is a diuell?* it is to be vnderſtood, not of election to ſaluation, but of election to the office of an Apoſtle; which is temporary and changeable.

Pſal.69,28.
Exod.32.32.
Rom.9.3.
Ioh.6.70.

The third point, is that there is an actuall election made in time, being indeed a fruit of Gods decree, and anſwerable vnto it, & therefore I added in the deſcription theſe wordes, *whereby he hath choſen ſome men.* All men by nature are ſinners and children of wrath, ſhut vp vnder one and the ſame eſtate of condemnation: And actuall election is, when it pleaſeth God to ſeuer and ſingle out ſome men aboue the reſt, out of this wretched eſtate of the wicked world, and to bring them to the kingdome of his owne Son. Thus Chriſt ſaith of his A owne diſciples, *I haue choſen you out of the world.*

Ioh.15.19.

The fourth point, is the actuall or reall foundation of Gods election, & that is Chriſt: and therefore we are ſaid to be choſen to ſaluation *in Chriſt.* He muſt be conſidered two waies: as he is God, we are predeſtinate *of him,* euen as we are predeſtinate of the Father and the holy Ghoſt. As he is our Mediatour, we are predeſtinate *in him.* For when God with himſelfe had decreed to manifeſt his glory in ſauing ſome men by his mercy, he ordained further the creation of man in his own image, yet ſo as by his owne fal he ſhould infold himſelfe & all his poſterity vnder damnation: this done, B he alſo decreed that the Word ſhould be incarnate actually, to redeeme thoſe out of the former miſery, whom he had ordained to ſaluation. Chriſt therefore himſelfe was firſt of all predeſtinate as he was to be our head, & as Peter ſaith, *ordained before all worlds;* and we ſecondly predeſtinate in him, becauſe God ordained that the execution of mans election ſhould be in him. Here if any demand, how we may be aſſured that Chriſt in his paſſion ſtood in our roome and ſtead, the reſolution will be eaſie, if we conſider that he was ordained in the eternall counſell of God, to be in our ſurety & pledge, & to be a publike perſon to repreſent al the Elect in his obedience and ſufferings: & therefore it is that Peter ſaith, that he *was deliuered by the foreknowledge and determinate counſell of God.* C And Paul, that *grace was giuen vnto vs through Chriſt Ieſus before the world was.*

Eph.1.4.
1.Pet.1.20.
Aug. de præd.ſanct. c.13.
Act.2.23.
2.Tim.1.9.

The fifth point is, concerning the number of the Elect. And that I expreſſed in theſe words, *hath choſen ſome men to ſaluation.* If God ſhould decree to communicate his glory & his mercy to all & euery man, there could be no election. For he that takes all, cannot be ſaid to chooſe. Therefore Chriſt ſaith, *Many are called but few are choſen.* Some make this queſtion, how great the number of the elect is: and the anſwer may be this, that the elect conſidered in themſelues be innumerable, but conſidered in compariſon to the whole world they are but few. Hence it followes neceſſarily, that *ſauing grace* is not vniuerſall, but *indefinite* or *particular,* vnleſſe D we will againſt common reaſon make the ſtreames more large and plentiful then the very fountaine it ſelfe. And this muſt excite vs aboue all things in the world to labour to haue fellowſhip with Chriſt, and to be partakers of the ſpeciall mercy of God in him, yea to haue the ſame ſealed vp in our hearts. Benefits common to all, as the light of the Sunne, &c. are not regarded of any. Things common to few, though they be but temporall bleſſings, are ſought for of all. God giues not riches to all men, but to ſome more, to ſome leſſe, to ſome none. And hereupõ how do men like drudges toile in the world from day to day, & frõ yeare to yeare, to inrich themſelues? Therfore much more ought men to ſeeke for grace in Chriſt, conſidering it is not common to all. We muſt not content our ſelues to ſay, God is mercifull;

Mar.20,16.

but we muſt go further, & labour for a certificate in the conſcience, that we may be able to ſay that God is indeed mercifull to vs. When the diſciples would haue knowne how many ſhould be ſaued, he omitting the queſtion, anſwers thus, *Striue to enter in at the ſtraight gate.* Luk.13.24.

The laſt point is, the end of Gods election, and that is *the manifeſtation of the praiſe and excellencie of the glorious grace of God*, Eph.1.6.

Thus hauing ſeene what election is, let vs come to the execution thereof. Of which remember this rule, *Men predeſtinate to the ende, that is, glory, or eternall life, are alſo predeſtinate to the ſubordinate meanes, whereby they come to eternall life: and theſe are vocation, iuſtification, ſanctification, obedience.* For the firſt, he that is predeſtinate to ſaluation, is alſo predeſtinate to bee called, as Paul ſaith, Rom.8.30. *Whome he hath predeſtinate, them alſo he cals.* Secondly, whome God calleth, they alſo were predeſtinate to beleeue; therefore ſauing faith is called *the faith of the elect*, Tit.1.1. And in Acts 13.48. *as many as were ordaind to life euerlaſting, belieued.* Thirdly, whome God hath predeſtinate to life, them hee iuſtifieth, as Paul ſaith, Rom.8.30. whome he hath *predeſtinate, them he calleth, & whom he calleth, them he iuſtifieth.* Fourthly, whome hee hath predeſtinate to life, them hee hath predeſtinate to ſanctification and holineſſe of life, as Peter ſaith, 1.Pet.1.2. that the Iewes were elect according *to the foreknowledge of God the Father vnto the ſanctification of the ſpirit.* Laſtly, they that are predeſtinate to life, are alſo predeſtinate to obedience; as Paul ſaith to the Epheſians, Eph.2.10. *We are the workmanſhippe of God created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.*

This rule beeing the truth of GOD, muſt bee obſerued: for it hath ſpeciall vſe. Firſt of all it ſerues to ſtoppe the mouthes of vngodly and prophane men. They vſe to bolſter vp themſelues in their ſinnes by reaſoning on this manner: If I be predeſtinate to eternall life, I ſhall be ſaued whatſoeuer come of it, how wickedly and lewdly ſoeuer I liue: I will therefore liue as I liſt, and follow the ſwinge of mine owne will. But alas, like blinde bayards they thinke they are in the way, when as they ruſh their heads againſt the wall, and farre deceiue themſelues. For the caſe ſtands thus: all men that are ordained to ſaluation, are likewiſe ordained in the counſell of God to vſe all the good meanes whereby they may come to ſaluation: And therefore all the elect that liue in this world ſhall be called, iuſtified, ſanctified, and lead their liues in all good conſcience before God and men: and they that liue and continue in their owne wicked waies diſputing on this manner, If I be ordained to ſaluation, I ſhall not bee damned; ouerſhoote themſelues, and as much as they can, plunge themſelues headlong into the very pit of hel. And for a man to liue and die in his ſinnes, let the world diſpute as they will, it is an infallible ſigne of one ordained to damnation. A Secondly, there bee others that thinke that the preaching of the word, the adminiſtration of the Sacraments, admonitions, exhortations, lawes, good orders, and all ſuch good meanes are needleſſe, becauſe Gods counſels bee vnchangeable: if a man ſhall be condemned, nothing ſhall helpe: if a man ſhall bee ſaued nothing ſhall hinder. But wee muſt ſtill for our part remember, that God doth not onely ordaine the ende, but alſo the meanes whereby the ende is compaſſed: and therefore the very vſe of all preſcribed meanes is neceſſary. And for this cauſe we muſt be admoniſhed with diligence to labour and vſe al good meanes, that we may be called by the miniſterie of the Goſpell, and iuſtified, and ſanctified, and at length glorified. If a king ſhould giue vnto one of his B ſubiects a princely pallace, vpon condition that he ſhall goe vnto it in the way which hee ſhall preſcribe; oh what paines would that man take to know the way, and afterward to keepe and continue in it! but beholde, the kingdome of heauen is the moſt glorious and royall pallace that euer was; and God hath beſtowed the ſame on his elect: and he requires nothing at their hands, but that they would turne their faces from this world, and walke vnto it in the way which hee hath chalked forth vnto them in his word. Therefore if we would haue life euerlaſting, wee muſt come forth of the broad way which leades to deſtruction, & enter into the ſtraight way that leades to eternall life. Wee muſt acquaint our ſelues with the C guides, which are the miniſters of the word, that will crie vnto vs, *Here is the way, walke ye in it, when ye goe to the right hand or to the left*, Iſa. 30.21. Vocation, iuſtification, ſanctification, repentance, new-obedience, are the markes of the way, and we muſt paſſe by them all: and thus our wearie ſoules weltring a while in this wretched world, ſhall at length be receiued into eternall ioy and happineſſe.

Touching the knowledge of particular election, two ſpeciall points are to be ſkanned: I. whether a man may know his election: II. how it may bee knowne. For the firſt, Papiſts are of minde, that no man can certainly know his own election vnleſſe he be certified thereof by ſome ſpeciall reuelation from God: but D the thing is falſe and erronious which they ſay. When the diſciples of our Sauiour Chriſt returned from preaching, and ſhewed what wonders they had done, and how diuels were ſubiect vnto them, the text ſaith, they reioyced greatly. But Chriſt anſwered them againe, ſaying, Luk. 10. 20. *In this reioyce not, but rather reioyce that your names are written in heauen.* Whereby hee ſignifies, that men may attaine to a certaine knowledge of their owne election. For wee cannot, neither doe wee reioyce in things either vnknowne or vncertaine. Saint Peter ſaith, 2.Pet.1.10. *Giue all diligence to make your election ſure.* Now in vaine were it to vſe diligence, if the aſſurance of election could not bee any waies compaſſed without an extraordinarie reuelation. And A Paul ſaith to the Corinthians, 2. Corin. 13. 5. *Prooue your ſelues whether ye be in the faith or not.* Where he takes it for granted, that hee which hath faith, may know he had faith, and therefore may alſo know his election: becauſe ſauing faith is an infallible marke of election.

The ſecond point, is how any man may come to know his own election. And there be two waies of knowing it. The one, is by aſcending vp as it were into heauen, there to ſearch the counſell of God, and afterward to come downe to our ſelues. The ſecond, by deſcending into our owne hearts to goe vp from our ſelues, as it were by Iacobs ladder, to Gods eternal counſell. The firſt way is dangerous, and not to be attempted. B For the waies of God are vnſearchable & paſt finding out. The ſecond way alone is to bee followed, which teacheth vs by ſignes and teſtimonies in our ſelues, to gather what was the eternall counſell of God concerning our ſaluation. And theſe teſtimonies are two: the teſtimonie of Gods ſpirit, and the teſtimonie of our ſpirits; as Paul ſaith, *the ſpirit of God beareth witneſſe togither with our ſpirits, that we are the ſonnes of God,* Rom 8.16.

Touching the teſtimonie of Gods ſprit, two queſtions may be demaunded. The firſt is, by what meanes the ſpirit of God giues a particular teſtimonie in a mans conſcience of his adoption. *Anſ.* It is not done by any extraordinary reuelation, or *enthuſiaſme,* that is, an ordinary reuelation without the word; but by an C application of the promiſes of the Goſpell in the forme of a practicall ſyllogiſme, on this manner: *Whoſoeuer beleeueth in Chriſt, is choſen to life euerlaſting.* This propoſition is ſet downe in the word of God, and it is further propounded, opened, and applied to all that be in the Church of God, by the miniſters of the Goſpel ſet apart for this ende. Now while the hearers of Gods word giue themſelues to meditate and conſider of the ſame promiſe, comes the ſpirit of God and enlightens the eyes, and opens the heart, and giues them power both to will to beleeue, and to beleeue indeede: ſo as a man ſhall with freedome of ſpirit, make an aſſumption and ſay, *but I beleeue in Chriſt,* I renounce my ſelfe, all my ioy and comfort is in D him: fleſh and blood cannot ſay this, it is the operation of the holy Ghoſt. And hence ariſeth the bleſſed concluſion which is the teſtimonie of the ſpirit; *therefore I am the childe of God.*

The ſecond queſtion is, how a man may diſcerne betweene the *illuſion* of the diuell, and the teſtimonie of the ſpirit. For as there is a certen perſwaſion of Gods fauour from Gods ſpirit; ſo there be ſleights and frauds of the diuell whereby hee flatters and ſoothes men in their ſinnes: and there is in all men naturall preſumption in ſhew like faith, indeed no faith. And this counterfeit mocke-faith is far more common in the world then true faith is. Take a view hereof in our ignorant & careleſſe people; aske any one of them, whether he be certaine of his ſaluation or no; hee will without bones-making, proteſt that hee is fully perſwaded and aſſured of his ſaluation in Chriſt: that if there be but one man in a countrey to be ſaued it is he: that he hath ſerued God alwaies: and done no man hurt: that he hath euermore beleeued, and that hee would not for all the world, ſo much as doubt of his ſaluation. Theſe and ſuch like preſumptuous conceits in blind & ignorant perſons run for currant faith in the world. Now the true teſtimonie of the ſpirit is diſcerned from naturall preſumption, and all illuſions of the diuell by two effects & fruits thereof, noted by Paul in that hee ſaith, *Rom.* 8.16.26. that the ſpirit makes vs crie *Abba,* that is, *Father.* The firſt is, to pray ſo earneſtly with groanes & ſighes, as though a man would euen fill heauen and earth with the crie not of his lippes, but of his heart, touched with ſenſe and feeling of his manifolde ſinnes and offences And this indeed is a ſpeciall and principall note of the ſpirit of adoption. Now look vpon the looſe and careleſſe man, that thinkes himſelfe ſo filled with the perſwaſion of the loue and fauour of God, ye ſhall finde that hee very ſeldome or neuer praies: and when hee doth, it is nothing elſe but a mumbling ouer the Lords prayer, the Creede, and the tenne Commaundements for faſhion ſake. Which argues plainely, that the perſwaſion which he hath of Gods mercie, is of the fleſh, and not of the ſpirit. The ſecond fruit is, the affection of a dutifull childe to God a moſt louing Father: and this affection makes a man ſtand in feare of the maieſtie of God, whereſoeuer he is, and to make conſcience of euery euill way. Now thoſe that are carried away with preſumption, ſo ſoone as any occaſion is giuen, they fall ſtraight into ſin without miſlike or ſtay, as fire burnes with ſpeed when drie wood is laid vnto it. In a word, where the teſtimonie of the ſpirit is truly wrought, there be many other graces of the ſpirit ioyned therewith, as when one branch in a tree buddeth, the reſt budde alſo.

The teſtimony of our ſpirit is the teſtimony of the heart and conſcience, purified and ſanctified in the blood of Chriſt. And it teſtifieth two waies: by inward tokens in it ſelfe, by outward fruits. Inward tokens are certaine ſpecial graces of God imprinted in the ſpirit, whereby a man may certainly be aſſured of his adoption. Theſe tokens are of two ſorts, they either reſpect our ſinnes, or Gods mercie in Chriſt. The firſt are in reſpect of ſinnes paſt, preſent, or to come. The ſigne in the ſpirit which concerneth ſinnes paſt, 2. Cor. 7. 10. is *godly ſorrow,* which I may tearme a beginning and mother-grace of many other gifts and graces of God. It is a kinde of griefe conceiued in heart in reſpect of God. And the nature of it may the better be conceiued, if we compare it with the contrarie. Worldly ſorrow ſprings of ſinne, and it is nothing elſe but the horror of conſcience, and the apprehenſion of the wrath of God for the ſame: now godly ſorrow, it may indeede be occaſioned by our ſinnes, but it ſprings properly from the apprehenſion of the grace and goodneſſe of God. Worldly ſorrow is a griefe for ſinne onely in reſpect of the puniſhment; godly ſorrow is a liuely touch and grief of heart for ſinne becauſe it is ſin, though there were no puniſhment for it. Now that no man may deceiue himſelfe in iudging of this ſorrow, the holy Ghoſt hath ſet downe ſeauen fruits or ſignes thereof whereby it may be diſcerned, 2.*Cor*.7.11. The firſt is, *Care* to leaue all our ſinnes: the ſecond is, *Apologie* whereby a man is mooued and carried to accuſe & condemne himſelfe for his ſinnes paſt, both before God and man. The third is *Indignation*, whereby a man is exceedingly angry with himſelfe for his offences. The fourth is *Feare*, leſt he fall into his former ſinnes againe. The fift is *Deſire*, whereby hee craueth ſtrength and aſſiſtance that his ſinnes take not holde on him as before. The ſixt is *Zeale*, in the performance of all good duties contrarie to his ſpeciall ſins. The ſeauenth is *Renenge*, whereby he ſubdues his body, leſt it ſhould hereafter be an inſtrument of ſinne as it hath beene in former time. Now when any man ſhall feele theſe fruites in himſelfe, he hath no doubt the godly ſorrow, which here we ſpeake of.

The token which is in regard of ſinnes preſent, is the *combate betweene the fleſh and the ſpirit*, Gal.5.17. proper to them that are regenerate, who are partly fleſh, and partly ſpirit. It is not the checke of conſcience which all men finde in themſelues both good and bad, ſo oft as they offend God: but it is a fighting & ſtriuing of the minde, will, and affections with themſelues, whereby ſo farre forth as they are renued, they carrie the man one way, and as they ſtill remaine corrupt, they carry him flat cōtrary. Men hauing the diſeaſe called *Ephialtes*, when they are halfe aſleepe feele as it were ſome weighty thing lying vpon their breaſts, and holding them downe: now lying in this caſe, they ſtriue with their hands and feet, and with all the might they haue to raiſe vp themſelues, and to remooue the weight, & cannot. Behold here a liuely reſemblance of this combate. The fleſh which is the in-borne corruption of mans nature, lies vpon the hearts of the children of God, and preſſeth them downe, as if it were the very weight of a mountaine: now they according to the meaſure of grace receiued, ſtriue to raiſe vp themſelues from vnder this burden, and to doe ſuch things as are acceptable to God; but cannot as they would.

The token that reſpects ſinne to come, is *care to preuēt it*. That this is the marke of Gods children, appeareth by the ſaying of Iohn, 1. Ioh.5.18. *Hee that is borne of God ſinneth not, but keepeth himſelfe, that the wicked one touch him not*. And this care ſhewes it ſelfe not onely in ordering the outward actions, but euen in the very thoughts of the heart. For where the Goſpell is of force it brings *euery thought into captiuitie to the obedience of Chriſt*, 2. Cor. 10. 5. and the Apoſtles rule is followed: *Whatſoeuer things are true, whatſoeuer things are honeſt, &c. thinke on theſe things*, Phil.4.8.

The tokens which concerne Gods mercie are ſpecially two: The firſt is: when a man feeles himſelfe diſtreſſed with the burden of his ſins, or when he apprehends the heauie diſpleaſure of God in his conſcience for them: then further to feele how he ſtands in need of Chriſt, and withall heartily deſire, yea to hunger and thirſt after reconciliation with God in the merit of Chriſt, and that aboue al other things in the worlde. To all ſuch Chriſt hath made moſt ſweet and comfortable promiſes, which can appertaine to none but to the elect. *If any man thirſt, let him come to me and drinke: hee that beleeueth in me*, as ſaith the Scripture, *out of his belly ſhall flow riuers of water of life*. Reu.21.6. *I will giue vnto him which is a thirſt, of the well of the water of life freely*. Now if he that thirſteth, drinke of theſe waters, marke what followeth, Ioh.4 14. *Whoſoeuer drinketh of the water that I ſhall giue him, ſo all neuer be more a thirſt: but the water that I ſhall giue him, ſhall be in him a well of water ſpringing vp vnto euerlaſting life*.

Ioh.7.37.

The ſecond is a ſtraunge affection wrought in the heart by the ſpirit of God, whereby a man doth ſo eſteeme and value, and as it were, ſet ſo high a price on Chriſt and his righteouſneſſe, that he accounts euen the moſt pretious things that are, to be but as dung in regard thereof. This affection was in *Paul*, and it is expreſſed in the parable, in which after a man hath found a treaſure, he firſt hides it: and then ſels all hee hath, and makes a purchaſe of the field where it is. Now euery man will ſay of himſelfe, that hee is thus affected to Chriſt, & that hee more highly eſteemes the leaſt drop of his blood, then all things in the world beſide: whereas indeede moſt men are of Eſaus minde, rather deſiring the red broth then Iſaaks bleſſing; and of the ſame affection with the Iſraelites, which liked better the onyons and fleſh-pots of Egypt, then the bleſſings of God in the land of promiſe. Therefore that no man may deceiue himſelfe, this affection may bee diſcerned by two ſignes. The firſt, is to loue & like a Chriſtian man becauſe he is a Chriſtian. For he that doth aright eſteem of Chriſt, doth in like maner eſteem of the mēbers of Chriſt. And of this very point our Sauiour Chriſt ſaith, Mat.10.41. *He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward; and hee that receiues a righteous man in the name of a righteous man, ſhall receiue the reward of a righteous man*. And S. Iohn ſaith, *Hereby we know that we are tranſlated frō death to life, becauſe we loue the brethren*: that is, ſuch as are members euen becauſe they are ſo. The ſecond ſigne of this affection is a loue and deſire to the comming of Chriſt, whether it be by death vnto any man particularly, or by the laſt iudgement vniuerſally, and that for this ende, that there may be a full participation of fellowſhip with Chriſt. And that this very loue is a note of a-

Phil.3.4.
Mat.13.44.

1.Ioh.3.14.

doption, it appeares by that which Saint Paul ſaith, 2.Tim.4.8. that *the crown of righteouſnes is laid vp for all thẽ that loue the appearing of Chriſt.*

The outward token of adoption, is *New-obedience*, whereby a man indeauours to obey Gods commaundements in his life and conuerſation: as Saint Iohn ſaith, 1.Ioh.2.3. *Hereby we are ſure that wee know him, if we keepe his commaundements.* Now this obedience muſt not be iudged by the rigour of the morall law, for then it ſhould be no token of grace, but rather a meanes of damnation: but it muſt bee eſteemed and conſidered as it is in the acceptation of God, Mal.3.17. *who ſpares them that feare him, as a father ſpares an obedient ſonne*: eſteeming things done not by the effect & abſolute doing of them, but by the affection of the doer. And yet leſt any man ſhould here be deceiued, wee muſt know that the obedience, which is an infallible marke of the childe of God, muſt be thus qualified. Firſt of al, it muſt not be done vnto ſome few of Gods commandements, but vnto them all without exception. *Mar.*6.20. Herod heard Iohn Baptiſt willingly, & did many things: and Iudas had excellent things in him, as appeares by this, that he was content to leaue all & to follow Chriſt, & he preached the Goſpel of Gods kingdome in Iurie as well as the reſt: yet alàs, all this was nothing: for the one could not abide to become obedient to the ſeuenth commãdement in leauing his brother Philips wife; and the other would not leaue his couetouſnes, to dy for it. Vpright and ſincere obedience doth inlarge it ſelfe to all the commaundements, as Dauid ſaith, Pſal.119.6. *I ſhall not bee confounded, when I haue reſpect to all thy commaundements.* And S. Iames ſaith, Iam.2.10. *he which faileth in one law is guilty of all*: that is, the obedience to many commaundements is indeede before God no obedience, but a flat ſinne, if a man wittingly & willingly carrie a purpoſe to omit any one duty of the law. He that repents of one ſinne truly, doth repent of all: & he that liues but in one knowne ſinne without repentance, though hee pretend neuer ſo much reformation of life, indeed repents of no ſinne. Secondly, this obedience muſt extend it ſelfe to *the whole courſe of a mans life* after his conuerſion & repentance. We muſt not iudge of a man by an action or two, but by the tenour of his life. Such as the courſe of a mans life is, ſuch is the man: though he, through the corruption of his nature, faile in this or that particular actiõ, yet doth it not preiudice his eſtate before God, ſo be it he renue his repentance for his ſeuerall ſlippes and fals, not lying in any ſinne; and withall from yeare to yeare walke vnblamable before God and men. S.Paul ſaith, 2,Tim.2.19. *The foundation of God remaineth ſure: the Lord knoweth who are his.* Now ſome might hereupon ſay, it is true indeede, GOD knowes who are his; but how may I bee aſſured in my ſelfe, that I am his? to this demaund, as I take it, Paul anſwers in the next words: *Let euery one that calleth on the name of the Lord depart from iniquitie*: that is, let men inuocate the name of God, praying ſeriouſly for things whereof they ſtand in neede, withall giuing thankes and departing from all their former ſinnes, and this ſhall bee vnto them an infallible token, that they are in the election of God. Thirdly, in outward obedience is required that it proceed from the whole man, 1.Theſſ.3.13. as the regeneration which is the cauſe of it, is through the whole man in body, ſoule, and ſpirit. Againe, obedience is the fruit of loue, and loue is from a pure heart, the good conſcience, and faith vnfained.

Si quod vis non potes, Deus factum computat, Aug.

Thus we haue heard the teſtimonies and tokens whereby a man may bee certified in his conſcience, that hee was choſen to ſaluation before all worlds. If any deſire further reſolution in this point, let them meditate vpon the 15.Pſalme, and firſt Epiſtle of S.Iohn, being parcels of Scripture penned by the Holy Ghoſt for this end.

Here ſome will demaund, how a man may be aſſured of his adoption, if he want the teſtimonie of the ſpirit to certifie him thereof. *Anſw.* Fire is knowne to be no painted but a true fire, by two notes, by heate, and by the flame: now if the caſe fall out that the fire want a flame, it is ſtill knowne to be fire by the heate. In like manner, as I haue ſaid there be two witneſſes of our adoption, Gods ſpirit, and our ſpirit: now if it fal out that a man feele not the principall, which is the ſpirit of adoption, he muſt then haue recourſe to the ſecond witneſſe, and ſearch out in himſelfe the ſignes and tokens of the ſanctification of his owne ſpirit, by which he may certainely aſſure himſelfe of his adoption, as we know fire to be fire by the heate though it want a flame.

Againe it may be demaunded on this manner: how if it come to paſſe that after inquirie, we finde but few ſignes of ſanctification in our ſelues. *Anſ.* In this caſe we are to haue recourſe to the leaſt meaſure of grace, leſſe then which, there is no ſauing grace; and it ſtands in two things: an heartie diſliking of our ſinnes becauſe they are ſinnes, and a deſire of reconciliation with God in Chriſt for them all: and theſe are tokens of adoption, if they be ſoundly wrought in the heart, though all other tokens for the preſent ſeeme to be wanting. If any ſhall ſay, that a wicked man haue this deſire, as Balaam, who deſired to die the death of the righteous: the anſwer is, that Balaam indeed deſired to die as the righteous man doth, but hee could not abide to liue as the righteous: hee deſired the ende, but not the proper ſubordinate meanes which tend vnto the end: as vocation, iuſtification, ſanctification, repentance, &c. the firſt is the worke of nature, the ſecond is the worke of grace. Now I ſpeake not this to make men ſecure and to content themſelues with theſe ſmall beginnings of grace, but onely to ſhew how any may aſſure themſelues that they are at the leaſt babes in

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Chriſt: adding this withall, that they which haue no more but theſe ſmal beginnings muſt be carefull to increaſe them, becauſe he which goes not forward goes backward.

Laſtly, it may bee demaunded what a man ſhould doe if hee want both the teſtimonie of Gods ſpirit, and his owne ſpirit, and haue no meanes in the world of aſſurance. *Anſ.* Hee muſt not vtterly deſpaire, but be reſolued of this, that though he want aſſurance now, yet he may obtaine the ſame hereafter. And ſuch muſt be aduertiſed to heare the word of God preached: and being outwardly of the Church to receiue the Sacraments. When wee haue care to come into the Lords vineyard, and to conuerſe about the wine-preſſe, wee ſhall finde the ſweete iuyce of heauenly grace preſſed
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forth vnto vs plentifully by the word and Sacraments, to the comfort of our conſciences, concerning Gods election. This one mercie, that God by theſe meanes in ſome part reueales his mercie, is vnſpeakable. When ſickneſſe or the day of death comes, the deareſt ſeruants of God, it may-bee, muſt incounter with the temptation of the diuell, and wraſtle in conſcience with the wrath and diſpleaſure of God, as for life and death: and no man knoweth how terrible theſe things are, but thoſe which haue felt them. Now when men walke thus through the valley of the ſhadow of death, vnleſſe God ſhould as it were open heauen, and ſtreame downe vnto vs in this world ſome lightſome beames of his loue in
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Chriſt by the operation of his ſpirit, miſerable were the caſe euen of the righteous.

Thus much of Election, now followes *Reprobation*; in handling whereof we are to obſerue three things. I. what it is. II. how God doth execute this decree. III. how a man may iudge of the ſame.

For the firſt, *Reprobation is Gods decree, in which because it ſo pleaſed him, he hath purpoſed to refuſe ſome men by meanes of Adams fall and their owne corruptions, for the manifeſtation of his iuſtice.* Firſt, I ſay, it is a decree, and that is euident thus: If there bee an eternall decree of God, whereby hee chooſeth ſome men, then there muſt needs be another whereby he doth paſſe by others and refuſe them. For election
D
alwaies implies a refuſall. Againe, what God doth in time, that hee decreede to doe before time: as the caſe fals out euen with men of meane wiſedome, who firſt of all intend with themſelues the thing to be done, and after doe them. But God in time refuſeth ſome men as the Scripture teſtifieth, and it appeareth to be true by the euent: Therefore God before all worlds decreed the reiecting of ſome men.

Now in this decree foure points are to bee conſidered. The firſt is, the matter or obiect thereof, which is the thing decreede, namely, the reiection of ſome men in reſpect of mercie, or, the manifeſtation of his iuſtice vpon them. This may ſeeme ſtrange to mans reaſon, but here we muſt with all ſubmiſſion ſtrike our top-ſailes, for the word of God ſaith as much in plaine tearmes. The Apoſtle Iude ſpeaking of falſe Prophets ſaith, Iude 4. that *they were of olde ordained to this damnation.* And Paul ſaith in emphaticall tearmes, Rom. 9.22. that *God makes veſſels of wrath prepared to deſtruction,* and ſome *are reiected,* whom he oppoſeth to them which are elected to ſaluation.

2. Cor. 4.3. 2. Theſſ. 2. 9.13.

The ſecond point is, the impulſiue cauſe that mooued God to ſet downe this decree concerning his creature, and that was nothing out of himſelfe, but his very will and pleaſure. Hee hardened Pharaoh with finall hardneſſe of heart, becauſe hee would: and therefore he decreed to doe ſo becauſe he would. And our Sauiour Chriſt ſaith, *I thanke thee, O Father, Lord of heauen and earth, becauſe thou haſt hidde theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.* But vpon what cauſe did God ſo? It followes in the next words, verſe 26. *It is ſo, O Father, becauſe thy* good pleaſure *is ſuch.* And if it be in the power and libertie of a man to kill an oxe or a ſheepe for his vſe, to hunt and kil the hare and partridge for his pleaſure: then much more without iniuſtice may it bee in the will and libertie of the Creator to refuſe and forſake his creature for his glorie. Nay, it ſtands more with equitie a thouſand folde, that all the creatures in heauen and earth ſhould ioyntly ſerue to ſet forth the glorie and maieſtie of God the Creator in their eternall deſtruction, then the ſtriking of a flie or the killing of a flea ſhould ſerue for the dignitie of all men in the world. For all this, it is thought by very many to bee very hard to aſcribe vnto God who is full of bounty and mercie ſuch a decree, and that vpon his very will: but let vs ſee their reaſons. Firſt of all they ſay, it is a point of crueltie with God to purpoſe to create a great part of the world to damnation in hell fire: the anſwer is, that by the vertue of this decree God cannot be ſaid to create any to damnation, but to the manifeſtation of his iuſtice & glory in his due and deſerued damnation: and the doing of this is abſolute iuſtice. Secondly it is alleadged, that by this meanes God ſhall hate his owne creature, and that before it is: but it is an vntruth, Wee muſt diſtinguiſh betweene Gods purpoſe to hate, and actuall hating. Now indeede God before all worlds did purpoſe to hate ſome creatures: and that iuſtly ſo farre forth as his hating of them will ſerue for the manifeſtation of his iuſtice: but hee neither hates them indeede, nor loues them before they are: and therefore actuall hatred comes not in til after the creation. Whom God hath decreed to loue, them, when they are once created, hee begins to loue in Chriſt with actuall loue: and whom he hath decreed to hate, them being once created, he hates in Adam with actuall hatred. Thirdly it is obiected, that by this doctrine God ſhal be the author of ſinne; for he which ordaines to the end, ordaines to the meanes of the end: but God ordaines men

Mat. 11.25.

to the end, that is damnation: therefore he ordaines them to the meanes thereof, that is ſin. *Anſ.* The propoſition being thus vnderſtood, hee which ordaines a man to an end, in the ſame order and manner ordaines him to the meanes, is falſe. For one may be ordained to the end ſimply, the end being ſimply good; and yet not be ſimply ordained to the meanes, becauſe they may bee euill in themſelues, and onely good in part, namely, ſo far forth as they haue reſpect of goodneſſe in the minde of the ordainer. Secondly, the aſſumption is falſe; for the ſupreame end of Gods counſel is not damnation, but the declaration of his iuſtice in the iuſt deſtruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to periſhment, but as it is a reall execution of iuſtice. Thirdly, wee muſt make diſtinction betweene ſinne it ſelfe, and the permiſſion therof: and betweene the decree of reiection, and actuall damnation: now the permiſſion of ſinne, and not ſinne it ſelfe properly is the ſubordinate meanes of the decree of reiection. For when God had decreed to paſſe by ſome men, he withall decreed the permiſſion of ſinne, to which permiſſion men were ordained: and ſinne it ſelfe is no effect, but onely the conſequent of the decree: yet ſo, as it is not onely the antecedent, but alſo the efficient and meritorious cauſe of actuall damnation.

The third point, is the reall foundation of the execution of this decree, in iuſt condemnation, and that is the voluntary fal of Adam, and of all his poſteritie in him, with the fruit thereof, the generall corruption of mans nature. For howſoeuer God hath purpoſed to refuſe men becauſe it ſo pleaſed him, yet when his purpoſe comes to execution, hee condemneth no man but for his ſinnes: and ſin though it were not in the counſell of God an impulſiue cauſe that mooued him to purpoſe a declaration of iuſtice and iudgement, yet was it a ſubordinate meanes of damnation: God in wonderfull wiſedome ordering and diſpoſing the execution of this decree, ſo as the whole blame and fault of mans deſtruction ſhould bee in himſelfe. And therefore the Lord in the Prophet Oſe ſaith, Hoſ. 13. 9. *One hath deſtroyed thee, but I will helpe thee:* that is, ſaluation is of God, and the condemnation of men is from themſelues. Now whereas many deprauing our doctrine ſay, that we aſcribe vnto God an abſolute decree in which hee doth abſolutely ordaine men to damnation, they may here be anſwered. If by abſolute, they vnderſtand that which is oppoſed to conditional, then we hold and auouch, that al the eternal decrees of God are ſimple or abſolute, and not limited or reſtrained to this or that condition or reſpect. If by abſolute, they vnderſtand a bare and naked decree without reaſon or cauſe, then we denie Gods decrees to be abſolute. For though the cauſes thereof be not knowne to vs, yet cauſes there be, knowne to him, and iuſt they are; yea the very wil of God it ſelfe is cauſe ſufficient, it being the abſolute rule of iuſtice. And though men in reaſon can not diſcerne the equity and iuſtice of Gods will in this point, yet may wee not thereupon conclude that therfore it is vniuſt. The ſunne may ſhine clearely, though the blinde man ſee it not. And it is a flatte miſtaking to imagine that a thing muſt firſt of all be iuſt in it ſelfe, and then afterward bee willed of God. Whereas contrariwiſe, God muſt firſt will a thing before it can be iuſt. The will of God doth not depend vpon the quality and nature of the thing, but the qualities of things in order of cauſes follow the will of God, For euery thing is as God wils it. Laſtly, if it be called an abſolute decree, becauſe it is done without all reſpect to mans ſinne, then we ſtill denie it to be abſolute. For as God condemnes man for ſinne: ſo hee decreede to condemne him for, and by his ſinne: yet ſo, as if the queſtion bee made, what is the cauſe why hee decrees rather in his iuſtice to condemne this man then that man, no other reaſon can bee rendred, but his will.

The laſt point is, the ende of Gods decree, namely the manifeſtation of his iuſtice, as Salomon ſaith, *The Lord hath made al things for his owne ſake, and the wicked for the day of euill.* And Paul ſaith, that God made veſſels of wrath, *to ſhew his wrath, and to make his power knowne.*

Prou, 16, 14.

Rom, 9, 22.

Thus we haue ſeene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a ſpeciall rule to be remembred is this, *Thoſe which are ordained to iuſt damnation, are likewiſe ordained to be left to themſelues in this world, in blindnes of minde and hardneſſe of hart, ſo as they neither ſhal, nor wil repẽt of their ſins.* The truth of this wee may ſee in Gods word. For S. Peter ſpeaking of the prieſts and Doctours, and chiefe of the people among the Iewes ſaith plainely, *They ſtumbled at the word, & were diſobedient.* Why ſo? the reaſon is there ſet downe: *becauſe they were ordained to it of old.* And ſo Paul ſaith to the Corinthians, that hee handled not the word of God deceitfully, but in the declaration of the truth hee approoued himſelfe to euery mans conſcience in the ſight of God. Now hereupon it may be ſaid: how then comes it to paſſe that all receiue not the Goſpel in Corinth; and to this hee anſwers with a terrible ſentence, *If* (ſaith he, 1. Cor. 4. 3.) *our Goſpell be hidde, it is hidde to them that periſh:* giuing vs to vnderſtand, that God leaues them to themſelues in this world, whome he purpoſeth to refuſe. And the Lord by the Prophet Eſay ſaith of the Iewes, Eſa. 6. 9. *By hearing they ſhall heare and not vnderſtand, and by ſeeing they ſhall ſee and not perceiue, leſt they ſhould heare with their eares, and ſee with their eyes, and vnderſtand with their hearts, and ſo turne and be ſaued.*

The vſe of this is manifold: firſt it ſerues to ouerthrow the opinion of carnall men, which reaſon thus: If I be ordained to damnation, let me liue neuer ſo godly and well, I am ſure to be damned, therefore I will liue as I liſt: for it is not poſſible for me to alter Gods decree. Blaſphemous mouthes of men make nothing of this & like ſpeeches, & yet they ſpeake flat contraries. For whom God hath purpoſed in his eternal counſel to refuſe, them alſo he hath purpoſed for their ſins, to leaue to the blindnes of their minds & hardnes of their hearts, ſo as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, lead vs by the hand to the conſideration of the fearefull eſtate of many people among vs. We haue had for the ſpace of thirty yeares and more the preaching of the Goſpel of Chriſt, and the more plentifully by reaſon of the ſchooles of learning. But what hath bin the iſſue of it? I doubt not but in many it hath bin the meanes of their conuerſion & ſaluation: but to ſpeake generally of the greater part there is little or no fruit to be ſeene. The moſt after this long preaching remaine as blind, as impenitent, as hard hearted, and as vnreformed in their liues as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeare to yeare. Well, if this rule be the truth of God, as no doubt it is, then I ſay plainely, that there is a moſt feareful iudgment of God among vs. My meaning is not to determine or giue ſentence of any mans perſon, of any towne, or people, neuertheleſſe this may be auouched, that it is a terrible & dangerous ſigne of the wrath of God, that after this long & daily preaching, there is ſtil remaining a generall hardnes of heart, impenitencie, and want of reformation in the liues of men. The Smiths ſtithy, the more it is beaten, the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dul, ſecure, & ſenſleſſe they are. This being ſo, it ſtands euery man in hand to looke to his owne eſtate. We are carefull to flie the infection of the bodily plague: oh then! how carefull ſhould we be to flie the common blindnes & hardnes of heart which is the very plague of all plagues, a thouſandfold worſe then all the plagues of Egypt? And it is ſo much the more fearefull, becauſe the more it takes place, the leſſe it is perceiued. When a malefactour on the day of aſſiſe is brought forth of the Iayle, with great bolts & fetters to come before the Iudge, as he is going all men pitie him & ſpeake comfortably vnto him: but why ſo? becauſe he is now to be arraigned at the barre of an earthly Iudge. Now the caſe of all impenitent ſinners is farre more miſerable, then the caſe of this man: for they lie fettered in bondage vnder ſinne and Satan; and this ſhort life is the way in which they are going euery houre to the barre of Gods iuſtice, who is the King of Kings, and Lord of Lords, there to be arraigned and to haue ſentence of condemnation giuen againſt them. Now canſt thou pitty a man that is before an earthly Iudge, & wilt thou not be touched with the miſery of thine owne eſtate, who goeſt euery A day to the barre of Gods iuſtice; whether thou be ſleeping or waking, ſitting or ſtãding, as a man on the ſea in a ſhippe, goes continually toward the hauen, though he ſtirre not his foote. Begin now at length to lay this point to your hearts, that, ſo long as ye run on in your blind waies without repentance, as much as ye can, ye make poſt-haſt to hel-ward; & ſo long as you continue in this miſerable condition, as S. Peter ſaith, 2 Pet. 2. 3. *Your iudgement is not farre off, and your damnation ſleepeth not.*

Thirdly, ſeeing thoſe whom God hath purpoſed to refuſe, ſhall be left vnto themſelues, and neuer come to repentance, we are to loue and embrace the word of God preached, and taught vnto vs by the Miniſters of the Goſpel: B and withall ſubmitting our ſelues vnto it, and ſuffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindnes of mind, and hardnes of heart leading to deſtruction, into the ſtrait way of true repentance & reformation of life, which leadeth to ſaluation. For ſo long as a man liues in this world after the luſts of his owne heart, he goes on walking in the very ſame broade way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to be a companion in the way of deſtruction with them that periſh: and therefore I ſay once againe, let vs al in the feare of God, lay his word vnto our hearts, & C heare it with reuerence, ſo as it may be in vs the ſword of the ſpirit to cut downe the ſinnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the *Iudgement to be giuen of it.* This iudgement belõgeth to God principally & properly, becauſe he knoweth beſt what he hath determined cõcerning the eſtate of euery man, and none but he knowes who they be which are ordained to due & deſerued damnation. And again, he only knoweth the hearts & wils of men, & what grace he hath giuen them, what they are, and what all their ſins be, and ſo doth no angel nor creature in the world beſide. As for men, it belongs not to them to giue D iudgment of reprobation in themſelues, or in others, vnles God reueale his will vnto thẽ, & giue thẽ a gift of diſcerning. This gift was beſtowed on ſundry of the Prophets in the old Teſtament, & in the new Teſtament on the Apoſtles. David in many Pſalmes maketh requeſt for the confuſiõ of his enemies, not praying onely againſt their ſins, (which we may do) but euẽ againſt their perſõs which we may not do. No doubt he was guided by Gods ſpirit, & receiued thence an extraordinary gift to iudge of the obſtinate malice of his aduerſaries. And Paul praies againſt the perſon of Demetrius, ſaying, *The Lord reward him according to his doings.* And ſuch kinde of praiers were lawfull in thẽ, becauſe they were carried with pure & vpright zeale, & had no doubt a ſpecial gift wherby they were able to diſcerne of the final eſtate

Pſal. 59. & 109.

2. Tim. 4. 14.

A their enemies. Againe, God ſometimes giues this gift of diſcerning of ſome mens finall impenitencie to the Church vpon earth, I ſay not, to this or that priuate perſon, but to the body of the Church or greater part thereof. S. Iohn writing vnto the Churches ſaith, 1. Ioh.5.16. *There is a ſinne vnto death,* (that is, againſt the H. Ghoſt) *I ſay not that thou ſhouldeſt pray for it:* in which wordes he takes it for granted, that this ſinne might be diſcerned by the Church in thoſe daies. And Paul ſaith, If any man beleeue not the Lord Ieſus, *let him be had in execration, Mara-natha,* that is, pronounced accurſed to euerlaſting deſtruction. Whence it appeares that the Church hath power to
B pronounce men reiected to euerlaſting damnation, vpon ſome ſpeciall occaſions, though * I dare not ſay ordinarily & vſually. The Primitiue Church with one cõſent praied againſt Iulian the Apoſtata, & the praiers made were not in vaine, as appeared by the euent of his fearefull end. As for priuate and ordinarie men, for the tempering and rectifying of their iudgements, in this caſe they muſt follow two rules. The one is, that euery member of the Church is bound to beleeue his own election. It is the commandement of God binding the very conſcience, 1. Ioh.3.23. *that we ſhould beleeue in Chriſt.* Now to beleeue in Chriſt, is not onely to put our affiance in him, and to be reſolued that we are iuſtified and ſanctified, and ſhall be glorified by him, but, alſo that we are
C elect to ſaluation in him before the beginning of the world, which is the foundation of the reſt. Againe, if of things that haue neceſſary dependance one vpon another, we are to beleeue the one, then we are to beleeue the other. Now election and adoption are things conioyned, and the one neceſſarily depends vpon the other. For all the elect (as S. Paul ſaith) are predeſtinate to adoption: and we are to beleeue our owne adoption: and therefore alſo our election. The ſecond rule is, that concerning the perſons of thoſe that be of the Church, we muſt put in practiſe the iudgement of charitie, & that is to eſteeme of them as of the elect of God, till God make manifeſt otherwiſe. By vertue of this rule the Miniſters
D of Gods word are to publiſh and preach the Goſpell to all without exception. It is true indeed there is both wheate and darnell in Gods field, chaffe and corne in Gods barne, fiſh and droſſe in Gods net, ſheepe & goates in Chriſts fold: but ſecret iudgements belong vnto God, and the rule of loue, which is to thinke & wiſh the beſt of others, is to be followed of vs that profeſſe faith working by loue.

1.Cor.16.22

* Sic Chry.

It may be demaunded, what we are to iudge of them that as yet are enemies of God. *Anſw.* Our dutie is, to ſuſpend our iudgement concerning their finall eſtate: for we know not whether God will call them or no; and therefore we muſt rather pray for their conuerſion, then for their confuſion.

Againe, it may be demaunded, what is to be thought of all our aunceſtours & forefathers, that liued and died in the times when poperie tooke place. *Anſ.* We may wel hope the beſt, & thinke that they were ſaued: for though the Papacy be not the Church of God, & though the doctrine of Poperie raſe the foundation, yet neuertheleſſe in the very midſt of the Romane Papacie, God hath alwaies had a remnant which haue in ſome meaſure truly ſerued him. In the old Teſtament when open Idolatrie tooke place in al Iſrael, God ſaid to Eliah, 1. King. 19. 18. *I haue reſerued ſeauen thouſand to my ſelfe, that neuer bowed knee to Baal:* and the like is and hath beene in the generall apoſtaſie vnder Antichriſt. Saint Iohn ſaith, that when the woman fled into the wildernes for a time, euen then *there was a remnant of her ſeede which kept the commandements of God, and had the teſtimonie of Ieſus Chriſt.* And againe, when ordinarie meanes of ſaluation faile, then God can & doth make a ſupply by meanes extraordinarie, and therefore there is no cauſe why we ſhould ſay, that they were condemned.

See Illyr. Catal. teſt. verit.

Reu.12.17.

Thirdly, it may be demanded, whether the common iudgement giuen of *Francis Spira* that he is a reprobate be good or no? *Anſ.* We may with better warrant ſay no, then any man ſay, yea. For what gifts of diſcerning had they, which came to viſit him in his extremity, and what reaſons induced them to giue this peremptory iudgement? He ſaid himſelf that he was a reprobate: that is nothing, a ſicke mans iudgement of himſelfe is not to bee regarded. Yea, but he deſpaired; a ſenſleſſe reaſon: for ſo doth many a man yeare by yeare, & that very often as deepely as euer *Spira* did; and yet by the good helpe of the miniſtery of the word, both are & may be recouered. And they which will auouch *Spira* to be a reprobate, muſt goe further and prooue two things, that he deſpaired both *wholly* & *finally*: which if they cannot prooue, we for our parts muſt ſuſpend our iudgements, and they were much to blame that firſt publiſhed the booke.

Laſtly, it may be demanded, what is to be thought of them that make very fearefull ends in rauing and blaſpheming. *Anſ.* Such ſtrange behauiours are oftentimes the fruites of violent diſeaſes which torment the body, and bereaue the minde of ſenſe and reaſon: and therfore if the perſons liued well, we muſt thinke the beſt: for we are not by outward things to iudge of the eſtate of any man. Salomon ſaith that *all things come alike to all, and the ſame condition to the iuſt and to the wicked.*

Eccleſ.9.2.

Thus much of the parts of Predeſtination: Now followes the vſe therof: and it concernes partly our iudgements, partly our affections, & partly our liues. The vſes which concerne iudgement are three. And firſt by the doctrine of predeſtination, we learne that there cannot be any iuſtification, of a ſinner before God by his workes. For Gods election is the cauſe of iuſtification, becauſe whome God electeth to ſaluation after this life, them he electeth to be

Chriſt: adding this withall, that they which haue no more but theſe ſmal beginnings muſt be carefull to increaſe them, becauſe he which goes not forward goes backward.

Laſtly, it may bee demaunded what a man ſhould doe if hee want both the teſtimonie of Gods ſpirit, and his owne ſpirit, and haue no meanes in the world of aſſurance. *Anſ.* Hee muſt not vtterly deſpaire, but be reſolued of this, that though he want aſſurance now, yet he may obtaine the ſame hereafter. And ſuch muſt be aduertiſed to heare the word of God preached: and being outwardly of the Church to receiue the Sacraments. When wee haue care to come into the Lords vineyard, and to conuerſe about the wine-preſſe, wee ſhall finde the ſweete iuyce of heauenly grace preſſed forth vnto vs plentifully by the word and Sacraments, to the comfort of our conſciences, concerning Gods election. This one mercie, that God by theſe meanes in ſome part reueales his mercie, is vnſpeakable. When ſickneſſe or the day of death comes, the deareſt ſeruants of God, it may-bee, muſt incounter with the temptation of the diuell, and wraſtle in conſcience with the wrath and diſpleaſure of God, as for life and death: and no man knoweth how terrible theſe things are, but thoſe which haue felt them. Now when men walke thus through the valley of the ſhadow of death, vnleſſe God ſhould as it were open heauen, and ſtreame downe vnto vs in this world ſome lightſome beames of his loue in Chriſt by the operation of his ſpirit, miſerable were the caſe euen of the righteous.

Thus much of Election, now followes *Reprobation*; in handling whereof we are to obſerue three things. I. what it is. II. how God doth execute this decree. III. how a man may iudge of the ſame.

For the firſt, *Reprobation is Gods decree, in which because it ſo pleaſed him, he hath purpoſed to refuſe ſome men by meanes of Adams fall and their owne corruptions, for the manifeſtation of his iuſtice.* Firſt, I ſay, it is a decree, and that is euident thus: If there bee an eternall decree of God, whereby hee chooſeth ſome men, then there muſt needs be another whereby he doth paſſe by others and refuſe them. For election alwaies implies a refuſall. Againe, what God doth in time, that hee decreede to doe before time: as the caſe fals out euen with men of meane wiſedome, who firſt of all intend with themſelues the thing to be done, and after doe them. But God in time refuſeth ſome men as the Scripture teſtifieth, and it appeareth to be true by the euent: Therefore God before all worlds decreed the reiecting of ſome men.

Now in this decree foure points are to bee conſidered. The firſt is, the matter or obiect thereof, which is the thing decreede, namely, the reiection of ſome men in reſpect of mercie, or, the manifeſtation of his iuſtice vpon them. This may ſeeme ſtrange to mans reaſon, but here we muſt with all ſubmiſſion ſtrike our top-ſailes, for the word of God ſaith as much in plaine tearmes. The Apoſtle Iude ſpeaking of falſe Prophets ſaith, Iude 4. that *they were of olde ordained to this damnation.* And Paul ſaith in emphaticall tearmes, Rom. 9. 22. that *God makes veſſels of wrath prepared to deſtruction*, and ſome *are reiected*, whom he oppoſeth to them which are elected to ſaluation.

2. Cor. 4. 3.
2. Theſſ. 2. 9. 13.

The ſecond point is, the impulſiue cauſe that mooued God to ſet downe this decree concerning his creature, and that was nothing out of himſelfe, but his very will and pleaſure. Hee hardened Pharaoh with finall hardneſſe of heart, becauſe hee would: and therefore he decreed to doe ſo becauſe he would. And our Sauiour Chriſt ſaith, *I thanke thee, O Father, Lord of heauen and earth, becauſe thou haſt hidde theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.* But vpon what cauſe did God ſo? It followes in the next words, verſe 26. *It is ſo, O Father, becauſe thy* good pleaſure *is ſuch.* And if it be in the power and libertie of a man to kill an oxe or a ſheepe for his vſe, to hunt and kil the hare and partridge for his pleaſure: then much more without iniuſtice may it bee in the will and libertie of the Creator to refuſe and forſake his creature for his glorie. Nay, it ſtands more with equitie a thouſand folde, that all the creatures in heauen and earth ſhould ioyntly ſerue to ſet forth the glorie and maieſtie of God the Creator in their eternall deſtruction, then the ſtriking of a flie or the killing of a flea ſhould ſerue for the dignitie of all men in the world. For all this, it is thought by very many to bee very hard to aſcribe vnto God who is full of bounty and mercie ſuch a decree, and that vpon his very will: but let vs ſee their reaſons. Firſt of all they ſay, it is a point of crueltie with God to purpoſe to create a great part of the world to damnation in hell fire: the anſwer is, that by the vertue of this decree God cannot be ſaid to create any to damnation, but to the manifeſtation of his iuſtice & glory in his due and deſerued damnation: and the doing of this is abſolute iuſtice. Secondly it is alleadged, that by this meanes God ſhall hate his owne creature, and that before it is: but it is an vntruth. Wee muſt diſtinguiſh betweene Gods purpoſe to hate, and actuall hating. Now indeede God before all worlds did purpoſe to hate ſome creatures: and that iuſtly ſo farre forth as his hating of them will ſerue for the manifeſtation of his iuſtice: but hee neither hates them indeede, nor loues them before they are: and therefore actuall hatred comes not in til after the creation. Whom God hath decreed to loue, them, when they are once created, hee begins to loue in Chriſt with actuall loue: and whom he hath decreed to hate, them being once created, he hates in Adam with actuall hatred. Thirdly it is obiected, that by this doctrine God ſhal be the author of ſinne; for he which ordaines to the end, ordaines to the meanes of the end: but God ordaines men

Mat. 11. 25.

to the end, that is damnation: therefore he ordaines them to the meanes thereof, that is ſin. *Anſ.* The propoſition being thus vnderſtood, hee which ordaines a man to an end, in the ſame order and manner ordaines him to the meanes, is falſe. For one may be ordained to the end ſimply, the end being ſimply good; and yet not be ſimply ordained to the meanes, becauſe they may bee euill in themſelues, and onely good in part, namely, ſo far forth as they haue reſpect of goodneſſe in the minde of the ordainer. Secondly, the aſſumption is falſe; for the ſupreame end of Gods counſel is not damnation, but the declaration of his iuſtice in the iuſt deſtruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to periſhment, but as it is a reall execution of iuſtice. Thirdly, wee muſt make diſtinction betweene ſinne it ſelfe, and the permiſſion therof: and betweene the decree of reiection, and actuall damnation: now the permiſſion of ſinne, and not ſinne it ſelfe properly is the ſubordinate meanes of the decree of reiection. For when God had decreed to paſſe by ſome men, he withall decreed the permiſſion of ſinne, to which permiſſion men were ordained: and ſinne it ſelfe is no effect, but onely the conſequent of the decree: yet ſo, as it is not onely the antecedent, but alſo the efficient and meritorious cauſe of actuall damnation.

The third point, is the reall foundation of the execution of this decree, in iuſt condemnation, and that is the voluntary fal of Adam, and of all his poſteritie in him, with the fruit thereof, the generall corruption of mans nature. For howſoeuer God hath purpoſed to refuſe men becauſe it ſo pleaſed him, yet when his purpoſe comes to execution, hee condemneth no man but for his ſinnes: and ſin though it were not in the counſell of God an impulſiue cauſe that mooued him to purpoſe a declaration of iuſtice and iudgement, yet was it a ſubordinate meanes of damnation: God in wonderfull wiſedome ordering and diſpoſing the execution of this decree, ſo as the whole blame and fault of mans deſtruction ſhould bee in himſelfe. And therefore the Lord in the Prophet Oſe ſaith, Hoſ. 13. 9. *One hath deſtroyed thee, but I will helpe thee*: that is, ſaluation is of God, and the condemnation of men is from themſelues. Now whereas many deprauing our doctrine ſay, that we aſcribe vnto God an abſolute decree in which hee doth abſolutely ordaine men to damnation, they may here be anſwered. If by abſolute, they vnderſtand that which is oppoſed to conditional, then we hold and auouch, that al the eternal decrees of God are ſimple or abſolute, and not limited or reſtrained to this or that condition or reſpect. If by abſolute, they vnderſtand a bare and naked decree without reaſon or cauſe, then we denie Gods decrees to be abſolute. For though the cauſes thereof be not knowne to vs, yet cauſes there be, knowne to him, and iuſt they are; yea the very wil of God it ſelfe is cauſe ſufficient, it being the abſolute rule of iuſtice. And though men in reaſon can not diſcerne the equity and iuſtice of Gods will in this point, yet may wee not thereupon conclude that therfore it is vniuſt. The ſunne may ſhine clearely, though the blinde man ſee it not. And it is a flatte miſtaking to imagine that a thing muſt firſt of all be iuſt in it ſelfe, and then afterward bee willed of God. Whereas contrariwiſe, God muſt firſt will a thing before it can be iuſt. The will of God doth not depend vpon the quality and nature of the thing, but the qualities of things in order of cauſes follow the will of God, For euery thing is as God wils it. Laſtly, if it be called an abſolute decree, becauſe it is done without all reſpect to mans ſinne, then we ſtill denie it to be abſolute. For as God condemnes man for ſinne: ſo hee decreede to condemne him for, and by his ſinne: yet ſo, as if the queſtion bee made, what is the cauſe why hee decrees rather in his iuſtice to condemne this man then that man, no other reaſon can bee rendred, but his will.

The laſt point is, the ende of Gods decree, namely the manifeſtation of his iuſtice, as Salomon ſaith, *The Lord hath made al things for his owne ſake, and the wicked for the day of euill.* And Paul ſaith, that God made veſſels of wrath, *to ſhew his wrath, and to make his power knowne.*

Prou.16.14.
Rom.9,22.

Thus we haue ſeene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a ſpeciall rule to be remembred is this, *Thoſe which are ordained to iuſt damnation, are likewiſe ordained to be left to themſelues in this world, in blindnes of minde and hardneſſe of hart, ſo as they neither ſhal, nor wil repẽt of their ſins.* The truth of this wee may ſee in Gods word. For S. Peter ſpeaking of the prieſts and Doctours, and chiefe of the people among the Iewes ſaith plainely, *They ſtumbled at the word, & were diſobedient.* Why ſo? the reaſon is there ſet downe: *becauſe they were ordained to it of old.* And ſo Paul ſaith to the Corinthians, that hee handled not the word of God deceitfully, but in the declaration of the truth hee approoued himſelfe to euery mans conſcience in the ſight of God. Now hereupon it may be ſaid: how then comes it to paſſe that all receiue not the Goſpel in Corinth; and to this hee anſwers with a terrible ſentence, *If* (ſaith he, 2. Cor. 4. 3.) *our Goſpell be hidde, it is hidde to them that periſh*: giuing vs to vnderſtand, that God leaues them to themſelues in this world, whome he purpoſeth to refuſe. And the Lord by the Prophet Eſay ſaith of the Iewes, Eſa. 6. 9. *By hearing they ſhall heare and not vnderſtand, and by ſeeing they ſhall ſee and not perceiue, leſt they ſhould heare with their eares, and ſee with their eyes, and vnderſtand with their hearts, and ſo turne and be ſaued.*

The vſe of this is manifold: firſt it ſerues to ouerthrow the opinion of carnall men, which reaſon thus: If I be ordained to damnation, let me liue neuer ſo godly and well, I am ſure to be damned, therefore I will liue as I liſt: for it is not poſſible for me to alter Gods decree. Blaſphemous mouthes of men make nothing of this & like ſpeeches, & yet they ſpeake flat contraries. For whom God hath purpoſed in his eternal counſel to refuſe, them alſo he hath purpoſed for their ſins, to leaue to the blindnes of their minds & hardnes of their hearts, ſo as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, lead vs by the hand to the conſideration of the fearefull eſtate of many people among vs. We haue had for the ſpace of thirty yeares and more the preaching of the Goſpel of Chriſt, and the more plentifully by reaſon of the ſchooles of learning. But what hath bin the iſſue of it? I doubt not but in many it hath bin the meanes of their conuerſion & ſaluation: but to ſpeake generally of the greater part there is little or no fruit to be ſeene. The moſt after this long preaching remaine as blind, as impenitent, as hard hearted, and as vnreformed in their liues as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeare to yeare. Well, if this rule be the truth of God, as no doubt it is, then I ſay plainely, that there is a moſt feareful iudgment of God among vs. My meaning is not to determine or giue ſentence of any mans perſon, of any towne, or people, neuertheleſſe this may be auouched, that it is a terrible & dangerous ſigne of the wrath of God, that after this long & daily preaching, there is ſtil remaining a generall hardnes of heart, impenitencie, and want of reformation in the liues of men. The Smiths ſtithy, the more it is beaten, the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dul, ſecure, & ſenſleſſe they are. This being ſo, it ſtands euery man in hand to looke to his owne eſtate. We are carefull [illegible] flie the infection of the bodily plague: oh then! how carefull ſhould we be to flie the common blindnes & hardnes of heart which is the very plague of all plagues, a thouſandfold worſe then all the plagues of Egypt? And it is ſo much the more fearefull, becauſe the more it takes place, the leſſe it is perceiued. When a malefactour on the day of aſſiſe is brought forth of the Iayle, with great bolts & fetters to come before the Iudge, as he is going all men pitie him & ſpeake comfortably vnto him: but why ſo? becauſe he is now to be arraigned at the barre of an earthly Iudge. Now the caſe of all impenitent ſinners is farre more miſerable, then the caſe of this man: for they lie fettered in bondage vnder ſinne and Satan; and this ſhort life is the way in which they are going euery houre to the barre of Gods iuſtice, who is the King of Kings, and Lord of Lords, there to be arraigned and to haue ſentence of condemnation giuen againſt them. Now canſt thou pitty a man that is before an earthly Iudge, & wilt thou not be touched with the miſery of thine owne eſtate, who goeſt euery A day to the barre of Gods iuſtice; whether thou be ſleeping or waking, ſitting or ſtãding, as a man on the ſea in a ſhippe, goes continually toward the hauen, though he ſtirre not his foote. Begin now at length to lay this point to your hearts, that, ſo long as ye run on in your blind waies without repentance, as much as ye can, ye make poſt-haſt to hel-ward; & ſo long as you continue in this miſerable condition, as S. Peter ſaith, 2 Pet. 2. 3. *Your iudgement is not farre off, and your damnation ſleepeth not.*

Thirdly, ſeeing thoſe whom God hath purpoſed to refuſe, ſhall be left vnto themſelues, and neuer come to repentance, we are to loue and embrace the word of God preached, and taught vnto vs by the Miniſters of the Goſpel: B and withall ſubmitting our ſelues vnto it, and ſuffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindnes of mind, and hardnes of heart leading to deſtruction, into the ſtrait way of true repentance & reformation of life, which leadeth to ſaluation. For ſo long as a man liues in this world after the luſts of his owne heart, he goes on walking in the very ſame broade way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to be a companion in the way of deſtruction with them that periſh: and therefore I ſay once againe, let vs al in the feare of God, lay his word vnto our hearts, & C heare it with reuerence, ſo as it may be in vs the ſword of the ſpirit to cut downe the ſinnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the *Iudgement to be giuen of it.* This iudgement belõgeth to God principally & properly, becauſe he knoweth beſt what he hath determined cõcerning the eſtate of euery man, and none but he knowes who they be which are ordained to due & deſerued damnation. And again, he only knoweth the hearts & wils of men, & what grace he hath giuen them, what they are, and what all their ſins be, and ſo doth no angel nor creature in the world beſide. As for men, it belongs not to them to giue D iudgment of reprobation in themſelues, or in others, vnles God reueale his will vnto thẽ, & giue thẽ a gift of diſcerning. This gift was beſtowed on ſundry of the Prophets in the old Teſtament, & in the new Teſtament on the Apoſtles. Dauid in many Pſalmes maketh requeſt for the confuſiõ of his enemies, not praying onely againſt their ſins, (which we may do) but euẽ againſt their perſõs which we may not do. Pſal. 59. & 109. No doubt he was guided by Gods ſpirit, & receiued thence an extraordinary gift to iudge of the obſtinate malice of his aduerſaries. And Paul praies againſt the perſon of Demetrius, ſaying, *The Lord reward him according to his doings.* 2. Tim. 4. 14 And ſuch kinde of praiers were lawfull in thẽ, becauſe they were carried with pure & vpright zeale, & had no doubt a ſpecial gift wherby they were able to diſcerne of the final eſtate their enemies. Againe, God ſometimes giues this gift of diſcerning of ſome mens finall impenitencie to the Church vpon earth, I ſay not, to this or that priuate perſon, but to the body of the Church or greater part thereof. S. Iohn writing vnto the Churches ſaith, 1.Ioh.5.16. *There is a ſinne vnto death*, (that is, againſt the H. Ghoſt) *I ſay not that thou ſhouldeſt pray for it*: in which wordes he takes it for granted, that this ſinne might be diſcerned by the Church in thoſe daies. And Paul ſaith, If any 1.Cor.16.22 man beleeue not the Lord Ieſus, *let him be had in execration, Mara-natha*, that is, pronounced accurſed to euerlaſting deſtruction. Whence it appeares that the Church hath power to pronounce men reiected to euerlaſting damnation, vpon ſome ſpeciall occaſions, though * Sic Chry. * I dare not ſay ordinarily & vſually. The Primitiue Church with one cōſent praied againſt Iulian the Apoſtata, & the praiers made were not in vaine, as appeared by the euent of his fearefull end. As for priuate and ordinarie men, for the tempering and rectifying of their iudgements, in this caſe they muſt follow two rules. The one is, that euery member of the Church is bound to beleeue his own election. It is the commandement of God binding the very conſcience, 1.Ioh.3.23. *that we ſhould beleeue in Chriſt*. Now to beleeue in Chriſt, is not onely to put our affiance in him, and to be reſolued that we are iuſtified and ſanctified, and ſhall be glorified by him, but alſo that we are elect to ſaluation in him before the beginning of the world, which is the foundation of the reſt. Againe, if of things that haue neceſſary dependance one vpon another, we are to beleeue the one, then we are to beleeue the other. Now election and adoption are things conioyned, and the one neceſſarily depends vpon the other. For all the elect (as S. Paul ſaith) are predeſtinate to adoption: and we are to beleeue our owne adoption: and therefore alſo our election. The ſecond rule is, that concerning the perſons of thoſe that be of the Church, we muſt put in practiſe the iudgement of charitie, & that is to eſteeme of them as of the elect of God, till God make manifeſt otherwiſe. By vertue of this rule the Miniſters of Gods word are to publiſh and preach the Goſpell to all without exception. It is true indeed there is both wheate and darnell in Gods field, chaffe and corne in Gods barne, fiſh and droſſe in Gods net, ſheepe & goates in Chriſts fold: but ſecret iudgements belong vnto God, and the rule of loue, which is to thinke & wiſh the beſt of others, is to be followed of vs that profeſſe faith working by loue.

It may be demaunded, what we are to iudge of them that as yet are enemies of God. *Anſw.* Our dutie is, to ſuſpend our iudgement concerning their finall eſtate: for we know not whether God will call them or no; and therefore we muſt rather pray for their conuerſion, then for their confuſion.

Againe, it may be demaunded, what is to be thought of all our aunceſtours & foreſathers, that liued and died in the times when poperie tooke place. *Anſ.* We may wel hope the beſt, & thinke that they were ſaued: for though the Papacy be not the Church of God, & though the doctrine of Poperie raſe the foundation, yet neuertheleſſe in the very midſt of the Romane Papacie, God hath alwaies had a remnant which haue in ſome meaſure truly ſerued him. In the old Teſtament when open Idolatrie tooke place in al Iſrael, God ſaid to Eliah, 1.King.19.18. *I haue reſerued ſeauen thouſand to my ſelfe, that neuer bowed knee to Baal*: and the like is and hath beene in the generall apoſtaſie See Illyr. Carol. teſt. verit. vnder Antichriſt. Saint Iohn ſaith, that when the woman fled into the wildernes for a time, euen then *there was a remnant of her ſeede which kept the commandements of God, and had the teſtimonie of Ieſus Chriſt*. Reu.12.17. And againe, when ordinarie meanes of ſaluation faile, then God can & doth make a ſupply by meanes extraordinarie, and therefore there is no cauſe why we ſhould ſay, that they were condemned.

Thirdly, it may be demanded, whether the common iudgement giuen of *Francis Spira* that he is a reprobate be good or no? *Anſ.* We may with better warrant ſay no, then any man ſay, yea. For what gifts of diſcerning had they, which came to viſit him in his extremity; and what reaſons induced them to giue this peremptory iudgement? He ſaid himſelf that he was a reprobate: that is nothing, a ſicke mans iudgement of himſelfe is not to bee regarded. Yea, but he deſpaired; a ſenſleſſe reaſon: for ſo doth many a man yeare by yeare, & that very often as deepely as euer *Spira* did; and yet by the good helpe of the miniſtery of the word, both are & may be recouered. And they which will auouch *Spira* to be a reprobate, muſt goe further and prooue two things, that he deſpaired both *wholly* & *finally*: which if they cannot prooue, we for our parts muſt ſuſpend our iudgements, and they were much to blame that firſt publiſhed the booke.

Laſtly, it may be demanded, what is to be thought of them that make very feareful ends in rauing and blaſpheming. *Anſ.* Such ſtrange behauiours are oftentimes the fruites of violent diſeaſes which torment the body, and bereaue the minde of ſenſe and reaſon: and therfore if the perſons liued well, we muſt thinke the beſt: for we are not by outward things to iudge of the eſtate of any man. Salomon ſaith, Eccleſ.6.2. that *all things come alike to all, and the ſame condition to the iuſt and to the wicked*.

Thus much of the parts of Predeſtination: Now followes the vſe therof: and it concernes partly our iudgements, partly our affections, & partly our liues. The vſes which concerne iudgement are three. And firſt by the doctrine of predeſtination, we learne that there cannot be any iuſtification, of a ſinner before God by his workes. For Gods election is the cauſe of iuſtification, becauſe whome God electeth to ſaluation after this life, them he electeth to be iuſtified in this life. Now election it ſelfe is of grace, and of grace alone; as Paul ſaith, Rom. 11.5. *Election is by grace, and if it be of grace, it is no more of workes: or els were grace no grace:* therfore iuſtification is of grace & of grace alone: and I reaſon thus: The cauſe of a cauſe is the cauſe of al things cauſed: but grace alone is the cauſe of predeſtination, which is the cauſe of our vocation, iuſtification, ſanctification, &c. Grace therefore is alſo the alone cauſe of all theſe. Therfore the Scriptures aſcribe not onely the beginning, but alſo the continuance and accompliſhment of all our happines to grace. For firſt, as election, ſo vocation is of grace. Paul ſaith, 2. Tim. 1.9. *God hath called vs not according to our workes,* but *according to his purpoſe and grace.* Again, faith in Chriſt is of grace. So it is ſaid, Phil. 1.29. *To you it is* giuen *to beleeue in Chriſt.* Alſo the iuſtification of a ſinner is of grace. So Paul ſaith plainely to the Romanes: Rom. 3.24. *You are iuſtified* freely *by his grace.* Againe, ſanctification and the doing of good workes is of grace. So it is ſaid, Eph. 2.10. *We are his workemanſhip created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.* Alſo perſeuerance in good workes and godlines is of grace. So the Lord ſaith, Ier. 32.40. *I will make an euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.* Laſtly, life euerlaſting is of grace. So Paul ſaith, Rom. 6.23. *Life euerlaſting is the gift of God through Ieſus Chriſt.* Now they of the Church of *Rome* teach the flat contrary: they make two iuſtifications; the firſt, whereby a man of an euill man is made a good man: the ſecond, whereby of a good man he is made better. The firſt they aſcribe to grace; but ſo, as the ſecond is by workes. Secondly, hence we learne, that the art of iudiciall aſtrologie is vaine and friuolous. They that practiſe it, doe profeſſe themſelues to tell of things to come almoſt whatſoeuer, and this they doe by caſting of figures: and the ſpeciall point of their art is to iudge of mens natiuities. For if they may know but the time of a mans birth, they take vpon them to tell the whole courſe of his life from yeare to yeare, from weeke to weeke and from day to day, from the day of his birth to the houre of his death: yea that which is more, they profeſſe themſelues to tell all things that ſhall befal men either in body, goods, or good name, and what kinde of death they ſhall die. But that this their practiſe is not of God, but indeede vnlawfull, it may appeare by this, becauſe it ſtands not with the doctrine of Gods predeſtination. Two twinnes begotten of the ſame parents, and borne both at one and the ſame time, by the iudgement of Aſtrologians muſt haue both the ſame life and the ſame death, and be euery way alike both in goods and good name: yet we ſee the contrary to be true in Iacob and Eſau, who were borne both of the ſame parents at one time. For Iacob A tooke Eſau by the heele, ſo as there could not be much difference betweene them in time: yet for all this Eſau was a fierce man and wilde, giuen to hunting; but Iacob was milde of nature, and liued at home: the one had fauour at Gods hand and was in the couenant, but God kept backe that mercy from the other. Again, in a pitcht field are ſlaine a thouſand men at one and the ſame time: now if we conſider the time of their births, it may be, they were borne at a thouſand ſundrie times, & therfore vnder ſo many diuers poſitions of the heauens, & ſo by the iudgement of all Aſtrologers ſhould haue all diuers and ſundry liues & ends: but we ſee according to the determination of B the counſell of God, they haue all one and the ſame end: and therefore this muſt admoniſh al thoſe that are brought vp in ſchooles of learning, to haue care to ſpend their time in better ſtudies: and it teacheth thoſe that are fallen into any maner of diſtreſſe, not to haue recourſe vnto theſe fond figure-caſters. For their aſtrologicall iudgements are falſe and fooliſh, as we may ſee by the two former examples. Thirdly, the knowledge of God is one of the moſt ſpeciall points in Chriſtian religion: and therfore the Lord ſaith, Ier. 9.24. *Let him that reioyceth, reioyce in this, that he vnderſtandeth and knoweth me. For I am the Lord which ſhew mercie and iudgement in the earth.* And our Sauiour Chriſt ſaith, Ioh. 17.3. *This is life eternall to know thee, the onely very God, and whome thou haſt ſent* C *Ieſus Chriſt.* Now Gods predeſtination is a glaſſe wherin we may behold his maieſtie. For firſt, by it we ſee the wonderfull wiſedome of God, who in his eternall counſell did foreſee and moſt wiſely ſet downe the eſtate of euery man: ſecondly, his omnipotencie, in that he hath power to ſaue, and power to refuſe whom he will, thirdly, his iuſtice and mercy both ioyned togither in the execution of election: his mercy, in that he ſaueth thoſe that were vtterly loſt; his iuſtice in that he ordained Chriſt to be a mediatour to ſuffer the curſe of the law, & to ſatisfie his iuſtice for the elect: fourthly, his iuſtice, in the execution of the decree of Reprobation; for though he decreed to hold backe his mercie from ſome men, becauſe it D ſo pleaſed him, yet he condemneth no man but for his ſinnes. Now the conſideration of theſe and the like points, bring vs to the knowledge of the true God.

The vſes which concerne our affections are theſe. Firſt the doctrine of predeſtination miniſters to all the people of God matter of endleſſe conſolation. For conſidering Gods election is vnchangeable, therefore they which are predeſtinate to ſaluation can not periſh: though the gates of hell preuaile againſt them ſo as they be hardly ſaued, yet ſhall they certainely be ſaued; therefore our Sauiour Chriſt ſaith, that in the latter daies ſhall ariſe falſe Chriſts and falſe prophets, which ſhall ſhew great ſignes and wonders, Math. 24.24. *So that if it were poſſible they ſhould deceiue the very elect.*

A In which words he takes it for graunted, that the elect of God can neuer finally fall away. And hereupon he ſaith to his diſciples when they reioyced that the diuels were ſubiect to them, Luk. 10, 20 *rather reioyce that your names are written in heauen.* And S. Paul ſpeaking of Hymeneus and Philetus, which had fallen away from the faith, leaſt the Church ſhould be diſcouraged by their fall, becauſe they were thought to be worthy men and pillars of the Church; he doth comfort them from the very ground of election, ſaying, 2. Tim. 2. 19 *The foundation of God remaineth ſure, and hath this ſeale: The Lord knoweth who are his.* Where Gods election is compared to the foundation B of an houſe, the building whereof may be ſhaken, but the ground worke ſtandeth faſt: and therefore Paul ſaith further, Rom. 8, 33. *Who ſhall lay any thing to the charge of Gods elect?* Now then that we may haue comfort in diſtreſſe, & ſome thing to ſtay vpon in all our troubles: we in this world are as ſtrangers in a far country: our paſſage homeward is ouer the ſea of this world: the ſhip wherein we ſaile is the Church: and Satan ſtirres vp many blaſts of troubles & temptations, and his purpoſe is to ſinke the ſhippe, or to driue it on the rocke; but we muſt take the anchor of hope, and faſten it in heauen vpon the foundation of Gods election: which being done, we ſhall paſſe in ſafetie, and reioyce in the middeſt of all ſtormes and tempeſts. C Secondly, whereas God refuſeth ſome men, and leaues them to themſelues, it ſerues to ſtrike a feare into euery one of vs whatſoeuer we be, as S. Paul ſaith in the like caſe, the Iewes being the naturall branches Rom. 11. 20. *are broken off through vnbeleeſe, and thou ſtandeſt by faith: be not high minded, but feare.* This indeede was ſpoken to the Romanes, but we muſt alſo lay it vnto our hearts. For what is the beſt of vs, but a lumpe of clay? and howſoeuer in Gods counſell we are choſen to ſaluation, yet in our ſelues we are all ſhut vp vnder vnbeleeſe, and are fit to make veſſels of wrath. Our Sauiour Chriſt calleth Iudas a diuell, & we know his lewd life and fearefull end: now what are we better then Iudas by nature? If we D had bin in his ſtead, without the ſpeciall bleſſing of God, we ſhould haue done as he did: he betraied Chriſt; but if God leaue vs to our ſelues, we ſhal not onely betray him, but by our ſinnes euen crucifie him a thouſand waies. Furthermore let vs bethinke our ſelues of this, whether there be not ſome alreadie condemned in hell, who in their liues were not more grieuous offenders then we. Eſay calleth the people of his time a people of Sodome & Gomorrha; (Eſa. 1. 10.) giuing the Iewes then liuing to vnderſtand, that they were as bad as the Sodomites, and as the people of Gomorrha, on whome the Lord had ſhewed his iudgements long before. If this be true, then let vs with feare and trembling be thankfull to his maieſtie that he hath preſerued vs hitherto from deſerued damnation.

The vſes which reſpect our liues & conuerſations are manifold. Firſt, ſeeing God hath elected ſome to ſaluation, and hath alſo laide downe the meanes in his holy word whereby we may come to the knowledge of our particular election, wee muſt therefore as S. Peter counſelleth vs, 2. Pet. 1. 10. *giue all diligence to make our election ſure.* In the world men are carefull & painfull ynough to make aſſurance of lands and goods to themſelues, and to their poſterity: what a ſhame is it then for vs, that we ſhould be ſlacke in making ſure to our ſelues the election of God, which is more worth then all the world beſide? and if we ſhall continue to be ſlacke herein, the leaſes of our lands and houſes and al other temporall aſſurances ſhalbe bils of accuſation againſt vs at the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteouſly in this preſent world; becauſe all thoſe whome God hath choſen to ſaluation, he hath alſo appointed to liue in newneſſe of life, as S. Paul ſaith, Eph. 1. 4. *God hath choſen vs in Chriſt before the foundation of the world; that we ſhould be holy and without blame before him.* And againe, Eph. 2. 10. *We are created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.* And, *God hath choſen you to ſaluation through ſanctification of the ſpirit and faith of the truth.* (2. Theſſ 2. 13.) The elect are veſſels of *honour*: (Rom 9. 23. 2, Tim 2. 21) and therefore all thoſe that will be of the number of the elect, muſt carrie themſelues as veſſels of honour. For ſo long as they liue in their ſins, they be like veſſels of diſhonour, imploying themſelues to the moſt baſe ſeruice that can be, euen to the ſeruice of the diuell. The ſunne was ordained to ſhine in the day, and the moone in the night, and that order they keepe; yea euery creature in his kinde obſerueth the courſe appointed vnto it by creation, as the graſſe to grow, and trees to bring forth fruit: now the elect were ordained to this end to lead a godly life; and therefore if we would either perſwade our ſelues or the world, that we are indeede choſen to ſaluation, we muſt be plentifull in all good workes, and make conſcience of euery euill way; and to do otherwiſe, is as much as to change the order of nature, and as if the Sun ſhould ceaſe to ſhine by day and the Moone by night. Thirdly, when God ſhall ſend vpon any of vs in this world croſſes and afflictions, either in body or in mind, or any way els (as this life is the vale of miſerie and teares, and iudgement muſt beginne at Gods houſe) we muſt learne to beare them with all ſubmiſſion and contentation of minde. For whom God knew before, them he hath *predeſtinate to be made like vnto his ſonne.* (Rom. 8. 29.) But wherein is this likeneſſe? Paul ſaith, Phil. 3. 10. *in the fellowſhip of his afflictions,* & in a conformity to his death. And the conſideration of this, that afflictions were ordained for vs in the eternall predeſtination of God, muſt comfort our hearts, and reſtraine our impatience ſo oft as we ſhall go vnder the burden of them.

Hence againe we learne, that they which perſwade themſelues that they are in the fauour of God, becauſe they liue at eaſe in wealth and proſperitie, are farre deceiued. For Saint Paul ſaith, Rom. 9. 22. *God ſuffereth with long patience the veſſels of wrath prepared to deſtruction, to make known his power, & to ſhew forth his wrath on them.* This beeing ſo, no man then by outward bleſſings ought to plead that he hath the loue of God. Sheepe that goe in fat paſtures come ſooner to the ſlaughter-houſe thē thoſe which are kept vpon the bare commons: and they which are pampered with wealth of this world, ſooner forſake God, and therefore are ſooner forſaken of God, then others. Salomon ſaith, Eccleſ. 9. 1. *No man knoweth loue or hatred,* that is, by outward things: for all things come alike to all: the ſame condition is to the iuſt and to the vniuſt, to the wicked and good, to the pure and polluted. Laſtly, it may be an offence vnto vs, when we conſider that the doctrine of the Goſpel is either not knowne, or elſe deſpiſed & perſecuted of the whole world; but we muſt ſtay our ſelues with this conſideration, that nothing comes to paſſe by chance; that God knowes who are his; and there muſt be ſome in the world, on whom God hath in his eternall counſell purpoſed to manifeſt his power and iuſtice. Again, Miniſters of the Goſpel may be diſcouraged, when after long preaching they ſee litle or no fruit of their labours: the people whom they teach remaining as blind, impenitent, & vnreformed as euer they were. But they muſt alſo cōſider, that it is the purpoſe of God to choſe ſome to ſaluation & to refuſe others: and that of the firſt, ſome are called ſooner, ſome later, and that the ſecond being left to themſelues neuer come to repentance. To this Paul had regard when he ſaid, 2. Cor. 4. 3. *If our Goſpell be hid, it is hid to them that periſh.* And againe, 2. Cor. 2. 15. *We are vnto God the ſweete ſauour of Chriſt in them that are ſaued and in them that periſh.*

Hitherto I haue deliuered the truth of this weighty point of religion, which alſo is the doctrine of the Church of England: now it followeth that we ſhould conſider the falſhood. Sundry Diuines haue deuiſed, and in their writings publiſhed a new frame or platforme of the doctrine of Predeſtination: the effect whereof is this. The nature of God (ſay they) is infinite loue, goodneſſe, and mercy it ſelfe: & therefore he propounds vnto himſelfe an end anſwerable thereunto, and that is the communication of his loue and goodnes vnto all his creatures. Now for the accompliſhing of this ſupreame & abſolute end, he did foure things. Firſt, he decreed to create man righteous in his owne image: ſecondly, he foreſaw the fall of man after his creation, yet ſo, as he neither willed nor decreed it: Thirdly, he decreed the vniuerſall Redemption of all and euery man actually by Chriſt, ſo be it they will beleeue in him: fourthly, he decreed to call all and euery man effectually, ſo as if they will, they may A be ſaued. This beeing done, hee in his eternall counſell foreſeeing who would beleeue in Chriſt, did thereupon elect them to eternall ſaluation: and againe foreſeeing who would not beleeue but contemne grace offered, did thereupon alſo decree to reiect them to eternall damnation.

This platforme howſoeuer it may ſeeme plauſible to reaſon, yet indeed it is nothing els but a deuice of mans braine: as wil appeare by ſundry defects & errors that be in it. For firſt, whereas it is auouched that Adams fall came by the bare preſcience of God, without any decree or will of his, it is a flat vntruth. The putting of Chriſt to death was as great a ſinne as the fal of Adam; nay in ſome reſpects greater. Act. 2. 23. B Now that came to paſſe not onely by the foreknowledge of God, but alſo by *his determinate counſell.* And therfore as the Church of Ieruſalem ſaith, Act. 4. 28. *Herod and Pontius Pilate with the Gentiles and the people of Iſrael, gathered themſelues togither, to doe whatſoeuer thine hand and thy counſell had determined before to be done:* ſo may we ſay, that *Adam in his fall did nothing but that which the hand of God and his counſell had determined before to be done.* And conſidering the will of God extends it ſelfe to the leaſt things that are, euen to *ſparrowes,* wherof none doe light vpon the ground without our heauenly Father, Mat. 10. 29. how can a man in reaſon imagine that the fall of one of the moſt principall C creatures that are, ſhall fall out altogither without the will and decree of God? And there can be nothing more abſurd then to ſeuer the forknowledge of God from his counſell or decree. For by this meanes, things ſhall come to paſſe God (a) nilling, or not knowing, or not regarding them. [a] Nolente, neſciente, noncurāte. Now if any thing come to paſſe God nilling it, then that is done which God would not haue done; and to ſay ſo, is to bereaue him of his omnipotency. And if we ſhall ſay that things fall out, God not knowing of them; we make him to be imprudent, and denie his omniſcience. Laſtly, if we ſhall ſay that a thing is done, God not regarding it, we bring in an idol of our own braines, and ſtabliſh the idle-god of the Epicures. D But it is obiected to the contrary, that if God any way decreed and willed the fall of Adam, then he was the author of ſinne: which once to ſay, is blaſphemie. *Anſw.* The argument followes not. There be three actions in the wil of God, one wherby he doth abſolutely will any thing and delight in it: and of all ſuch things God himſelfe is the author. 1. Volendo velle. The ſecond is, wholly or abſolutely to Nill a thing: and all things thus nilled, cannot poſſibly come to paſſe, or haue the leaſt beeing in nature. 2. Nolendo nolle, or penitus nolle. There is alſo a third action which comes as a meane betweene the two former, which is remiſſely or in part both to nill and will a thing: 3. Remiſſè & velle & nolle, aut nolendo velle. whereby though God approoue not euill, as it is euill, and therefore doth it not: yet he willeth the permitting of it to be done by others, or the beeing of it: becauſe in reſpect of God that decreeth the permitting of euill, it is good that there ſhould be euill. And on this manner and no otherwiſe God willed the fall of Adam: and therefore in the reaſon of any indifferent man, though hee decreed the fall, yet ſhall he be free from the blame thereof, which lies wholly vpon the doer: theſe two caueats alwaies remembred: firſt, that God by his will did not conſtraine or force the will of Adam to ſinne, or infuſe into it any corruption, and that therfore he ſinned willingly and freely, onely by the (*b*) neceſſitie of immutability, and not by the neceſſity of coaction: ſecondly, that God willed the fal for a moſt worthy end, which was, to lay downe a way tending to the manifeſtation both of iuſtice and mercy. Againe it is alleadged, that if God willed Adams fall, then his wil is flat contrarie to it ſelfe, becauſe he wils that which he had by expreſſe commaundement forbidden. *Anſw.* Indeede if God ſhould both wil and forbid one and the ſame thing, in one & the ſame reſpect, there ſhould be a contradiction in Gods will: but that God doth not. He forbad Adams fal, as it was ſinne: for ſo in euery commandement ſinne, as it is ſinne, is condemned and puniſhed, and yet becauſe it was in a new reſpect, a means of manifeſting his glory, who is able to bring light out of darknes: therefore he willingly decreed the permiſſion of it. Inceſt as it is ſin, it is condemned in the ſeauenth commaundement, and puniſhed with death: yet as inceſt was a puniſhment of Dauids adulterie, God is ſaid to take his wiues, and *to giue them* to his ſonne Abſolom. 2.Sam. 12.11.

b Decretum Dei non tollit libertatem voluntatis, ſed ordinat.

Some againe, as it appeares by their writings, feare to aſcribe vnto GOD ſo much as a permiſſion of Adams fall: but no doubt they are deceiued. For if theſe rules be true: that *God is omnipetent*: that he *workes all things that are by the counſell of his will*, and *gouernes them*, that *hee hath care and regard ouer man*: that *nothing is hidde from him*: that *he is vnchangeable*, there muſt needs be permiſſion of euill. If the diuell could not enter ſo much as into a heard of ſwine without permiſſion, ſhall we thinke that he could compaſſe the fal and ouerthrow of man, without a permiſſion? Indeede to permit, is not to hinder euill when one may: and with men it is a fault, but not with God, becauſe he is not bound to hinder the euil which he permits.

Mark.5.12.

The ſecond fault, is that they make the Preſcience of mans faith and vnbeleefe, to be the (*c*) impulſiue cauſe of Gods decree. For they ſay, that God eternally decrees to ſaue or refuſe men, becauſe he did foreſee that they would beleeue or not beleeue. But indeede it is a manifeſt vntruth. Among the cauſes of all things that are, there is an order ſet downe by God himſelfe, in which order ſome cauſes are higheſt, ſome loweſt, ſome in the middeſt. Now the higheſt cauſe of all is that, which ouer-rules all, and is ouerruled of none: and that is Gods will, beyond which there can be no higher cauſe: for God is placed aboue all, A and ſubiect to none. And this very will of his is the cauſe of all things that haue beeing: for we muſt not imagine that a thing firſt of all exiſteth, and then afterward is willed of God, but firſt of all God wils a thing, and then afterward it comes to haue a beeing. Now to ſay that foreſeene faith or vnbeleefe are the mouing cauſes whereby God was induced to ordaine men either to ſaluation or iuſt damnation, is to vndoe this diuine order of cauſes, and to diſplace the linkes; in that Gods wil is made a ſecondary or middle cauſe ſubordinate to other cauſes placed aboue it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas B contrariwiſe all things depend vpon Gods wil. Againe, Paul ſaith that God had opened the myſterie of his *wil*, according to his good pleaſure, Eph. 1.9. *which he had purpoſed to himſelfe*: wherby he makes a diſtinction betweene the creature and the Creator. Men when they purpoſe the doing of any thing, borrow reaſons of their purpoſes & wils out of themſelues from the things to be done; becauſe mans bare will is no ſufficient cauſe to warrant the doing of this or that, in this or that manner, vnleſſe there be iuſt reaſon. But Gods will is a ſimple and abſolute rule of righteouſnes, and a thing is good, ſo farre forth as God wils it. Therefore there is no cauſe, why he ſhould goe forth of himſelfe for externall inducements & reaſons of his eternall counſell; his very will in C himſelfe is a ſufficient reaſon of all his purpoſes and decrees. And hereupon Paul ſaith, that Gods *purpoſe was in himſelfe*, to ſhew that there is no dependance of his will vpon the creature, and that in ordering and diſpoſing of his decrees, he had no reference or reſpectiue conſideration of the qualities and workes of them. Thirdly, by this doctrine, there is faſtened vpon God want of wiſedome, who is wiſedome it ſelfe: and that is very abſurd. A ſimple man that hath in him but a ſparke of the wiſedome of God, firſt of all, intends with himſelfe the end & euent of the buſines to be done, and then afterward the meanes wherby the end is accompliſhed: but in this platforme D God is brought in, in the firſt place to foreſee and conſider with himſelfe the meanes which tend to the end, namely faith and vnbeleefe of men, and then afterward to determine with himſelfe what ſhall be the end and finall condition of euery man either in life or death: as if a man ſhould purpoſe with himſelfe to build an houſe without any conſideration of the end why; and afterward conceiue with himſelfe the particular vſes to which he will apply it. Fourthly hence it followeth; that faith ſhall not onely be an inſtrument, but alſo an efficient cauſe in the acte of iuſtification of a ſinner before God. For the cauſe of a cauſe is alſo the cauſe of a thing cauſed; but foreſeene faith is an impulſiue cauſe wherby God was mooued to chooſe ſome men to ſaluation (as it is ſaid:) and therefore it is not onely an inſtrument to

c Or as ſome ſpeak a rule according to which he ordereth his decree.

apprehend Chriſts righteouſneſſe, but alſo a cauſe or meanes to mooue God to iuſtifie a ſinner; becauſe iuſtification proceeds of election which comes of fore-ſeene faith: now this is erroneous by the doctrine of all Churches, vnleſſe they be Popiſh. Fiftly, this doctrine takes it for graunted, that all both young and olde; euen Infants that die in their infancie, haue knowledge of the Goſpell, becauſe both faith & vnbeliefe in Chriſt preſuppoſe knowledge of our ſaluation by him; conſidering that neither ordinarily, nor extraordinarily men beleeue or contemne the thing vnknown. But how falſe this is, euen common experience doth ſhew. Laſtly, this platforme quite ouerthrowes it ſelfe. For whereas all men equally corrupt in Adam, are effectually both redeemed and called, the difference betweene man and man, ſtands not in beleeuing or not beleeuing, for all haue power to beleeue: but in this properly, that ſome are confirmed in faith, ſome are not. Now when al without exception are indued with grace ſufficient to ſaluation, I demaund why ſome men are confirmed in grace, & others not confirmed; as alſo of Angels, ſome were confirmed & ſtand, and ſome not confirmed, fell? No other reaſon can bee rendered but the will of God. And to this muſt all come, ſtriue as long as they will, that of men being in one and the ſame eſtate, ſome are ſaued, ſome iuſtly forſaken, becauſe God would. Againe, as the foreſeeing of faith doth preſuppoſe Gods giuing of faith, vnleſſe men will ſay it is naturall: ſo the foreſeeing of faith in ſome men alone, doth preſuppoſe the giuing of faith to ſome men alone. But why doth not God conferre the grace of conſtant faith to all? no other reaſon can be rendered, but becauſe he will not. Thus then thoſe men whoſe faith was foreſeene, are ſaued, not becauſe their faith was fore-ſeene, but becauſe God would.

The third fault is, that they aſcribe vnto God a conditional purpoſe or counſel, whereby he decrees that all men ſhall be ſaued, ſo be it they will beleeue. For it is euery way as much againſt common ſenſe, as if it had bin ſaid, that God decreed nothing at all concerning man. A conditionall ſentence determines nothing ſimply but conditionally, and therefore vncertainely: and when we ſpeake of God, to determine vncertainely, is as much as if hee had determined nothing at all, eſpecially when the thing determined is in the power of mans will, and in reſpect of God, the decree may come to paſſe or not come to paſſe. Men, if they might alwaies haue their choice, deſire to determine of all their affaires ſimply without condition: and when they doe otherwiſe, it is either becauſe they know not the euent of things, or becauſe things to be done are not in their power. No reaſon therefore that wee ſhould burden God with that, whereof wee would diſburden our ſelues. Againe, the maieſtie of God is diſgraced in this kind of decree. God for his part would haue all men to be ſaued: why then are they not? men will not keep the condition and beleeue. This is flat to hang Gods will vpon mans will, to make euery man an Emperour, and God his vnderling, and to change the order of nature by ſubordinating Gods will, which is the firſt cauſe to the will of man, which is the ſecond cauſe: whereas by the very law of nature, the firſt cauſe ſhould order and diſpoſe the ſecond cauſe. But for the iuſtifying of a conditionall decree it is alleadged, that there is no eternal hidden decree of God beſide the Goſpell, which is Gods predeſtination reuealed. *Anſ.* It is an vntruth. There be two wils in God, (*a*) one, whereby he determineth what he will doe vnto vs or in vs: the other, (*b*) whereby hee determineth what wee ſhall doe to him. Now Predeſtination is the firſt: whereupon it is commonly defined to be the preparation of the bleſſing of God, whereby they are deliuered which are deliuered; and the Goſpel is the ſecond. Againe, Predeſtination determines who they are, and how many which are to bee ſaued, and hereupon Chriſt ſaith, Ioh. 13.18. *I know whome I haue choſen*: but the Goſpell rather determines what kinde of ones and how they muſt bee qualified which are to be ſaued. Laſtly, Predeſtination is Gods decree it ſelfe: and the Goſpell is an outward meanes of the execution of it: and therefore though the Goſpell bee propounded with a condition, yet the decree of God it ſelfe may be ſimple and abſolute.

[a] quid vult fieri de nobis, or, in nobis.

[b] quid vult fieri a nobis

The fourth defect, is the opinion of *Vniuerſall ſauing grace*; appertaining to all and euery man: which may fitly be tearmed the Schoole of vniuerſall Atheiſme. For it puls downe the pale of the Church, and laies it waſte as euery common field: it breeds a careleſnes in the vſe of the meanes of grace, the word and Sacraments; when as men ſhall be perſwaded, that grace ſhall be offered to euery one effectually, whether hee be of the Church or not, at one time or other; whereſoeuer or howſoeuer hee liue: as in the like caſe, if men ſhould be tolde that whether they liue in the market towne or no, there ſhall be ſufficient prouiſion brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuerſall grace hath three parts. Vniuerſall Election: vniuerſall Redemption: vniuerſall Vocation. Vniuerſall Election of all and euery man, is a witleſſe conceit: for if men vniuerſally be appointed to grace without exception, then there is no electing or chooſing of ſome out of mankinde to grace: and if ſome alone be appointed to grace, as it muſt needs be in election, then is not grace vniuerſall. And it is flat againſt the word of God. For Chriſt auoucheth plainely, *Matth.* 22.14. that fewer be choſen then called, & (as afterward we ſhal ſee) all are not called. And he further ſaith, that all which are *giuen vnto him* ſhall bee one with him and haue life euerlaſting: but all men ſhall not be one with him and haue life euerlaſting: and therefore all men are not giuen to

Ioh. 17.2. 21,24.

A Chriſt of the Father, that is, ordained to ſaluation. And the Scripture ſaith, *Apoc.* 17.14. and 20.15. that all mens names are not written in the booke of life: and that the kingdome of heauen was not prepared for all, *Mat.* 25.34. And whereas men build this their vniuerſall election vpon the largeneſſe of the promiſe of the Goſpell: vpon the like ground they might as well make an vniuerſall decree of Reprobation, whereby God decrees all men to bee damned indefinitely vpon this condition, if they doe not beleeue. Now if vniuerſall Reprobation be abſurd, as it is indeede; then vniuerſall Election of all and euery man muſt take part therewith.

As for the vniuerſall Redemption of al and
B euery man, it is no better then a forgerie of mans braine. There ſhall be many in the day of iudgement of whome Chriſt ſhall ſay, Mat. 7.23. *that he* neuer *knew them.* Againe he ſaith, Ioh. 3.36. *He which beleeueth not, is already iudged, and the wrath of God* abides vpon *him.* But if all were effectually redeemed, and only condemned for not beleeuing in Chriſt, it ſhould haue bin ſaid that they are already iudged, and that the wrath of God not abides but *returnes vpon them.* Chriſt makes no interceſſion for the world, *Ioh.* 17.9. and therſore his redemption is not effectuall to al men, For the interceſſion is the meanes of applying the ſatisfaction. If it be ſaid, that by the world is meant onely contemners of grace, it appeares to be otherwiſe, in that Chriſt oppoſeth the world to them
C which *are the fathers,* and are *giuen to Chriſt* by him: thereby ſignifying, that by the world hee meanes all ſuch as are not the fathers, & were *neuer giuen* to Chriſt. And *Ioh.* 10.17. *hee laies downe his life for his ſheepe:* now the ſheepe haue
27. all theſe brands or markes; they *heare his voice,*
28. they *know him,* they *follow him,* they *ſhall not periſh,* none ſhal *plucke them out of Chriſt his hands.* and theſe are onely ſuch of whome Paul ſaith, Rom. 8.33. *Who ſhall lay any thing to the charge of Gods Elect? it is God that iuſtifieth, who ſhal condemne?* And if this ſhould be true, that Chriſt was crucified and died no leſſe to make ſatisfaction for the ſinnes of the damned, then for the ſinnes of Peter and Paul & the reſt of the
D Saints, it followes neceſſarily that all their ſins are forgiuen; conſidering that remiſſion of ſin depends inſeparably vpon ſatisfaction made to Gods iuſtice for ſinne: and ſatisfaction doth neceſſarily aboliſh all fault. Wee graunt that Chriſts death is *ſufficient* to ſaue many thouſand worlds: we graunt againe it is euery way moſt *effectuall* in it ſelfe: but that it is effectuall *in* or *vnto* the perſon of euery man, that we deny. For if it were thus effectuall, then it ſhould be applyed to the perſon of euery man, as to Cain, Iudas, Nero, Heliogabalus, &c. euen as the plaiſter is laid to the ſore: beeing applied, Chriſts righteouſneſſe ſhould be imputed for the iuſtification and ſanctification of al and euery man: and thus ſome iuſtified before God and ſanctified, ſhould aftergoe to hell and be
A damned, wheras *Dauid*, neuer ſo much as dreaming of this diuinity, ſaith, *Pſal.* 32.1. that they are bleſſed which haue the pardon of their ſinnes: and Paul, *Rom.* 5.1. that they which are iuſtified haue peace with God.

But let vs heare what reaſons may bee alleadged for the Vniuerſalitie of Redemption. I. Ezechiel, 33.v.11. *As I liue, ſaith the Lord, I will not the death of the wicked:* but *that the wicked returne from his wicked way.* *Anſw.* The place is to be vnderſtood not ſimply but in reſpect; of the twaine God rather wils the repentance of the ſinner then his death. Againe, he wils not death as it is the deſtruction of his creature; and ſo this place may be vnderſtood: yet neuertheleſſe he wils the ſame as it is a meanes
B of the manifeſtation of his iuſtice: and therefore the Prophet *Eſay* ſaith, Eſa. 45.7. *God createth euill.* II. 1. Tim. 2.4. *God would haue all men to be ſaued: and come to the acknowledgement of the truth.* *Anſw.* The place is meant not of the perſons of all particular men, but of the orders and kindes of men. For in the firſt verſe Paul exhorted Timothy that praier ſhould be made for all men: and in the ſecond verſe opening his owne meaning, hee addeth theſe words, *for kings and all that bee in authoritie:* as though he ſhould ſay, we muſt pray not onely for priuate men and for the common people, but alſo for publike perſons, though they perſecute the Goſpel. But why? becauſe in that very order God hath his elect which ſhall be ſaued.
C And on this manner Paul expounds himſelf elſewhere, Gal. 3.28. *There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriſt.* III. Rom. 11.32. *God hath ſhut all in vnbeliefe that he might haue mercy on all.* *Anſ.* The word *all*, muſt be vnderſtood of all that are to be ſaued, both of Iewes and Gentiles, as the article τοὺς πάντας
added to *all* importeth, & the meaning is, that God will ſaue all whome he purpoſeth to ſaue, of his mercie, & not of their merit, becauſe all are ſinners as well Iewes as Gentiles: thus Paul expounds himſelfe, Galat. 3.22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen vnto them that beleeue.* And if wee ſhould expound the
D word *all*, for euery particular man, as ſome would haue it, Paul muſt contradict himſelfe, who ſaid before, that God would haue mercie on whom he will haue mercie, & whom he wil he hardeneth, & in this very chapter his drift is to prooue the reiection of the Iewes, and the calling of the Gentiles. IV. Iohn 3.16. *God ſo loued the world that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him ſhall not periſh but haue euerlaſting life:* and Ioh. 6.51. *I will giue my fleſh for the life of the world.* *Anſ.* By *world*, wee muſt not vnderſtand euery particular man in the world, but the Elect among the Iewes and Gentiles: for in both theſe places Chriſt doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles.

A And how this word is to be vnderſtood in the new teſtament, Paul doth fully declare, Rom. 11.12. *If* (ſaith he) *the fall of them*, that is, the Iewes, *be the* riches of the world, *and the diminiſhing of them, the* riches of the Gentiles, *&c.* and v.15. *If the caſting away of them, be the* reconciling of the world, *what ſhall the receiuing be but life from the dead?* Where by the world, he vnderſtands the body of the Gentiles in the laſt age of the world. And thus hee fully declares his owne meaning, when hee ſaith to the Corinthians, 1.Cor.5.18. *God was in Chriſt* reconciling the world *vnto himſelfe.* V. Rom. 14.15. *Deſtroy not him with thy meate for whome Chriſt died.* 2.Pet.2.1. *Denying the Lord that bought them, and bring vpon themſelues ſwift damnation.* B Therefore Chriſt died for them alſo which are condemned. *Anſwer.* The reaſon is not good: For in theſe and ſuch like places the Scripture ſpeakes of men, not as they are indeede before God, but as they are in appearance and profeſſion, and as they are in the acceptation with men. For ſo long as a man holdes and embraces the Chriſtian faith, ſo long in the iudgement of charitie wee muſt eſteeme him to bee one that is redeemed by Chriſt, though indeede he be not. And this is the meaning of Peter when he ſaith, that falſe prophets deny the Lord that bought them.

VI. In the preaching of the Goſpel grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace C deludes no man: and therefore death appertaines and belongs to all men indifferently. *Anſ.* The preaching of the Goſpel is an ordinance of God appointed for the gathering togither and the accompliſhment of the number of the Elect: and therefore in the miniſtery of the word, grace and ſaluation is offered principally and directly to the Elect, and onely by conſequent to them which are ordained to iuſt damnation: becauſe they are mingled with the elect in the ſame ſocieties, and becauſe the miniſters of God, not knowing his ſecret counſel, in charitie think al to be elect. And though God in offering grace do not conferre it to al, D yet is there no deluſion. For the offering of grace doth not onely ſerue for the conuerſion of a ſinner, but alſo to be an occaſion by mens fault of blinding the minde, and hardning the heart, and taking away excuſe in the day of iudgement.

To conclude this point; Vniuerſall redemption of all men, we grant: the Scripture ſaith ſo: and there is an vniuerſalitie among the Elect and beleeuers: but vniuerſal Redemption of all and euery man, as well the damned as the elect, and that effectually, we renounce as hauing neither footing in the Scripture, nor in the writings of any ancient and orthodoxe diuine, for many hundred yeares after Chriſt, his words not depraued and miſtaken.

As for the Vniuerſall vocation, it is of the ſame kinde with the former: becauſe it is flatte againſt the word of God in which is ſet downe a diſtinction of the world from the creation to the daies of Chriſt, into two parts: one, the *people of God*, beeing receiued into the couenant: the other (being the greateſt part of the world) *No-people*, and forth of the couenant. From the beginning of the world to the giuing of the law, the Church was ſhut vp in the families of the Patriarkes: and the couenant in the very familie of Abraham was reſtrained to Iſaak: and the members of theſe families, for this cauſe, were called the ſonnes of God: & the reſt of the world beſide beeing tearmed as they were indeede, the ſonnes of men. From the giuing of the law till Chriſt, the nation of the Iewes the Church of God, and the reſt of the world beſide, no people of God. And therfore Eſay cals them *priſoners* and them that *are in darkneſſe*: and Oſe ſuch as are *without mercie* and *no people*: and Zachary, ſuch as are *not ioyned to the Lord*: and Paul, ſuch as are *ſet to walke in their owne waies*, being *without God* and *without Chriſt* in the world. And this diſtinction betweene Iew and Gentile ſtood till the very aſcenſion of Chriſt. And hereupon when hee was to ſend his Diſciples to preach, he charged them *not to go into the way of the Gentiles*: and *not to enter into the cities of the Samaritanes, but rather to goe to the loſt ſheepe of the houſe of Iſrael*, Mat.10.5,6. and when the woman of Canaan made requeſt for her daughter, hee gaue a deniall at the firſt vpon this diſtinction, ſaying, Mat.15.24.26. *It is not meet to take the* childrens *bread and giue it vnto dogges*: and againe, *I am ſent but vnto the loſt ſheepe of the houſe of Iſrael.* It will be ſaid, that this diſtinction aroſe of this, that the Gentiles at the firſt fel away from the couenant, and contemned the Meſſias. It is true indeed of the firſt heads of the Gentiles the ſonnes of Noe: but of their poſteritie it is falſe, which in times following did not ſo much as heare of the couenant, and the Meſſias. The prophet Eſay ſaith of Chriſt, Eſa.55.5. *A nation that knew not thee, ſhall runne vnto thee.* And Paul ſpeaking to the Athenians ſaith, Act.17.30. that the times of this *their ignorance* God regarded not: but *now* admoniſheth all men euery where to repent: and to the Romanes he ſaith, *Rom.* 16.26. that the miſterie touching Chriſt and his benefits *was kept ſecret* ſince the world began, and *now* opened and publiſhed among al nations, 1.*Tim.*3.16. And if the Gentiles had but knowne of the Meſſias, why did not their Poets & Philoſophers, who in their writings notoriouſly abuſe the Iewes with ſundrie* nickenames, at the leaſt ſignifie the contempt of the Redeemer? Wherefore to holde, and much more to auouch by writing, that all and euery one of the heathen were called, it is moſt abſurd: and if it were ſo, the Canibals and the ſauage nations of America ſhould haue knowne Chriſt without preaching, which by the hiſtories of thoſe countries, is knowne to be falſe.

Gen.6.2.

Eſa 49.9.
Oſe.2.23. & 1.10.
Zac.2.11.
Act.14.16.
Eph.2.12.

* Apella, Verpus Recutitus, Sabbatarius Cultor nubium.

Againe, if the Vocation of euery man be effectuall, then faith muſt be common to al men either by nature, or by grace, or both: now to ſay the firſt, namely, that the power of beleeuing is common to all by nature, is the hereſie of the Pelagians, and to ſay it is common to al by grace, is falſe. *Al mē haue not faith*, ſaith *Paul*, 2. Theſſ. 3. 2. nay many to whome the Goſpell is preached, doe not ſo much as vnderſtand it & giue aſſent vnto it; *Satan blinding their mindes that the light of the glorious Goſpel of Chriſt ſhould not ſhine vnto them*, 2. *Cor*. 4. 4. And to ſay that faith is partly by nature and partly by grace, is the condemned hereſie of the ſemi-Pelagian: for wee cannot ſo much as thinke a good thought of our ſelues, 2. *Cor*. 3. 5.

The laſt defect in the platforme, is that they aſcribe vnto God a wrong ende of his counſels; namely, the communication of mercy or goodneſſe in eternall happines. For the abſolute and ſoueraigne ende of all Gods doings muſt be anſwerable to his nature, which is not mercie and loue alone, but alſo iuſtice it ſelfe: and therefore the right end is the manifeſtation of his glorie both in iuſtice and mercie by the expreſſe teſtimonie of Scripture. Againe, if the communication of his goodnes were the higheſt ende of all his counſels, all men without exception ſhould be ſaued, becauſe God cannot be fruſtrated of his end and purpoſe: and if but one man be damned, he is damned, either becauſe God will not ſaue him, or becauſe he cannot. If they ſay he will not, then is he changeable; if he cannot, then is hee not omnipotent, conſidering his purpoſe was to conuey happineſſe to all creatures.

Thus much of the efficient cauſe of the Church, namely, Gods predeſtination: which doctrine could not here be omitted, conſidering no man can belieue himſelfe to be a member of the Church, vnleſſe withall hee beleeue that he is predeſtinate to life euerlaſting. Now we come to the ſecond point, namely, the *Myſticall Vnion*, which is the very forme of the Church, whereby all that beleeue are *made one with Chriſt*, Gal. 3. 28. To the cauſing of this Vnion, two things are required, a Donation or giuing of Chriſt vnto man, which is to bee made one with him, and a Coniunction betweene them both. Of the firſt, the Prophet Eſay ſaith, Eſa. 9. 6. *Vnto vs a childe is borne, and vnto vs a* Sonne is giuen: and Paul, Rom. 8. 32. *Who ſpared not his owne Sonne, but* gaue him *for vs all: how ſhall hee not* with him *giue vs all things alſo?* And touching it ſundrie points muſt bee conſidered. The firſt is, what is meant by this giuing? *Anſ*. It is an action or worke of God the Father by the holy Ghoſt, wherby Chriſt as redeemer in the appointed time is really communicated to all ordained to ſaluation, in ſuch manner, that they may truly ſay, that Chriſt himſelfe with all his benefits is theirs, both in reſpect of right thereto, and in reſpect of all fruits redounding thence, and that as truly as any man may ſay, that houſe and land giuen him of his anceſtours is his owne both to poſſeſſe and to vſe.

A The ſecond point is, what is the very thing giuen? *Anſ*. *Whole Chriſt God* and *man* is giuen, becauſe his humanity without his Godhead, or the Godhead without the humanity doth not reconcile vs to God. Yet in this giuing there muſt be a diuers conſideration had of the two natures of Chriſt: for the communication of the Godhead is meerely energeticall, that is, only in reſpect of operation; in that it doth make the manhood perſonally vnited vnto it to bee propitiatorie for our ſinnes and meritorious of life eternall. And to auouch any communication of the Godhead in reſpect of eſſence, were to bring in the hereſie of the Maniches, and to maintaine a compoſition and a commixtion of our natures with the nature of God. Againe, in the manhood of B Chriſt we muſt diſtinguiſh betweene the ſubiect it ſelfe, the ſubſtance of bodie and ſoule; and the bleſſings in the ſubiect which tend to our ſaluation. And the communication of the aforeſaid manhood is in reſpect of both, without ſeparation: for no man can receiue ſauing vertue from Chriſt, vnleſſe firſt of all hee receiue Chriſt himſelfe, as no man can haue the treaſure hid in the field, vnleſſe hee firſt of all haue the field *Ioh*. 6. 53, 54. and no man can be nouriſhed by meate and drinke, vnleſſe firſt of all he receiue the ſubſtance of both. And this is the cauſe, why not onely in the preaching of the word, but alſo in the inſtitution of the Lords Supper, expreſſe mention is made, not only of Chriſts merit, but alſo of his very bo- C dy and blood, whereby the whole humanity is ſignified, as appeares by that place, where it is ſaid, Ioh. 1. 14. that the *word was made fleſh*. And though the fleſh of it ſelfe profit nothing, as Saint Iohn ſaith, yet as it is ioyned to the godhead of the Sonne and doth ſubſiſt in his perſon, it receiueth thence quickening vertue, to reuiue and renue all thoſe to whome it ſhall be giuen. Laſtly, among the bleſſings that are ſtored vp in the manhood of Chriſt for our ſaluation, ſome are giuen vnto vs by imputation as when we are iuſtified by the righteouſneſſe indeede inherent in his manhood, but imputed vnto vs: ſome by infuſion, as when holineſſe is wrought in our hearts by the ſpirit, as a fruit of that holineſſe which is in the man- D hood of Chriſt, and deriued from it, as the light of one candle from another.

The third point is, in what manner Chriſt is giuen vnto vs. *Anſw*. God the Father giueth Chriſt vnto his Church not in an earthly or bodily manner, as when a king beſtowes a gift with his owne hand, and putteth it into the hand of his ſubiect: but the manner is altogether celeſtiall and ſpirituall: partly, becauſe it is brought to paſſe by the meere diuine operation of the holy Ghoſt: and partly, becauſe in reſpect of vs, this gift is receiued by an inſtrument which is ſupernaturall, namely faith, whereby we lay holde on, and applie vnto our ſelues the Euangelicall promiſes. And this manner of giuing may be conceiued thus:

A man

A A man that neuer ſtirred foot out of England holdes and enioyes land in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to beſtow it; and the man for his part as willing to accept and receiue it: and by this meanes that which at the firſt was the Emperours, by mutuall conſent becomes the mans. In the ſame maner God the Father hath made an Euangelicall couenant with his Church: in which of his mercie hee hath made a grant of his owne Sonne vnto vs, with righteouſnes, and life euerlaſting in him: and we againe by his grace accept of this grant, and receiue the ſame by faith: and thus by mutuall conſent according to the tenour of the couenant, any repẽtant ſinner may truly ſay, thogh B I now haue my abode vpon earth, & Chriſt in reſpect of his manhood be locally in heauen; yet is he truly mine to haue and to enioy, his body is mine, his blood is mine. As for the giuing and receiuing of the body and blood of Chriſt in bodily manner (which the Papiſts maintaine in auouching the reall tranſubſtantiation of bread & wine in the Sacrament, into the body & blood of Chriſt, & the Lutherans alſo in teaching, that his body and blood is ſubſtantially either in, or with, or vnder the bread & wine) is an erroneous conceit, flat oppoſite to ſundry points of the Chriſtian faith. For Chriſt to this very houre retaineth ſtill the eſſence and eſſentiall properties of a true body, and we belieue that really and viſibly he C aſcended into heauen, and there abides till his ſecond comming to the laſt iudgemẽt; who then hauing but common reaſon would imagine a communication of the body of Chriſt pent vp in the element of bread, & conueyed into our bodies by the mouth and ſtomacke?

The fourth point is, whether wee are not Lords of Chriſt, hee being thus giuen vnto vs? *Anſ.* No: for this donation is not ſingle but mutuall. As Chriſt is giuen vnto vs, ſo we againe are giuen to Chriſt, as he himſelfe ſaith, Ioh. 17.2. *Thoſe whome thou haſt giuen mee, Father, I haue kept.* And we are giuen vnto him, in that our bodies and ſoules are made his, not D onely as he is God, but alſo as he is our redeemer: and our ſinnes with the guilt thereof are made his by imputation, and the puniſhment thereof is wholly laid vpon him. This is all the dowrie which the Church, being the ſpouſe of Chriſt, hath brought vnto him.

The fifth point is, how any man in particular may know that Chriſt is giuen vnto him of the Father. *Anſ.* When God giues Chriſt to man, he withall giues man grace and power to receiue Chriſt, and to apprehend him with all his benefits: and this we do when we vtterly renounce our ſelues, this world, & all things therein, bewaile our ſinnes paſt, reſting on the death of Chriſt for the pardon of them al, and as it were with both the armes of faith catching hold vpon him in all eſtates, both in life and death. When the heart of any man is truly diſpoſed and inclined to doe theſe and the like things, we may truly ſay, that God hath giuen him grace to receiue Chriſt.

The ſecond thing required to make vs one with Chriſt, is the Myſticall vnion, which is a coniunction whereby Chriſt and his Church are actually coupled into one Myſticall body. Now that we may the better conceiue the nature of it, ſundrie queſtions are to be mooued. The firſt, what kinde of coniunction this is? *Anſ.* In the Scripture we meet with three kind of coniunctions. The firſt, is coniunction in nature, whẽ ſundry things are coupled by one and the ſame nature. As the Father, the Son, and the holy Ghoſt, being three diſtinct ſubſtances are all one, and therefore ioyned in one Godhead or diuine nature. Now Chriſt & the beleeuer are not ioyned in nature: for then they twaine ſhould haue one bodie and ſoule. The ſecond coniunction is in perſon, when things in nature different, ſo concurre together, that they make but one perſon; as the body and ſoule make one man: and the Godhead of the Son with his manhood make but one Chriſt: in whome there is an vnion of diſtinct natures with vnity of perſon. Now Chriſt and a Chriſtian are not ioyned in perſon: for Chriſt is one perſon, Peter a ſecond perſon, and Paul a third diſtinct from them both: and ſo many men as there be, ſo many ſeuerall perſons. The third coniunction is in ſpirit; & this is the coniunction meant in this place: whereby Chriſt & his Church are ioyned together: for the very ſame ſpirit of God that dwels in the manhood of Chriſt, and filleth it with all graces aboue meaſure, is deriued thence and dwels in all the true members of the Church, and filleth them with the like graces in meaſure, and therefore S. Iohn ſaith, *Hereby we know that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirit.* 1.Ioh.4.13 Hence it followes, that the bond of this coniunction is one and the ſame ſpirit deſcending from Chriſt the head to all his members, creating alſo in them the inſtrument of faith, whereby they apprehend Chriſt and make him their owne.

The ſecond is, what are the things vnited? *Anſ.* Not the bodie of the beleeuer, to the bodie of Chriſt, or the ſoule to his ſoule, but the whole perſon of the man to the whole perſon of Chriſt: yet in this order; we are firſt of all and immediately ioyned to the manhood of Chriſt, & by the manhood to the godhead.

The third queſtion is, what is the manner of this coniunction? *Anſ.* We muſt not thinke that Chriſt & his Church are ioyned by imagination, as the minde of man and the thing whereof he thinkes: or by conſent of heart, as one friend is ioyned with another, and as the Iewes conuerted were all of one heart and ſoule: Act.2.42. or by any abode in one place, or by touching, as ſea & land are both ioyned together and make one globe: or by any compoſition or commixtion of ſubſtances, as when many ingredients are put together, to make one medicine. But this coniunction is altogether ſpiritual as the former Giuing was;and incomprehenſible to mans reaſon : and therefore we muſt rather labour to feele it by experience in the heart, then to conceiue it in the braine. Yet neuertheleſſe it ſhall not be amiſſe to conſider a reſemblance of it in this compariſon. Suppoſe a man hauing the parts of his bodie disioyned farre aſunder, his head lying in Italie, one arme in Germanie, the other in Spaine, and his legges with vs in England: ſuppoſe further, all theſe parts or quarters haue all one ſoule, extending it ſelfe vnto them all, & quickning each of them ſeuerally, as though they were neerely ioyned together: and though the parts be ſeuered many hundred miles aſunder, yet the diſtance of place doth not hinder the B coniunction, conſidering one and the ſame ſoule doth enlarge it ſelfe and giue life vnto them all. In the ſame manner the head of the Myſticall body Chriſt our Sauiour is now in heauen, & ſome of his members in heauen with him, and ſome in earth: and of theſe, ſome in England, ſome in Germanie, ſome in Italy, ſome in Spaine, diſtant many thouſand miles aſunder: and the ſpirit of God is as it were the ſoule of this body which giues ſpirituall life to all the members: diſtance of place doth not hinder this coniunction, becauſe the H. Ghoſt which linketh all the parts together is infinite.

The benefits which we receiue by this Myſticall vnion are manifold. For it is the ground of the conueyance of al grace. The firſt is, that C by meanes hereof euery Chriſtian as hee is a Chriſtian or a man regenerate, hath his beginning and being in Chriſt, howſoeuer as he is a man he hath his being & ſubſiſting in himſelf, as Paul ſaith, 1. *Cor.* 1. 30. *Ye are of God in Chriſt.* And, Eph. 5. 30. *We are members of his body, of his fleſh, and of his bones.* How (will ſome ſay) can this be? After this manner: The compariſon is taken from our firſt parents. Eue was made of a rib taken out of Adams ſide, he being caſt into a ſlumber: this beeing done, Adam awaked & ſaid, *This now is bone of my bone, & fleſh of my fleſh.* Gen. 2. 23. Chriſt was nailed on the croſſe, and his moſt precious blood was ſhed, and out of it ariſe and ſpring all true Chriſtians: that is, out of the merit of Chriſts death and paſſion, whereby they become new creatures. Secondly, D euery one that beleeueth in Chriſt by reaſon of this vnion hath an vnſpeakable prerogatiue: for hereby he is firſt vnited to Chriſt, and by reaſon thereof is alſo ioyned to the whole Trinitie, the Father, the Sonne, and the holy Ghoſt, and ſhall haue eternall fellowſhip with them. Thirdly, ſundry men, ſpecially Papiſts, deride the doctrine of iuſtification by imputed righteouſneſſe: thinkking it is abſurd, that a man ſhould bee iuſt by that righteouſneſſe which is inherent in the perſon of Chriſt: as if we would ſay, that one man may liue by the ſoule of another: or be learned by the learning of another. But here we may ſee, that it hath ſufficient foundation. For there is a moſt neere and ſtreight vnion betweene A Chriſt and all that beleeue in him: and in this vnion Chriſt with al his benefits according to the tenour of the couenant of grace, is made ours really: and therefore wee may ſtand iuſt before God by his righteouſneſſe; it being indeede his, becauſe it is in him as in a ſubiect; yet ſo, as it is alſo ours; becauſe it is giuen vnto vs of God. Now there is no ſuch vnion betweene man and man, and for that cauſe one man cannot liue by the ſoule of another, or be learned by the learning of another. Fourthly, from this fountaine ſprings our ſanctification, whereby wee die to ſinne, and are renued in righteouſnes and holineſſe. Wormes and flies that haue lien dead all winter, if they be laid in the ſunne in the ſpring time begin to reuiue, B by vertue thereof: euen ſo, when we are vnited to Chriſt, and are (as it were) laid in the beames of this bleſſed *ſunne of righteouſnes*, vertue is deriued thence, which warmeth our benummed hearts dead in ſinne, and reuiueth vs to newnes of life: whereby we beginne to affect and like good things, and put in practiſe all the duties of religion. Fifthly, hence wee haue the protection of Gods angels; for they alwaies wait and attend on Chriſt, & becauſe wee are made one with him, they attend vpou vs alſo. Laſtly, by reaſon of this vnion with Chriſt, euery beleeuer comes to haue intereſt and to recouer his title in the creatures of God, and to haue the holy and lawfull vſe of them all. For wee muſt conſider, that although Adam created in the C image of God, was made lord ouer al things in heauen and earth; yet when he fell by eating the forbidden fruit; he, & in him all mankinde loſt the title & vſe of them all. Now therefore that a man may recouer his intereſt, hee muſt firſt of al be vnited and made one with Chriſt: and then by Chriſt, who is Lord and King ouer all, ſhall he recouer that title in the creatures of God, which he had by creation; and be made Lord ouer them againe. But ſome will ſay, if this bee ſo, then a Chriſtian man may haue & enioy all creatures at his pleaſure; and therefore the goods of other men? *Anſ.* The reaſon is not good, for in this life wee haue no more but (*a*) right vnto the creature; and (*b*) right in it, that is, actuall poſſeſſion is reſerued D for the life to come. Therfore we muſt content our ſelues with our allowed portions giuen vnto vs by God, by his grace vſing them in holy manner, expecting by hope the full fruition of all things till after this life. Againe, if all titles to the creatures be recouered by Chriſt, it may be demaunded, whether infidels haue any intereſt to their goods or no? *Anſ.* Infidels before men are right lords of all their lands and poſſeſſions which they haue obtained by lawfull meanes; and in the courts of men they are not to bee depriued of them: but before God they are but vſurpers: becauſe they hold them not *in capite*, that is, in Chriſt: neither haue they any holy & right vſe of them, *for to the vncleane, all things are vncleane*, Tit. 1. 15. And they muſt firſt of all become members of

[a] Ius ad rem. Ius in re.

Chriſt, before they can hold and enioy them aright, and vſe them with good conſcience.

The duties which are to be learned of the doctrine of this vnion, are manifold. And firſt of all, we are taught to purge our hands and hearts of all our ſinnes, and eſpecially to auoid all thoſe ſinnes whereby mens bodies are defiled, as drunkennes, vncleannes, fornication: for they driue away the ſpirit of God from his owne houſe, and diſſolue the bond of the coniunction betweene Chriſt and vs. Secondly, we muſt euery one of vs, which profeſſe our ſelues to be members of Chriſt, labour to become conformable vnto him in holineſſe of life, and to become new creatures: for this vnion requireth thus much. Let a man take the grafts of a crabbe-tree, and ſet them into good ſtockes: yet will they not change their ſappe, but bring forth fruit according to their owne nature, euen ſowre crabbes: but it muſt not be ſo with vs: we are indeede wilde oliues, and the branches of wild vines; yet ſeeing we are perſwaded that we are grafted into Chriſt, and made one with him, we muſt lay aſide our wild and ſoure nature, and take vpon vs the nature of the true vine, beare good fruit, haue good iuyce in vs, and render ſweete wine. Thirdly, we are taught hence to be plentifull in all good workes, conſidering we are ioyned to him that is the fountaine of grace. And therfore Chriſt ſaith, Ioh. 15. 1. *I am the true vine, & my father is the husband-man: euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may beare more fruite.* And the prophet Eſai compares the Church of God to a vineyard with a tower & wine-preſſe in it. And God himſelfe comes of-
Eſay.5.7. ten downe vnto it, *to ſee the fruits of the valley, to ſee if the vine bud, & the Pomegranets flouriſh.* And
Cant.6.10. further we muſt bring forth *fruit with patience*;
Luk.8.15. For the Lord of this vineyard comes with croſſes and afflictions, as with a pruning knife in his hand, to pare & to dreſſ vs that we may be fit to bring forth fruite, plentifull in duties of piety to God, & in duties of loue to all men,
Ezech.47.12. yea to our enemies. Chriſtian men are *trees of righteouſnes growing by the waters of the Sanctuarie*: but what trees? not like ours: for they are rooted vpward in heauen in Chriſt, and their graines and braunches grow downeward that they may beare fruit among men.

Hitherto we haue heard what the Church is, now to *beleeue the Church* is nothing els, but to beleeue that there is a company of the predeſtinate made one in Chriſt, and that withall we are in the number of them.

Before wee proceede any further, three rules muſt be obſerued touching the Church in ge-
Eph. 2. 22. Col.2,19. nerall. The firſt, that Chriſt alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to bee fellow herein. For the Church is his body, and none but he can performe the duty of an head vnto it: which dutie ſtandes in two things: the firſt, is to gouerne the Church
A by ſuch power and authority whereby he can & doth preſcribe lawes properly binding the conſciences of all his members; the ſecond, is by grace to quicken & to put ſpiritual life into them, ſo as they ſhall be able to ſay, that they liue not, but Chriſt in them. As for the Supremacy of the ſea of Rome, whereby the Pope will needes ſtand miniſteriall head to the Catholike Church, it is a ſatanicall forgerie. For the headſhip (as I may tearme it) of Chriſt is of that nature or quality, that it can admit no deputy, whether we reſpect the *commanding*, or the *quickening* power of Chriſt before named. Nay Chriſt needes no vicar or deputy; for he is all-ſufficient in himſelfe and alwaies preſent with his Church, as he himſelfe teſtifieth, ſay-
B ing, Math. 18. 20. *Where two or three are gathered together in my name, there am I in the midſt among them.* And whereas all commiſſions ceaſe in the preſence of him that giues the commiſſion: it is as much pride and arrogancie for the Pope to take vnto himſelfe the title of the head and vniuerſall Biſhop of the Church; as it is for a ſubiect to keepe himſelfe in commiſſion in the preſence of his King.

The ſecond rule is, that there is no ſaluation out of the Church, and that therefore euerie one which is to be ſaued muſt become a member & a citizen of the Catholike and Apoſtolike Church: & ſuch as remaine for euer out of the ſame periſh eternally. Therefore S. Iohn
C ſaith, *They went out from vs, they were not of vs: for if they had beene of vs, they would haue remained with vs: but this commeth to paſſe that it might appeare, that they are not all of vs.* And againe, that ſuch as be holy are in the city of God: *but with-* 1.Ioh.2.19.
out, that is, forth of the Church, *are dogges, enchanters, whoremongers, adulterers, &c.* And the arke out of which all periſhed, figured the Church, out of which are all condemned. And Reu.22.15.
for this cauſe S. Luke ſaith, that *the Lord added to the Church from day to day ſuch as ſhould be ſaued.* And the reaſon hereof is plaine: for without Chriſt there is no ſaluation: but out of the militant Church there is no Chriſt, nor faith in Chriſt: and therefore no ſaluation. Againe, forth of the militant Church there are no Act.2.47.
D means of ſaluation, no preaching of the word, no inuocation of Gods name, no Sacraments, and therfore no ſaluation. For this cauſe euery man muſt be admoniſhed euermore to ioyne himſelfe to ſome particular Church being a ſound member of the Catholike Church.

The third rule is, that the Church which here we beleeue is onely one. As Chriſt him-
ſelfe ſpeaketh, *My doue is alone, and my vndefiled is the onely daughter of her mother.* And as there is onely one God, & one Redeemer, one faith, one baptiſme, and one way of ſaluation by Chriſt onely, ſo there is but *one Church alone*. Cant.6,8.

The Catholike Church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

The Triumphant Church may thus be deſcribed: *It is a company of the ſpirits of iuſt men,* *triumphing ouer the fleſh, the diuell, and the world, praiſing God.* Heb.12.23. Firſt I ſay, it is a companie of the ſpirits of men, as the H. Ghoſt expreſly tearmeth it, becauſe the ſoules onely of the godly departed, as of Abraham, Iſaak, Iacob, Dauid, &c. are as yet aſcended into heauen, and not their bodies. Furthermore the properties of this company are two: The firſt, is to make triumph ouer their ſpiritual enemies, the fleſh, the diuell, the world: for the righteous man, ſo long as he liues in this world, is in continuall combate without truce with all the enemies of his ſaluation: and by conſtant faith obtaining victorie in the end of his life, he is tranſlated in glorious and triumphant manner into the kingdome of glory. This was ſignified to Iohn in a viſion, in which he ſaw an *innumerable company of all ſorts of nations, kindreds, people, and* Reu.7.9. *tongues ſtand before the Lambe cloathed in long white robes, with palmes in their hands,* in token that they had beene warriours, but now by Chriſt haue gotten the victorie and are made conquerours. Their ſecond propertie, is to praiſe and magnifie the name of God, as it Reu.7.12. followeth in the former place, *ſaying, Amen: praiſe, and glory, and wiſedome, and thankes, honour, power and might be vnto our God for euermore.* Hence it may be demanded, whether Angels be of this Triumphant Church or no? *Anſw.* The bleſſed angels be in heauen in the preſence of God the Father, the Sonne, and the holy Ghoſt, but they are not of the myſticall body of Chriſt, becauſe they are not vnder him, as he is their redeemer, conſidering, they cannot be redeemed, which neuer fell: and it cannot be prooued that they now ſtand by the vertue of Chriſts redemption: but they are vnder him as he is their Lord and King; and by the power of Chriſt as he is God, and their God, are they confirmed. And therefore as I take it, we can not ſay, that Angels are members of the myſticall body of Chriſt, or of the triumphant Church; though indeede, they be of the company of the bleſſed.

The Church Militant may be thus deſcribed: *It is the company of the elect or faithfull, liuing vnder the croſſe, deſiring to be remoooued, and to be with Chriſt.* I ſay not that the Militant Church is the whole body of the elect, but only that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Chriſt which is taught and deliuered in the writings of the Prophets and Apoſtles: and this faith againe may be diſcerned by two markes. The firſt, is that the members of this companie liue vnder the croſſe, and profit by it in all ſpirituall grace. And therefore it is ſaid, that *we muſt* Act.14.22. *through many aſſlictions enter into the kingdome of heauen.* And our Sauiour Chriſt ſaith, *If any* Luk.9.23. *man will come after me, let him deny himſelfe, and take vp his croſſe euery day and follow me.* The ſecond marke, is a deſire to depart hence and to be with Chriſt, as Paul ſaith, *We loue rather to* 2.Cor.5.8. *be remooued out of this body and to be with Chriſt.* Phil.1.23. And againe, *I deſire to be looſed and to be with* A *Chriſt, which is beſt of all.* Where yet we muſt remember, that the members of Chriſt doe not deſire death ſimply and abſolutely, but in two reſpects: I. That they might leaue off to ſinne, and by ſinning leaue to diſpleaſe God. II. That they might come to enioy happineſſe in heauen, and to be with Chriſt.

Touching the generall eſtate of the militant Church, two queſtions are to bee conſidered. The firſt, how farre forth God is preſent with it, aſſiſting it by his grace. *Anſw.* God giues his ſpirit vnto it in ſuch a meaſure, that although the gates of hell can not preuaile againſt it, yet neuertheleſſe it remaines ſtil ſubiect to errour both in doctrine and maners. For that which B is true in euery member of the Church, is alſo true in the whole: but euery member of the Militant Church is ſubiect to errour both in doctrine and manners, becauſe men in this life are but in part enlightned and ſanctified: and therefore ſtill remaine ſubiect to blindnes of mind & ignorance, & to the rebellion of their wils and affections: whereby it comes to paſſe, that they may eaſily faile either in iudgement, or in practiſe. Againe, that which may befall one or two particular Churches, may likewiſe befal all the particular Churches vpon earth, all beeing in one and the ſame condition, but this may befall one or two particular Churches to faile either in doctrine or maners. The Church of *Epheſus* failed in *leauing her firſt* C *loue,* Reu.2.4. wherupon Chriſt threatneth to remooue from her the Candleſticke. And the Church of *Galatia* was *remooued to another Goſpell from* Gal.1.6. *him that had called them in the grace of Chriſt:* now why may not the ſame things befall twentie, yea an hundred Churches, which befel theſe twaine? Laſtly, experience ſheweth this to be true, in that generall Councels haue erred. The Councell of *Nice* beeing to reforme ſundrie behauiours among the Biſhops and Elders, would with common conſent haue forbidden marriage vnto them, thinking it profitable to be ſo; vnleſſe *Paphnutius* had better informed them out of the Scriptures. In the third Councell at Carthage, certaine bookes Apocrypha, as the booke of Syrach, D Tobie, and the Macchabees, are numbred in the Canon, & yet were excluded by the Councell of Laodicea. And the ſaying of a Diuine Auguſt. de bap.l.2. c.3. is receiued, that *former Councels are to be reformed & amended by the latter.* But Papiſts maintaining that the Church cannot erre, alleadge the promiſe of Chriſt: *Howbeit when he is come which is the ſpirit of truth, he will lead you into all* Ioh.16.13. *truth. Anſw.* The promiſe is directed to the Apoſtles, who with their Apoſtolicall authority had this priuiledge graunted them, that in the teaching and penning of the Goſpell they ſhould not erre: and therefore in the Councel at Ieruſalem they conclude thus, *It ſeemes good* Act.15.28. *vnto vs, and to the holy Ghoſt.* And if the promiſe be further extended to all the Church, it muſt be vnderſtood with a limitation: that God will giue his ſpirit vnto the members

1.Ioh.3.24. Act.20.20, 27. thereof to lead them into all truth, *ſo far forth as ſhall be needfull for their ſaluation.*

The ſecond queſtion is, wherein ſtands the dignity and excellencie of the Church? *Anſ.* It ſtands in ſubiection & obedience vnto the wil and word of her ſpouſe and head, Chriſt Ieſus. And hence it followes, that the Church is not to challenge vnto her ſelfe authority ouer the Scriptures, but onely a miniſtery or miniſterial ſeruice, whereby ſhe is appointed of God to preſerue & keepe, to publiſh & preach them, and to giue teſtimonie of them. And for this cauſe, it is called *the pillar & ground of truth.* 1.Tim.3.11. The Church of Rome not content with this, ſaith further that the authoritie of the Church in reſpect of vs is aboue the authoritie of the Scripture, becauſe (ſay they) we cannot know Scripture to be Scripture but by the teſtimony of the Church. But indeed they ſpeake an vntruth. For the teſtimony of men that are ſubiect to errour cannot be greater & of more force with vs, then the teſtimony of God who cannot erre. Againe, the Church hath her beginning from the word: (for there cannot be a Church without faith, and there is no faith without the word, and there is no word out of the Scriptures) and therefore the Church in reſpect of vs, depends on the Scripture, & not the Scripture on the Church. And as the lawyer which hath no further power but to expound the law, is vnder the law: ſo the Church which hath authoirty onely to publiſh and expound the Scriptures, cannot authorize them vnto vs, but muſt ſubmit her ſelfe vnto them. Rom.10.17. And whereas it is alleadged, that *faith comes by hearing*, and this hearing is in reſpect of the voice of the Church, and that therefore faith comes by the voice of the Church: the anſwer is, that the place muſt be vnderſtood, not of that generall faith whereby we are reſolued that Scripture is Scripture, but of iuſtifying faith whereby we attaine to ſaluation. And faith comes by hearing the voice of the Church; not, as it is the Churches voice, but as it is a miniſtery or meanes to publiſh the word of God, which is both the cauſe and obiect of our beleeuing. Now on the contrarie we muſt hold, that as the carpenter knowes his rule to be ſtraight, not by any other rule applied vnto it, but by it ſelfe: for caſting his eie vpon it, he preſently diſcernes whether it be ſtraight or no: ſo we know and are reſolued that Scripture is Scripture, euen by the Scripture it ſelfe, though the Church ſay nothing, ſo be it wee haue the ſpirit of diſcerning when we reade, heare, and conſider the Scripture. And yet the teſtimonie of the Church is not to be deſpiſed, for though it breed not a perſwaſion in vs of the certainty of the Scripture, yet it is a very good inducement thereto.

The Militant Church hath many parts. For as the Ocean ſea which is but one, is deuided into parts according to the regions and countries againſt which it lyeth, as into the Engliſh, Spaniſh, Italian ſea, &c. ſo the Church diſperſed ouer the face of the whole earth, is deuided into other particular Churches according as the countries are ſeuerall in which it is ſeated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Againe, particular Churches are in a twofold eſtate: ſometime they lie hid in perſecution, wanting the publike preaching of the word, & the adminiſtration of the Sacraments: and ſometime againe they are viſible, carrying before the eyes of the world an open profeſſion of the name of Chriſt: as the Moone is ſometime ecclypſed, and ſometime ſhineth in the full. In the firſt eſtate was the Church of Iſraell in the daies of *Eliah*, when he wiſhed to die: becauſe *the people had forſaken the couenant of the Lord, broken downe his altars, ſlaine his prophets with the ſword, and he was left alone, & they ſought to take his life alſo.* 1.King.19.14. Behold a lamentable eſtate when ſo worthy a prophet could not find another beſide himſelfe that feared God: yet marke what the Lord ſaith vnto him, *I haue left ſeauen thouſand in Iſrael, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.* verſ.18. Againe it is ſaid, *That Iſrael had bin a long ſeaſon without the true God, without prieſt to teach, and without the law.* 2.Chr.15.3. Neither muſt this trouble any that God ſhould ſo farre forth forſake his Church: for when ordinarie meanes of ſaluation faile, he then gathereth his elect by extraordinarie meanes, as when the children of Iſrael wandered in the wildernes wanting both circumciſion and the Paſſeouer, he made a ſupply by Manna, and by the pillar of a cloud. Hence we haue direction to anſwer the Papiſts, who demaund of vs where our Church was threeſcore yeares agoe before the daies of Luther: we ſay, that then for the ſpace of many hundred yeares, an vniuerſall Apoſtaſie ouerſpread the whole face of the earth; and that our Church then was not viſible to the world, but lay hidde vnder the chaffe of popery. And the truth of this, the Recordes of all ages manifeſt.

The ſecond eſtate of the Church, is when it flouriſheth and is viſible, not that the faith & ſecret election of men can be ſeene (for no man can diſcerne theſe things but by outward ſignes) but becauſe it is apparent in reſpect of the outward aſſemblies gathered to the preaching of the word and the adminiſtration of the Sacraments, for the praiſe and glorie of God, and their mutuall edification. And the viſible Church may be thus deſcribed: *It is a mixt company of men profeſſing the faith aſſembled together by the preaching of the word.* Firſt of all, I call it a mixt company, becauſe in it there be true beleeuers and hypocrites, Elect and Reprobate, good and bad. The Church is the *Lords field*, in which the enemie ſowes his tares: Mat.13.25, 47. it is the *corne flore*, in which lyeth wheat and chaffe: it is a band of men, in which beſide thoſe that be of valour and courage there be white liuered ſouldiers. And it is called a Church of the better part, namely, the elect wherof it conſiſteth, though they be in number few. As for the vngodly, though they be in the Church, yet are they no more parts of it indeede, then the ſuperfluous humours in the veines are parts of the body. But to proceede; how are the members of the viſible Church qualified and diſcerned? the anſwer followeth in the definition, *profeſſing the faith.* Whereby I meane the profeſſion of that religion which hath beene taught from the beginning, and is now recorded in the writings of the Prophets and Apoſtles. And this profeſſion is a ſigne and marke whereby a man is declared and made manifeſt to be a member of the Church.

Againe, becauſe the profeſſion of the faith is otherwhiles true & ſincere, and otherwhiles onely in ſhew, therfore there be alſo two ſorts of member of the viſible Church, members before God, and members before men. A member of the Church before God, is he that beſide the outward profeſſion of the faith, hath inwardly a pure heart, good conſcience, and faith vnfained, whereby he is indeede a true member of the Church. Members before men, whom we may cal reputed members, are ſuch as haue nothing els but the outward profeſſion, wanting the good conſcience, and the faith vnfained. The reaſon why they are to be eſteemed members of vs, is, becauſe we are bound by the rule of charity to thinke of men as they appeare vnto vs; leauing ſecret iudgement vnto God.

1.Pet.1.23.
Heb. 5.13.
1.Cor. 3.2.

I added in the laſt place, *that the Church is gathered by the word preached,* to ſhew that the cauſe whereby it is begunne and continued, is the word: which for that cauſe is called the *immortall ſeede:* whereby we are borne anew, and *milke,* whereby we are fedde and cheriſhed to life euerlaſting. And hence it followeth neceſſarily, that the preaching of the doctrine of the Prophets & Apoſtles, ioyned with any meaſure of faith and obediedce, is an infallible marke of a true Church. Indeede it is true, there be three things required to the good eſtate of a Church, the preaching of the Goſpel, the adminiſtration of the Sacraments, and the due execution of Diſcipline according to the word: yet if the two latter be wanting, ſo be it there be preaching of the word with obedience in the people, there is for ſubſtance a true Church of God. For it is the banner of Chriſt diſplaied, vnder which all that war againſt the fleſh, the diuell, the world muſt range themſelues. As the Lord ſaith by the Prophet Eſai, *I will lift vp my hand to the Gentiles, and ſet vp my ſtandard vnto the people, and they ſhall bring their ſonnes in their armes, and their daughters ſhall be carried vpon their ſhoulders.* Hence it followeth, that men which want the preaching of the Goſpel, muſt either procure the ſame vnto themſelues, or if that cannot be, becauſe they liue in the middeſt of Idolatrous nations, as in Spaine & Italy, it is requiſite that they ſhould ioyne themſelues to thoſe places where with liberty of cõſcience they may enioy this happie bleſſing. Men are not to haue their hearts glued to the honours and riches of this world, but they ſhould be of Dauids mind, and rather deſire to be doorekeepers in the houſe of God, then to dwell in the tents of vngodlines.

Eſa. 49.22.

Cant.1.6.
verſ.7.

In the Canticles the ſpouſe of Chriſt ſaith, *Shew me, O thou whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhee that turneth aſide to the flockes of thy companions?* To whome he anſwereth thus: *If thou know not, O thou the faireſt among women, get thee forth by the ſteppes of the flocke, & feede thy kiddes by the tents of the ſhepheards:* that is, in thoſe places where the doctrine of righteouſnes and life euerlaſting by the Meſſias, is publiſhed. When the Shunamites child was dead, ſhee told her husband that ſhee would goe to the man of God, to whome he anſwered thus; Why wilt thou goe to him to day, *it is neither new moone, nor ſabbath day:* whereby it is ſignified, that when teaching was ſkarce in Iſrael, the people did reſort to the Prophets for inſtruction and conſolation. And Dauid ſaith, that the people whereſoeuer their aboad was, *went from ſtrength to ſtrength till they appeared before God in Sion.* And oftentimes they beeing Proſelytes, their aboad muſt needes be out of the precinctes of Iewrie.

2.King. 4.23.
Pſal.84.7.

Thus we ſee what the viſible Church is: now further concerning it, three queſtions are to be ſkanned. The firſt, is how we may diſcerne whether particular men and particular Churches holding errours, be ſound members of the Catholike Church or no. For the anſwering of this, we muſt make a double diſtinction, one of errours, the other of perſons that erre. Of errours ſome are deſtroyers of the faith, ſome onely weakners of it. A deſtroyer is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it ſelfe is ouerturned; as the deniall of the death of Chriſt, and the immortality of the ſoule, iuſtification by workes, and ſuch like: and the ſumme of theſe fundamentall points is compriſed in the Creede of the Apoſtles & the Decalogue. A weakening errour is that, the holding whereof doth not ouerturne any point in the foundation of ſaluation; as the errour of free-will, and ſundrie ſuch like. This diſtinction is made by the holy Ghoſt, who ſaith expreſſely that the doctrines of repentance, and faith, and baptiſme, and laying on of hands, and the reſurrection, and the laſt iudgement, *are the foundation,* namely, of religion: and againe, that *Chriſt is the foundation,* and that other doctrines conſonant to the word, are as gold and ſiluer laid thereupon. Secondly, perſons erring, are of two ſorts: ſome erre of weakeneſſe, beeing carried away by others: or of ſimple ignorance, not yet beeing conuicted & informed concerning the truth. Some againe erre of obſtinacie, or affected ignorance, which hauidg beene admoniſhed

2.Tim.2.1
Gal.5.1.3.
Heb.6.1.
1.Cor.3.10.

and conuicted, ſtill perſeuere in their forged opinions. This being ſaid, we now come to the point. If any man or Church, ſhall hold an errour of the lighter kinde, hee ſtill remaines a member of the Church of God, and ſo muſt be reputed of vs. As when a Lutheran ſhall hold, that images are ſtill to be retained in the Church, that there is an Vniuerſal election of all men, &c. for theſe and ſuch like opinions may be maintained, the foundation of ſaluation vnraſed. This which I ſay is flatly auouched by Paul. If any man (ſaith he) build on this foundation, gold, ſiluer, pretious ſtones; *timber, haie, or ſtubble*, his workes ſhall be made manifeſt by the fire, &c. *and if any mans worke burne, he ſhall looſe, but yet* hee ſhall be ſafe *himſelfe*. And therefore the haie and ſtubble of mens errours that are beſide the foundation, on which they are laid, doe not debarre them from beeing Chriſtians or members of the Church. A man breakes downe the windowes of his houſe; the houſe ſtandes: he breakes downe the roofe or the wals; the houſe yet ſtands though deformed: he pulls vp the foundation; the houſe it ſelfe fals & ceaſeth to be an houſe. Now religion which we profeſſe is like an houſe or building: and ſome points therof are like windowes, doores, walls, roofes, & ſome are the very foundatiõ: & the former may be battered, the foundation ſtanding. Againe, if the errour be directly or by neceſſary conſequent, euen in common ſenſe againſt the foundation, conſideration muſt be had whether the Church or party erreth of weakenes or malice: if of weakeneſſe, the party is to be eſteemed as a member of the Catholike Church. And thus Paul writes vnto the Church of Galatia, as to a Church of God, though by falſe teachers it had beene turned away to another Goſpel, embraced the fundamentall errour of iuſtification by workes. But when any man or Church ſhall hold fundamentall errours in obſtinacie or affected ignorance, we are not then bound to repute them any longer as Churches or Chriſtians, but as ſuch to whome condemnation belongs as Paul ſheweth by the example of Iannes and Iambres. *And as Iannes and Iambres*, ſaith he *withſtood Moſes, ſo doe theſe alſo reſiſt the truth, men of corrupt mindes, reprobate concerning the faith*. Yet withall, this caueat muſt euer be remembred, that we rather condemne the error then the perſon that erreth, becauſe Gods mercy is like to a bottomles ſea, whereby he worketh what he will and when he will in the hearts of miſerable ſinners.

1.Cor.3.12, 13. verſ.15.

2.Tim.3.8.

The ſecond queſtion is, where at this day we may find ſuch viſible Churches as are indeed ſound mẽbers of the Catholike Church. And for the reſoluing of it, we are to goe thorough all countries and religions in the world. And firſt to begin with Turkes & Iewes, we are not in any wiſe to acknowledge their Aſſemblies for Churches, becauſe they worſhip not God in Chriſt who is the head of the Church.

As for the aſſemblies of Papiſts which haue bin a great part of the world, if thereby we vnderſtand companies of men holding the Pope for their head, & beleeuing the doctrine eſtabliſhed in the Councel of Trent; in name they are called Churches, but indeede they are no true or ſound members of the Catholike Church. For both in their doctrine and in the worſhip of God, they raſe the very foundation of religion, which will appeare by theſe three points: Firſt of all, they hold iuſtification by workes of grace: auouching that they are not onely iuſtified before God by the merit of Chriſt, but alſo by their owne doings. Which opinion flattely ouerturneth iuſtification by Chriſt. For as Paul ſaith to the Galatians, *If ye be circumciſed, Chriſt profiteth you nothing*, that is, if ye looke to be iuſtified by the workes of the ceremoniall law, ye are fallen from Chriſt: ioyne circumciſion and Chriſt together in the matter of iuſtification, and ye doe quite ouerthrow iuſtification by Chriſt. Now if this bee true, which is the word of God that cannot lie, then we ſay to the Papiſts; If ye will needs be iuſtified by workes of grace, yee are fallen from grace. The ſecond point is, that they maintaine a daily reall ſacrifice of the bodie of Chriſt in the Maſſe for the ſinnes of the quicke and dead. And this is alſo a fundamentall hereſie. For Chriſts ſacrifice on the croſſe muſt either be a perfect ſacrifice or no ſacrifice: and if it be often iterated and repeated by the Maſſe-prieſt, it is not perfect but imperfect. The third point is, that they worſhip the Images of the Trinity and Saints departed, and their Breaden-god, which is as vile an abhomination as euer was among the Gentiles: all beeing directly againſt the true meaning of the ſecond commaundement, and defacing the worſhippe of God in the very ſubſtance thereof. Thus then it appeares, that the old Church of Rome is changed, and is now at this day, of a ſpouſe of Chriſt become an harlot: and therefore no more a Church of Chriſt indeede, then the carkaſſe of a dead man that weareth a liuing mans garment is a liuing man, though he looke neuer ſo like him. And whereas they plead for themſelues, that they haue ſucceſſion from the Apoſtles, the anſwer is, that ſucceſſion of perſon is nothing without ſucceſſion of doctrine, which they want: and we ſee, that Heritickes haue ſucceeded lawfull Miniſters. Secondly, whereas it is alleadged, that in the Popiſh aſſemblies the Sacrament of Baptiſme is rightly for ſubſtance adminiſtred; and that alſo it is a note of a Church, three things may be anſwered. Firſt, that baptiſme ſeuered from the preaching of the Goſpell, is no more a ſigne of a Church then the ſeale ſeuered from the indenture is of force: and that is nothing. Circumciſion was vſed in Colchis, yet no Church, and among the Samaritans, and yet no people. Secondly, Baptiſme in the aſſemblies of the Church of Rome, is as the purſe of a true man in the

Gal.5.2.

Herodot. Hoſ.1.9.

hand of a theeſe: and indeede doth no more argue them to be Churches, then the true mans purſe argues the theeſe to be a true man. For Baptiſme though it be in their aſſemblies, yet doth it not appertaine vnto them, but vnto another hidden Church of God, which he hath in all ages, gathered forth of the middeſt of them. Thirdly, though they haue the outward Baptiſme, yet they by neceſſarie conſequent of doctrine, ouerturne the inward baptiſme that ſtands in iuſtification and ſanctification. Moreouer, whereas it is alleadged, that they maintaine the bookes of the old and new Teſtament penned by the Prophets and Apoſtles; the anſwer is, that they doe it with adding to the Canon, and by corrupting the natiue ſenſe of the Scriptures in the very foundation: and therfore they are but as a lanterne, that ſhewes light to others, and none to it ſelfe. Fourthly, it is further ſaid, that they hold the Creede of the Apoſtles, & make the ſame confeſſion of faith that we doe. I anſwer, that in ſhew of words they doe ſo indeede; but by neceſſarie conſequents in the reſt of their doctrine they ouerturne one of the natures, & all the offices of Chriſt, and therewithall moſt of the articles of the Creede. And herein they deale as a father, that in outward ſhew tenders the body of his child, and will not abide the leaſt blemiſh vpon it: and yet by ſecret conueiances inwardly annoyes the heart, or the liuer, and ſo in truth deſtroyes the ſame. Fifthly, it is alleadged, that Antichriſt muſt ſit in the temple of God, that is, the Church; therefore ſay ſome that deſire an vnion betweene vs and the Papiſts, popiſh aſſemblies are true Churches: but the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichriſt is ſaid to ſit in the Church, not as a member thereof, but as an vſurper, or as the pyrate in the ſhippe of the merchant: & hence it cannot be prooued, that the aſſemblies of Papiſts are Churches, but that in them and with them there is mingled another hidden Church, in the middeſt whereof Antichriſt the Pope ruleth, though himſelfe hath no part therin. Laſtly, whereas ſome beeing no Papiſts, thinke their Churches to be like a body, diſeaſed and full of ſores and wounds from the head to the foote, and the throat alſo cut, yet ſo as life is ſtill remaining; we may better thinke (their foule errours conſidered, and their worſhip of God, which is nothing elſe but a mixture of Iudaiſme and Paganiſme) that it is a rotten & dead corpes void of ſpirituall life. And therefore we haue ſeuered our ſelues from the Church of Rome vpon iuſt cauſe: neither are we ſchiſmatickes in ſo doing, but they rather becauſe the ground and the proper cauſe of the ſchiſme is in them.

As for the aſſemblies of Anabaptiſts, Libertines, Antinomies, Tritheits, Arrians, Samoſatenians, they are no Churches of God, but conſpiracies of monſtrous heretickes iudicially condemned in the primitiue Church, A and againe by the malice of Satan renued and reuiued in this age. The ſame we are to thinke and ſay of the Family of loue.

As for the Churches of Germany commonly called the Churches of the Lutherans, they are reputed of vs as the true Churches of god. Though their Auguſtane Confeſſion haue not ſatisfied the expectation of other Reformed Churches: yet haue they all the ſame enemies in matter of religion, and do alike confeſſe the Father, the Sonne, and the holy Ghoſt: and of the office of the Mediatour of faith and good workes, of the Word, the Church, & the Magiſtrate, are all of one iudgement. They differ indeede from vs in the queſtion of the Sacrament; B but it is no ſufficient cauſe to induce vs to hold them as no Church: for that there is a true or reall receiuing of the bodie & blood of Chriſt in the Lords ſupper, wee all agree; & we ioyntly confeſſe that Chriſt is there preſent, ſo farre forth that he doth truly feede vs with his very bodie and blood to eternall life: and all the controuerſie lies in the manner of receiuing; we contenting our ſelues with that ſpirituall receiuing which is by the hand of faith, they adding thereto the corporal, whereby they imagine themſelues to receiue Chriſt with the hand and mouth of the body. And though to maintaine this their opinion, they be conſtrained to turne the aſcenſion of Chriſt into a diſparition, whereby his bodie beeing viſible becomes inuiſible, C yet in the maine points we agree: that he entred into his kingdome in our name and for vs: that we are gouerned and preſerued by his power & might: and that whatſoeuer good thing we haue or doe, proceedes wholly from the grace of his ſpirit. Indeede the opinion of the *Vbiquitie* of the bodie of Chriſt, reuiueth the condemned hereſies of *Eutiches* and *Neſtorius*, and it ouerturneth by neceſſarie conſequent moſt of the articles of faith: but that was priuate to ſome men, as *Brentius* and others, and was not receiued of whole Churches: and whereas the men were godly and learned, and we are vncertaine with what affection, and how long they held this errour, we reſt our ſelues in condemning D it, leauing the perſons to God. Againe, Popiſh Tranſubſtantiation and Lutherian Conſubſtantiation, are both againſt the truth of the manhood of Chriſt, yet with great difference. Tranſubſtantiation is flat againſt an article of faith: for if Chriſts bodie be made of bread, & his blood of wine (which muſt needes be, if there be a conuerſion of the one into the other,) then was not he conceiued and borne of the virgin Mary: for it cannot both be made of Bakers bread, and of the ſubſtance of the Virgin. Againe, it aboliſheth the outward ſigne in the Lords Supper, as alſo the analogie betweene the ſigne and the thing ſignified, and ſo ouerturnes the Sacrament: but Conſubſtantiation doth not ſo, neither doth it ouerturne the ſubſtance of any article of religion, but onely a maine point of Philoſophie, which is;that a *body doth occupie onely one place at once.*

Furthermore,the Churches of Heluetia,& Sauoy,and the free cities of France, & the low Countries,and Scotland are to be reuerenced as the true Churches of God,as their confeſſions make manifeſt. And no leſſe muſt wee thinke of our owne Churches in England and Ireland.For we holde,beleeue,and maintaine, and preach the true faith,that is, the auncient doctrine of ſaluation by Chriſt, taught and publiſhed by the Prophets and Apoſtles, as the booke of the articles of faith agreed vpon in open Parliament doth fully ſhew:and withall now we are, and haue beene readie to teſtifie this our faith, by venturing our liues euen in the cauſe of religion againſt forreine power,and eſpecially the Spaniard: and hereupon all the Churches in Europe giue vnto vs the hand of fellowſhippe. And whereas ſundrie among vs that ſeparate and indeed excommunicate themſelues, giue out that there is no Church in England, no Miniſters, no Sacraments: their peremptorie aſſeuerations wanting ſufficient ground,are but as paper-ſhotte. They alleadge that our aſſemblies are full of grieuous blots and enormities. *Anſ.* The defects and corruptions of Churches muſt be diſtinguiſhed: and they be either in doctrine,or manners. Againe, corruptions in doctrine muſt further be diſtinguiſhed: ſome of them are errors indeed,but beſide the foundation;& ſome errors directly againſt the foũdation: & theſe ouerturne all religion, whereas the former doe not. Now it cannot be ſhewed that in our Churches is taught any one error that raſeth the foundation, and conſequently annihilates the truth of Gods Church. Indeed there is controuerſie among vs touching the point of Eccleſiaſticall regiment: but marke in what manner.We all ioyntly agree in the ſubſtance of the regiment, confeſſing freely that there muſt be preaching of the word, adminiſtration of the Sacraments, according to the inſtitution,and the vſe of the Power of the Keyes in admonitions,ſuſpenſions, excommunications:the difference between vs is only touching the perſons, and the manner of putting this gouernement in execution: and therfore men on both parts, though both holde not the truth in this point; yet becauſe both holde Chriſt the foundation, they ſtill remaine brethren and true members of Chriſt.As for corruptions in maners, they make not a Church to be no Church,but a bad Church.When as the wicked Scribes & Phariſes ſitting in *Moſes* chaire,taught the things which he had written, the people are commanded to heare them, & to do the things which they ſay,not doing the things which they doe. Mat.23.2. And whereas it is ſaid, that we hold Chriſt in word, and deny him in deede,that is anſwered thus: deniall of Chriſt is double,either in iudgement,or in fact: denial in iudgement ioyned with obſtinacie,makes a Chriſtian to be no Chriſtian; deniall in fact, the iudgement ſtill remaining ſound, makes not a man to be no Chriſtian, but a bad Chriſtian.When the Iewes had crucified the Lord of life, they ſtill remained a Church, (if any vpon earth:) and notwithſtanding this their fact, the *Apoſtles* acknowledged that the *couenant* and the *promſes* ſtill belonged vnto them: Rom.9.4. Act 2.39.4. and they neuer made any ſeparation from their Synagogues, till ſuch time as they had beene *ſufficiently conuicted* by the Apoſtolicall miniſtery that I. Chriſt was the true Meſſias.

Thus we ſee where at this day we may finde the true Church of God. Now I come to the third queſtion; and that is,at what time a man may with good conſcience make ſeparation from a Church.. *Anſw.* So long as a Church makes no ſeparation from Chriſt, wee muſt make no ſeparation from it: and when it ſeparates from Chriſt,wee may alſo ſeparate from it:and therefore in two caſes there is warrant of ſeparation.The one is,when the worſhip of God is corrupt in ſubſtance.And for this wee haue a commandement,*Be not*,ſaith Paul,*vnequally yoked with infidels: for what fellowſhip hath righteouſnes with vnrighteouſnes, or what communion hath light with darknes? or what concord hath Chriſt with Belial? or what part hath the beleeuer with the infidell? or what agreement hath the temple of God with Idols? Wherefore come out from among them,& ſeparate your ſelues,ſaith the Lord.* 2.Cor.6.14. And we haue a practiſe of this in the old teſtament. When Ieroboam had ſet vp idols in Iſrael, then the *Prieſts* and *Leuites came to Iudah and Ieruſalem to ſerue the Lord.* 2.Chr.11.14 The ſecond is, when the doctrine of religion is corrupt in ſubſtance: as Paul ſaith, *If any man teach otherwiſe, and conſent not to the wholeſome words of our Lord Ieſus Chriſt,and to the doctrine which is according to godlineſſe, he is puffed vp: from which* ſeparate *your ſelues.* 2.Tim.6.3,5. A practiſe of this we haue in the Apoſtle Paul, who beeing in Epheſus in a Synagogue of the Iewes, ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things which concerne the kingdome of God: *but when certaine men were hardened and diſobeyed,ſpeaking euill of the way of God,he departed from them and ſeparated the diſciples of Epheſus*: & the like he did at Rome alſo. Act.19.9. & 28.28. As for the corruptions that be in the maners of men that be of the Church, they are no ſufficient warrant of ſeparation, vnleſſe it be from priuate company,as we are admoniſhed by the *Apoſtle Paul* and by *Dauids* & *Lots* examples. 1.Cor.5.11. Pſal.17.4. 2.Pet.2.8. By this which hath bin ſaid, it appeares that the practiſe of ſuch as make ſeparation frõ vs, is very bad & ſchiſmatical,conſidering our Churches faile not either in the ſubſtance of doctrine,or in the ſubſtance of the true worſhip of God.

Now we proceed in the Creed.The Church is further ſet forth by certaine properties and prerogatiues. The properties or qualities are two,*holineſſe* and *largenes*. That the Church is *holy*, it appeares by Peter which cals it *an holy nation,and a choſen people*: and by S. Iohn, who cals it *the holy citie*. 1.Pet.2.9. Reu.11.2. and 22. 19. And it is ſo called, that it may bee diſtinguiſhed from the falſe Church, Reu.2.9. and 3.9.; Pſal,26.5. A which is tearmed in Scriptures, *the Synagogue of Satan*, and the *malignant Church*.

Now this holineſſe of the Church is nothing elſe but a created qualitie in euery true member thereof, whereby the image of God, which was loſt by the fall of Adam, is againe renued and reſtored. The author of it is God by his word and ſpirit, by litle & litle aboliſhing the corruption of ſinne, and ſanctifying vs thoroughout, as Chriſt ſaith, Ioh.17.17. *Father, ſanctifie them in thy truth, thy word is truth*. And holines muſt be cōceiued to be in the Church on this manner: it is perfect in the Church Triumphant, & it is onely begunne in the Church Militant in this life, and that for ſpeciall cauſe, that wee i.Tim. 1.17. might giue al glory to God; Rom.11.20. B that we might not be high minded, that we might worke our ſal- Philip.2.12. uation with feare & trembling; Mat.9.24. that we might deny our ſelues & wholly depend vpon God.

Hence we learne three things: Firſt, that the Church of Rome erreth in teaching that a wicked man, yea ſuch an one as ſhall neuer be ſaued, may be a true member of the Catholike Church: for in reaſon, euery man ſhould bee anſwerable to the qualitie & condition of the Church whereof he is a member: if it be holy, as it is, he muſt be holy alſo. Secondly, we are euery one of vs, as Paul ſaith to Timothie, 1.Tim. 4.7. *to exerciſe our ſelues vnto godlines*, making cōſcience of al our former vnholy waies, endeauouring our ſelues to pleaſe God in the obedience of all his commaundements. It is a diſgrace to the holy C Church of God, that men profeſſing themſelues to be members of it, ſhould be vnholy. Thirdly, our duty is, to eſchew the ſociety of Atheiſts, drunkards, fornicatours, blaſphemers, & al wicked & vngodly perſons, as Paul ſaith, Eph.5.7.11. *Be no companions of them, and haue no fellowſhippe with vnprofitable workes of darknes*. And he charges the Theſſalonians, that if any man among them *walke inordinately, they haue no companie with him that he may be aſhamed*, 2.Theſſ.3.14.

The largenes of the Church is noted in the word *Catholike*, that is, generall or vniuerſall. And it is ſo called for three cauſes. For firſt of all, it is generall in reſpect of time; becauſe the D Church hath had a beeing in all times & ages, euer ſince the giuing of the promiſe to our firſt parents in Paradiſe. Secondly, it is generall, in reſpect of the perſons of men: for it ſtands of all ſorts & degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly, it is Catholike or vniuerſall in reſpect of place; becauſe it hath beene gathered from all parts of the earth, ſpecially now in the time of the new Teſtament; when our Sauiour Chriſt ſaith, Mat.26.13. that the *Goſpel ſhal be preached in the world*. To this purpoſe S. Iohn ſaith in Reuelat.7.9. *I beheld, and loe a great multitude which no man could number of all nations and kindreds, and peoples, and tongues, ſtood before the throne and before the Lambe, cloathed with long white robes and palmes in their hands.* Catholica i. per totum orbem diffuſa. Aug. epiſt. 170.

And the Church which we here profeſſe to beleeue, is called Catholike, that wee may diſtinguiſh it from particular Churches, which are not beleeued, but ſeene with eye, whereof mention is made often in the ſcriptures. Rom. 16.5. 1.Cor.16.19. *the Church in their houſe*; and, *the Churches of Aſia*. Coloſſ. 4.15. *Salute Nymphas and the Church in his houſe*. Act. 11. 22. *the Church of Ieruſalem*. Act.13.1. *the Church at Antioche, &c.*

That the Church is Catholike in reſpect of time, place, perſon, it miniſters matter of endleſſe comfort vnto vs. For hereby we ſee that not order, degree, or eſtate of men are excluded from grace in Chriſt, vnleſſe they will exclude themſelues. S. Iohn ſaith, 1.Ioh.2.1. *If any man ſinne, wee haue an Aduocate with the Father, Ieſus Chriſt the righteous*. Now it might be anſwered, it is true indeede Chriſt is an Aduocate to ſome men, but hee is no Aduocate to me. S. Iohn therefore ſaith further, verſ.2. *and he is the reconciliation for our ſinnes, and not for our ſinnes onely, but for the whole world*, that is, for all beleeuers of what condition or degree ſoeuer.

Thus much of the properties of the Church: now follow the prerogatiues or benefits which God beſtoweth on it, which are in number foure. The firſt is expreſſed in theſe words, *the Communion of Saints*. Where communion ſignifieth that fellowſhip or ſociety that one hath with another: and by *Saints* wee vnderſtand not dead men inrolled in the Popes calender, but all that are ſanctified by the blood of Chriſt, whether they be liuing or dead: as *Paul* ſaith, 1.Cor.1.2. *Vnto the Church of God which is at Corinthus, to them that are ſanctified in Ieſus Chriſt Saints by calling*. And, 14.33. *God is the God of peace in al the Churches of the Saints*. Now if wee adde the clauſe *I beleeue*, vnto theſe words, the meaning is this; I confeſſe and acknowledge that there is a ſpirituall fellowſhip and ſocietie among al the members of Chriſt, beeing the faithfull ſeruants and children of God: and withall I beleeue that I am partaker of the ſame with the reſt.

This communion hath two parts, fellowſhip of the members with the head, and of the members with themſelues. The communion of the members with their head, is not outward, but altogither ſpirituall in the conſcience: and for the opening of it, we muſt conſider what the Church receiueth of Chriſt, and what he receiues of it. The Church receiues of Chriſt foure moſt worthy benefits. The firſt, that Chriſt our Mediatour, God & man, hath truly giuen himſelfe vnto vs, & is become our lot and portion, and withall God the Father, and the holy Spirit, in him, as Dauid ſaith, *Iehoua is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot: the lines are fallen vnto me in pleaſant places: yea I haue a faire heritage*. Pſal.16.5. And, Pſal.73.26. *My fleſh faileth, and my heart alſo: but God is the ſtrength of my heart, and my portion for euer*. The ſecond, is the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the true children of God. The benefit is wonderfull, howſoeuer carnall men eſteeme not of it. If a man ſhould either by election or birth, or any way elſe be made the ſonne and heire of an earthly prince, hee would thinke himſelfe highly aduanced: how highly then are they extolled which are made the ſonnes of God himſelfe? The third benefit, is a title and right to the righteouſnes of Chriſt in his ſufferings and his fulfilling of the law. The excellencie of it is vnſpeakable, becauſe it ſerues to award the greateſt temptations of the diuell. When the diuell replieth thus, thou art a tranſgreſſour of the law of God, therefore thou ſhalt be damned: by meanes of that communion which we haue with Chriſt, we anſwer againe: that Chriſt ſuffered the curſe of the law to free vs from due and deſerued damnation: and when he further replies, that ſeeing we neuer fulfilled the law, we cannot therefore enter into heauen: wee anſwer againe, that Chriſts obedience is a fulfilling of the law for vs, and his whole righteouſnes is ours to make vs ſtand righteous before God. The fourth benefit, is a right to the kingdome of heauen, as Chriſt comforting his diſciples ſaith, *Feare not little flocke, it is your Fathers pleaſure to giue you a kingdome*: and hence it is ſundry times called* *the inheritance, and the lot of the Saints.*

*Act.26.18. Col.1.12. Eph.1.18.

Furthermore, for the conueyance of theſe benefits vnto vs, God hath ordained the preaching of the word, and the adminiſtration of the Sacraments, ſpecially the Lords Supper; and hath commaunded the ſolemne and ordinarie vſe of them in the Church. And herevpon the Lords Supper is called the Communion, *The cuppe of bleſſing* (ſaith Paul, 1.Cor.10.16.) *which we bleſſe, is it not the communion of the blood of Chriſt? and the bread which we breake, is it not the communion of the body of Chriſt?* that is, a ſigne and ſeale of the communion.

Againe, the things which Chriſt receiues of vs are two: our ſins with the puniſhment thereof made his by application or imputation: and our afflictions with all the miſeries of this life which he accounts his owne, and therfore doth as it were put vnder his ſhoulders to beare the burden of them. And this communion betweene Chriſt and vs is expreſſed in the Scriptures by that bleſſed and heauenly bargaine in which there is mutuall exchange betweene Chriſt and vs: he imparts vnto vs, Eſa. 55. 1. *milke and wine without ſiluer or money* to refreſh vs, and *golde tried by the fire*, that wee may become rich, and Reu.3.18. *white raiment* that we may be cloathed, and *eye-ſalue* to annoint our eyes that we may ſee: and we for our parts returne vnto him nothing but blindneſſe, and nakedneſſe, and pouerty, and the loathſome burden of our filthie ſinnes.

The ſecond part of the communion, is that which the Saints haue one with another. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the communion of the liuing ſtands in three things: I. in the like affection: II. in the gifts of the ſpirit:

A III. in the vſe of temporall riches. For the firſt: communion in affection, is whereby all the ſeruants of God are like affected to God, to Chriſt, to their owne ſinnes, and each to other. They are all of one nature and heart alike diſpoſed, though they be not acquainted, nor haue any externall fellowſhip in the fleſh. As in a familie children are for the moſt part one like another and brought vp alike: euen ſo it is in Gods familie which is his Church: the members thereof are all alike in heart and affection: and the reaſon is, becauſe they haue one ſpirit to guide them all: and therefore S. Peter ſaith, Act.4.32. *The multitude of them that beleeued, were of one heart and of one ſoule, neither any of them ſaid that any thing which he poſſeſſed* B *was his own, but they had al things comon.* And the Prophet Eſay fore-telling the vnitie which ſhould be in the kingdome of Chriſt, ſaid, Iſa. 11.6,7. *The wolfe ſhall dwell with the lambe, and the leopard ſhall lie with the kidde, and the calfe, & the lyon, and the fat beaſt togither, and a little child ſhall leade them. The cowe and the beare ſhall feed, and their young ones ſhall lie togither: and the lyon ſhall eate ſtraw like the bullocke. The ſucking child ſhall play vpon the hole of the aſpe, and the weaned child ſhall put his hand into the cockatrice hole.* By theſe beaſts are ſignified, men that be of a wicked and brutiſh nature: which when they ſhall be brought into the kingdome of Chriſt, ſhall lay aſide the ſame, and become louing, gentle, courteous, and al of one minde. And Saint Pe- C ter 2.*Pet*.1.7. requires of the Church the practiſe of brotherly loue, and that is to carrie a tender affection to men, not becauſe they are of the ſame fleſh, but becauſe they are ioyned in the bond of one ſpirit with vs. Furthermore, by reaſon of this that all the children of God are of one heart, there followes another duty of this communion, whereby they beare one the burdens of another, and when one member is grieued all are grieued; when one reioyceth all reioyce, as in the body when one member ſuffereth all ſuffer. Gal.6.2.

The ſecond braunch of their communion, is in the gifts of Gods ſpirit, as loue, hope, feare, &c. And this is ſhewed, when one man doth imploy the graces of God beſtowed on D him, for the good & ſaluation of another. As a candle ſpendeth it ſelfe to giue light to others: ſo muſt Gods people ſpend thoſe gifts which God hath giuen them for the benefit of their brethren. A Chriſtian man howſoeuer he be the freeſt man vpon earth, yet is he ſeruant to all men, eſpecially to the Church of God, to do ſeruice vnto the members of it by loue for the good of all. Gal.5.13. And this good is procured, when we conuey the graces of God beſtowed on vs to our brethren: and that is done fiue waies: I. by example: II. by admonition: III. by exhortation: IV. by conſolation: V. by praier. The firſt, which is *good example*, we are enioyned by Chriſt, ſaying, *Let your lights ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen* Mat.5.16.

And that our hearts might bee touched with ſpecial care of this duty, the Lord ſets afore vs his owne bleſſed example, ſaying, Leu. 11. 44. *Be ye holy as I am holy*: and, Mat. 11. 29. *Learne of me that I am meeke and lowly.* And Paul ſaith, 1. Corinth. 11. 1. *Be ye followers of me, as I follow Chriſt*: and the higher men are exalted, the more carefull ought they to be in giuing good example. For let a man of note or eſtimation doe euill, and he ſhal preſently haue many followers. Euill example runnes from one to another like a leproſie or infection: and this Chriſt ſignified when he ſaid, that the fig-tree planted in the vineyard, *If it beares no fruit, makes all the ground barren*, Luk. 13. 7. The ſecond meanes of communication of the gifts of God vnto others, is *admonition*, which is an ordinance of God whereby Chriſtian men are to recouer their brethren from their ſins. A man by occaſion fallen into the water, is in daunger of his life; and the reaching of the hand by another is the meanes to ſaue him. Now euery man when hee ſinneth, doth as much as in him lieth, caſt his ſoule into the very pitte of hell: and wholeſome admonitions are as the reaching out of the hand, to recouer him againe. But it will peraduenture be ſaid, how muſt wee proceede in admoniſhing of others? *Anſwer.* We are to obſerue three things. The firſt is, to ſearch out whether wee that are to reprooue bee faultie our ſelues in the ſame thing or no. Firſt, wee muſt take out the beame that is in our owne eye, and ſo ſhall wee ſee clearely to pull out the mote in our brothers eye, *Matth.* 7. 5. Secondly, before we reprooue, wee muſt be ſure that the fault is committed: wee muſt not goe vpon heare-ſay or likelihoods: and therefore the Holy Ghoſt ſaith, Hebr. 10. 24. *Let vs conſider or obſerue one another to prouoke vnto loue and good works.* Thirdly, before wee reprooue, wee muſt in Chriſtian wiſedome make choice of time and place: for all times and places ſerue not to this purpoſe. And therefore Salomon ſaith, *It is the glorie of a man to paſſe by an offence.* Furthermore in the action of admoniſhing, two things are to bee obſerued: I. a man muſt deliuer the words of his admonition (ſo farre forth as hee can) out of the word of God, ſo as the partie which is admoniſhed, may in the perſon of man ſee God himſelfe to reprooue him. II. his reproofe muſt bee made with as much compaſſion and fellow-feeling of other mens wants as may bee. As Paul ſaith, Galat. 6. 1. *If any man be fallen by occaſion into any fault, ye which are ſpirituall* (a) *reſtore ſuch an one with the ſpirit of meekeneſſe.* The third way of communicating good things to others, is *exhortation*: and it is a meanes to excite and ſtirre them on forward, which doe alreadie walke in the way of godlineſſe. Therefore the holy Ghoſt ſaith, Hebr. 3. 13. *Exhort one another daily, leſt any of you be hardened through the deceitfulneſſe of ſinne.* But alas, the practiſe of this dutie, as alſo of the former, is hard to bee found among A men; for it is vſuall in families, that maſters and fathers in ſtead of admoniſhing their ſeruants and children, teach them the practiſe of ſinne in ſwaring, blaſpheming, ſlaundering, &c. and as for exhortation, it is not vſed. Let a man that hath the feare of God offend neuer ſo little, in ſtead of brotherly exhortation, hee ſhall heare his profeſſion caſt in his teeth, and his hearing of ſermons: this practiſe is ſo generall, that many beginning newly to tread in the ſteppes of godlineſſe, are hereby daunted, and quite driuen backe. The fourth way, is *conſolation*, which is a meanes appointed by God, whereby one man ſhould with words of heauenly comfort refreſh the ſoules of others afflicted with ſickeneſſe or any other way feeling the hand of God either in body or in minde. B And this dutie is as little regarded as any of the former. In time of mens ſickeneſſe neighbours come in, but what ſay they? I am ſorrie to ſee you in this caſe, I hope to ſee you well againe, I would be ſorrie elſe, &c. Not one of an hundred can ſpeake a word of comfort to the wearie: but we are faultie herein. For with what affection doe we beleeue the communion of Saints, when wee our ſelues are as drie fountaines, that doe ſcarſe conuey a droppe of refreſhing to others. The laſt meanes, is *prayer*, whereby Gods Church procures bleſſings for the ſeuerall members thereof, and they againe for the whole. And herein lies a principall point of the communion of Saints; which miniſtreth notable comfort to euery Chriſti- C an heart. For hence we may reaſon thus: I am indeede a member of the Catholike Church of God, and therefore though my owne praiers bee weake, yet my comfort is this, I know that I am partaker of all the good praiers of all the people of God diſperſed ouer the face of the whole earth my fellow-members, and of al the bleſſings which God beſtowes on them. This will make vs in all our troubles to ſay with Eliſha, 2. King. 6. 16. *Feare not, for they that bee with vs are more then they that bee with them.* When the people of Iſrael had ſinned in worſhipping the golden calfe, the wrath of the Lord was kindled, and made a breach into them, as cannon ſhot againſt a wall: but Moſes the ſeruant of God ſtood in the breach be- D fore the Lord to turne away his wrath, leſt hee ſhould deſtroy them. And the praier of Moſes was ſo effectuall, that the Lord ſaid, Exod. 32. 10. *Let me alone*, as though Moſes by praier had held the hand of God that hee could not puniſh the people. And ſome thinke that Steuens praier for his enemies, when hee was ſtoned, was a meanes of Pauls conuerſion. And ſurely though there were no other reaſon, yet this were ſufficient to moue a man to imbrace Chriſtian religion, conſidering that beeing a member of the Church he hath part in al the praiers of the Saints through the world, and of the bleſſings of God that come thereby.

a As Chirurgians tenderly ſet armes and legges in ioynt.

Pſal. 106. 23.

The third part of this communion, is in temporall things, as goods & riches: whereby

(b) Spirituall communion doth not barre a diuiſion of temporall goods. Act.4.31. 2.Cor.9.1.

A I meane, no (*b*) Anabaptiſticall communion, but that which was vſed in the primitiue Church, when they had all things common in reſpect of vſe: and ſome ſolde their goods and poſſeſſions and parted them to all men, as euery one had neede. And by their example we are taught, to be content to imploy thoſe goods which God hath beſtowed on vs, for the good of our fellow-members within the compaſſe of our callings, and to our abilitie, and beyond our abilitie, if neede require. Paul ſaith, Gal.6.10. *Do good to all, but ſpecially to them which are of the houſholde of faith.*

The communion of the liuing with the dead, ſtands in two things: the one is, that the Saints departed in the Church Triumphant B doe in generall pray for the Church Militant vpon earth, deſiring the finall deliuerance of all their fellow-members from all their miſeries. And therefore in the Apocalyps they cry on this manner, *How long Lord holy and true! doeſt not thou iudge and auenge our blood on them that dwell on the earth?* Reu.6.10. I ſay *in generall*, becauſe they pray not for the particular conditions & perſons of men vpon earth, conſidering they neither know, nor ſee, nor heare vs: neither can they tel what things are done vpon earth. The ſecond is, that the godly on earth doe in heart & affection conuerſe with them in heauen, deſiring continually to be diſſolued & to be with Chriſt. Now whereas the Papiſts doe further inlarge this communion, auouching that the C Saints in heauen doe make interceſſion to Chriſt for vs, and impart their merits vnto vs: and that wee againe for that cauſe are to inuocate them, and to doe vnto them religious worſhip, we diſſent from them, being reſolued that theſe things are but inuentions of mans braine, wanting warrant of the word.

Laſtly, to conclude, a queſtion may be demaunded, how any one of vs may particularly know and be aſſured in our ſelues, that we haue part in this communion of Saints. *Anſ.* Saint Iohn opens this point to the full, when hee ſaith, 1.Ioh.1.6,7. *If wee ſay that we haue fellowſhip with him, and yet walke in darknes, we lie: but* D *if we walke in the light, as he is light, then wee haue fellowſhip one with another, and the blood of Chriſt purgeth vs from all our ſinnes.* In which words he makes knowledge of Gods will ioyned with obedience, to be an infallible marke of one that is in the communion: as on the contrary, ignorance of Gods wil, or diſobedience, or both, to bee tokens of one that hath neither fellowſhip with Chriſt, or with the true members of Chriſt. And therefore to end this point, if wee would haue fellowſhippe with Chriſt, let vs learne to know what ſinne is, and to flie from the ſame as from the bane of our ſoules, and to make conſcience of euery euill way.

The duties to be learned by the communion of Saints, are manifolde. And firſt of all, if wee doe beleeue the fellowſhip which all the faithfull haue with Chriſt & with themſelues; and bee reſolued that wee haue part therein, then muſt wee ſeparate & withdraw our ſelues from all vngodly and vnlawfull ſocieties of men in the world whatſoeuer they be. Vnlawful ſocieties are manifolde, but I will only touch one which euery where annoyeth religion, and hindreth greatly this communion of Saints, & that is, when men ioyne themſelues in company to paſſe away the time in drinking, gaming, &c. Beholde a large fellowſhippe which beareth ſway in all places; there is almoſt no towne but there is at the leaſt one knot of ſuch companions: and he that wil not be combined with ſuch looſe mates, hee is thought to bee a man of no good nature: hee is foiſted forth of euery company; he is no body: and if a man wil yield to runne ryot with them in the miſpending of his time and goods, hee is thought to bee the beſt fellow in the world. But what is done in this ſocietie? and how doe theſe cuppe companions ſpend their time? ſurely the greateſt part of day and night is vſually ſpent in ſwearing, gaming, drinking, ſurfetting, reuelling, and railing on the miniſters of the word, and ſuch as profeſſe religion, to omit the enormities which they procure to themſelues hereby: and this behauiour ſpreads it ſelfe like a canker ouer euery place, and it defiles both towne & countrey. But we that looke for comfort by the communion of Saints, muſt not caſt in our lot with ſuch a wicked generation, but ſeparate our ſelues from them. For vndoubtedly their ſocietie is not of God but of the diuel: and they that are of this ſocietie, can not be of the holy communion of Saints: and ſurely except the magiſtrate by the ſword, or the Church by the power of the keyes do pull downe ſuch fellowſhippe, the holy ſocietie of Gods Church and people muſt decay. Excommunication is a cenſure ordained of God for this end, to baniſh them from this heauenly communion of the members of Chriſt, that liue inordinately and haue communion with men in the workes of darkeneſſe.

Secondly, by this wee are taught, that men profeſſing the ſame religion, muſt be linked in ſocietie & conuerſe togither in Chriſtian loue, meekenes, gentlenes, and patience: as S. Paul taught the Philippians, *If there be any fellowſhip of the ſpirit, if there be any compaſſion and mercie, fulfill my ioy, that wee may be like minded, hauing the ſame loue, being of one accord, and of like iudgement.* Phil.2.1,2. And againe, *Keep* (ſaith he) *the vnity of the ſpirit in the bond of peace.* Eph.4.3 Why? marke how his reaſon is fetched from this communion: *Becauſe there is one body, one ſpirit, euen as you are called into the hope of your vocation; one Lord, one faith, one hope, one baptiſme, one God and Father of al, which is aboue al, and in you all.* Vers.4,5,6. And no doubt the ſame reaſon made Dauid ſay, Pſal.16.3. *Al my delight is in the Saints which be vpon earth.*

Thirdly, euery Chriſtian man that acknowledgeth this communion, muſt carrie about with him a fellow-feeling, that is, an heart touched with compaſſion in regard of all the miſeries that befall either the whole Church or any member thereof, as Chriſt our head, teacheth vs by his owne example, when he called Act.9.4. to Saul, and ſaid, *Saul, Saul, why perſecuteſt thou me?* giuing him to vnderſtand, that hee is touched with the abuſes to his Church, as if they had directly bin done to his owne perſon. The prophet *Amos* reprooueth the people, becauſe they drank wine in bowles, & annointed themſelues with the chiefe ointments: but why? was it not lawfull for them to doe ſo? yes: but the cauſe for which they are reprooued followes: Amos 6.6. *No man* (ſaith he) *is ſorrie for the afflictions of Ioſeph.* In the middeſt of their delights and pleaſures they had no regard of the miſeries of the poore Church and ſeruants of God elſewhere in affliction, which euery man ought to ſhew B forth in the practiſe of all duties of loue: and Eph.6.18. therefore Paul ſaith, *Pray alwaies with all maner of praiers and ſupplications in the ſpirit, and watch thereunto with all perſeuerance & ſupplications for the Saints.* And hee highly commendeth the Philippians, Phil 4.14. *for communicating to his afflictions.* Philem. 20. And further he bids Philemon to *comfort Oneſimus his bowels in the Lord.* And S. Iohn ſaith, If a mans *life* would ſaue his neighbours ſoule, 1.Ioh.3.16. *he muſt lay it downe*, if need require. We haue al of vs daily occaſion to practiſe this duty towards the afflicted members of Gods Church in other countries. For howſoeuer wee enioy the Goſpel with peace, yet they are vnder perſecution for the ſame: and ſo oft as we heare report of this, wee ſhould ſuffer our hearts to be grieued with them, and pray to God for them. C

We muſt here be admoniſhed not to ſeeke our owne things, but to referre the labours of our callings to the common good, eſpecially of the Church whereof we are members. As for them that ſeeke for nothing but to maintaine their owne eſtate and wealth, and therefore in their trades vſe falſe waights and meaſures, the ingroſſing, corrupting, mingling of wares, glozing, lying, ſmoothing, ſwearing, forſwearing,, diſſembling, griping, oppreſſing of the poore, &c. they may plead for themſelues what they will, but in truth they neuer knew yet what the Communion of Saints meant.

Laſtly, conſidering we are all knit into one myſticall body, and haue mutual fellowſhip in D the ſame, our dutie is to redreſſe the faults of our brethren, and to couer them, as the hand in the body laies a plaiſter vpon the ſore in the foot or in the legge, and withal couers it. Loue couers the multitude of ſins. And when men diſgrace their brethren for their wants, and blaze them to the world, they do not the dutie of fellow-members.

Thus much for the firſt benefit beſtowed on the Church: the ſecond is, *Forgiueneſſe of ſinnes*: which may be thus deſcribed: *Forgiueneſſe of ſinnes is a bleſſing of God vpon his Church procured by the death and paſſion of Chriſt, whereby God eſteemes of ſinne as no ſinne, or, as not committed.* In this deſcription I haue couched fiue points, which wee are ſeuerally to conſider. The firſt, who is the author of forgiueneſſe of ſinnes? A *Anſ.* God, whoſe bleſſing it is: for ſinne is onely committed againſt God, and the violating of his lawes and commandements are properly ſinnes. And the offence done to any man or creature is no more in it ſelfe, but an *offence* or *iniurie*: yea the breach of mans commaundement is no ſinne, vnleſſe it doe imply withal the breach of Gods commandement. Therefore it is a prerogatiue belonging to God alone to pardon ſin: and when we are taught to ſay, Luk.11.4. *Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs*, the meaning is not, that wee forgiue ſinnes as they are ſinnes, but onely as treſpaſſes, that is, loſſes, hurts, and dammages done vnto vs by men. It may be further ſaid, God hath giuen this power and commaundement B to his miniſters to forgiue ſinnes, ſaying, Ioh.20.23. *Whoſe ſins ye remit, they are remitted.* *Anſ.* Gods Miniſters doe not properly forgiue ſinnes, but onely in the name of God according to his word pronounce to a penitent ſinner, that his ſinnes are pardoned and forgiuen of God: and therefore it is a moſt certaine truth, that none can forgiue ſinnes but God only: it was auouched by the Phariſes, & not denied by Chriſt. Mark.2.7.9 Hence it followes, that remiſſion of ſinne, being once graunted remaines for euer, becauſe Gods loue vnto the elect is vnchangeable, and his decree concerning their ſaluation cannot be altered. The ſecond point is, to whome remiſſion of ſinnes is giuen? *Anſ.* To the catholike Church, that is, to the whole companie of C men predeſtinate to ſaluation: as Eſay ſaith, Eſa.33.24. *The people that dwell therin* (that is, the Church) Eſa.62.12. *ſhall haue their ſinnes forgiuen.* And, *They ſhall cal them the holy people, the redeemed of the Lord: and thou ſhalt be named, A citie ſought out, and not forſaken.* And if there had beene an vniuerſall remiſſion of ſins to all men, as ſome doe dreame, it ſhould not here haue bin made a peculiar prerogatiue of the Church. The third point is, what is the meanes whereby pardon of ſinne is procured at Gods hand? *Anſ.* The death and paſſion of Chriſt: ſo Paul ſaith, Rom. 4.25. *Chriſt died for our ſinnes*: that is, Chriſt died to be a paiment & ſatisfaction to Gods iuſtice for our ſinnes. And S. Iohn ſaith, 1.Ioh.1.7. *The blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne.* 1.Pet.1.18,19. D And Peter ſaith, *Knowing that ye were not redeemed with corruptible things, as ſiluer and gold from your vaine conuerſation, &c. but with the precious blood of Chriſt, as of a lambe vndefiled and without ſpot.* The fourth point is, after what manner ſin is forgiuen? *Anſ.* By an action of God, whereby for the merit of Chriſt, he eſteemes and accounts ſinne as no ſinne, or, as if it had neuer bin committed. Therefore Dauid ſaith, Pſal. 32.2. *Bleſſed is the man to whome the Lord imputeth no ſinne.* And in Eſa.44.22. the Lord ſaith; *I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a myſt.* Now wee know that cloudes and myſts which appeare for a time, are afterward by the Sunne vtterly diſperſed. And King Hezechias when hee would ſhew that the Lord hath forgiuen him his ſinnes,

ſaith,

Eſa.38.17. ſaith, *God hath caſt them behind his backe*, alluding to the manner of men, who when they wil not remember or regard a thing, doe turne their backes vpon it. And Micheas ſaith, that Mich.7.19. *God doth caſt all the ſinnes of his people into the bottome of the ſea*, alluding to Pharaoh, whom the Lord drowned in the bottome of the red ſea. And Chriſt hath taught vs to pray thus: Math.6.12. *forgiue vs our debts, as wee forgiue our debters*: in which words is an alluding to creditours, who then forgiue debts, when they account that which is debt, as no debt, & croſſe the booke. Hence it appeares, that damnable and vile is the opinion of the Church of Rome, which holdeth that there is a remiſſion of the *fault* without a remiſſion of the *puniſhment*: & herewithall fall to the ground, the doctrine of humane ſatisfactions, and indulgences, and purgatorie, and prayer for the dead, built vpon this foundation, which are of the ſame kind.

Moreouer, we muſt remember to adde to this clauſe, *I beleeue*, and then the meaning is this: I doe not onely beleeue that God doth giue pardon of ſin to his Church and people (for that the very diuels beleeue, but withall I beleeue the forgiuenes of mine owne particular ſinnes. Hence it appeares, that it was the iudgement of the Primitiue Church, that men ſhould beleeue the forgiueneſſe of their owne ſinnes.

By this prerogatiue we reape endleſſe comfort: for the pardon of ſinne is a moſt wonderfull bleſſing, and without it euery man is more miſerable and wretched, then the moſt vile creature that euer was. We loath the ſerpent or the toade, but if a man haue not the pardon of his ſinnes, procured by the death and paſſion of Chriſt, he is a thouſand-fold worſe then they. For when they die, there is the end of their woe and miſerie: but when man dieth without this benefit, there is the beginning of his. For firſt in ſoule till the day of iudgement, and then both in body & ſoule for euermore, he ſhall enter into the endleſſe paines and torments of hell; in which if one ſhould continue ſo many thouſand yeares as there are drops in the Ocean ſea, and then be deliuered, it were ſome eaſe: but hauing cōtinued ſo long (which is an vnſpeakeable length of time) he muſt remaine there as long againe, and after that for euer and euer without releaſe: and therefore amongſt all the benefits that euer were or can be thought of, this is the greateſt & moſt precious. Among all the burthens that can befall a man, what is the greateſt? Some will ſay, ſickneſſe, ſome ignominie, ſome pouerty, ſome contempt: but indeede among all, the heauieſt and the greateſt, is the burthen of a mans own ſinnes, lying vpon the conſcience and preſſing it downe, without any aſſurance of pardon. Dauid beeing a king had no doubt all that heart could wiſh; and yet hee laying aſide all the royalties and pleaſures of his kingdome, ſaith this one thing aboue al, that Pſal.32.1. *he is a bleſſed man that is eaſed of the burden of his ſinnes*. A Alazar man full of ſores is vgly to the ſight, and we cannot abide to looke vpon him: but no lazar is ſo loathſome to vs, as all ſinners are in the ſight of God: and therefore Dauid counted him bleſſed, *whoſe ſinnes were couered*. It may be, ſome will ſay, there is no cauſe why a man ſhould thus magnifie the pardon of ſinne, conſidering it is but a common benefit. Thus indeede men may imagine, which neuer knew what ſinne meant: but let a man onely, as it were, but with the tip of his finger haue a little feeling of the ſmart of his ſinnes, he ſhall finde his eſtate ſo fearefull, that if the whole world were ſet before him on the one ſide, and the pardon of his ſins on the other ſide, he would B chooſe the pardon of his ſins before ten thouſand worlds. Though many drouſie Proteſtants eſteeme nothing of it, yet to the touched conſcience it is a treaſure, which when a man finds he hides it, and goes home and ſels all that he hath and buies it. Therefore this benefit is moſt excellent, and for it the members of Gods Church haue great cauſe to giue God thankes without ceaſing.

The duties to be learned hence are theſe. And firſt of all here comes a common fault of men to be rebuked. Euery one will ſay, that he beleeueth the remiſſion of ſinnes, yet no man almoſt laboureth for a true & certaine perſwaſion hereof in his owne conſcience: and for proofe hereof, propound this queſtion to the C common Chriſtian; Doeſt thou perſwade thy ſelfe, that God giues remiſſion of ſinnes vnto his Church? The anſwer will be, I know and beleeue it. But aske him further: Doeſt thou beleeue the pardon of thine owne ſinnes? and then comes in a blind anſwer, I haue a good hope to God-ward, but I cannot tell, I thinke no man can ſay ſo much: for God ſaith to no man, thy ſins are pardoned. But this is to ſpeak flat contraries, to ſay they beleeue, and they cannot tel: & it bewraies exceeding negligence in matters of ſaluation. But let them that feare God, or loue their owne ſoules health, giue all diligence to make ſure the remiſſion of their owne ſins: Math.25.3 withall auoyding hardneſſe of heart, & drouſines of ſpirit, the moſt fearefull D iudgements of God, which euery where take place. The fooliſh virgins went forth to meete the bridegroome with lampes in their hands as well as the wiſe, but they neuer ſo much as dreamed of the horne of oyle, till the comming of the bridegroome. So many men liue in the Church of God as members thereof, holding vp the lampe of glorious profeſſion: but in the meane ſeaſon they ſeeke onely for the things of this life; neuer caſting, how they may aſſure themſelues in conſcience touching their reconciliation with God, till the day of death come.

Secondly, if we be here bound to beleeue Luk.1.53. the pardon of all our ſins, then we muſt euery day humble our ſelues before God, and ſeeke pardon for our daily offences: for hee giues 1.King.20.31. grace to the humble or contrite; hee fils the

1.King. 20. 31. hungry with good things, when the rich are ſent empty away. When Benhadad the king of Syria was diſcomfited & ouercome by the king of Iſrael, by the counſell of his ſeruants, who told him that the kings of Iſrael were mercifull men, he ſent them cloathed in ſackcloth with ropes about their neckes to intreat for peace and fauour. Now when the King ſaw their ſubmiſſion, he made a couenant of peace with him. We by our ſins moſt iuſtly deſerue hell, death, and condemnation euery day, and therefore it ſtandeth vs in hand to come into the preſence of God, and to humble our ſelues before him in ſackcloth and aſhes, crauing & intreating for nothing in the world ſo much, as for the pardon of our ſins, and that day by day without ceaſing till the Lord giue this bleſſed anſwer to our conſcience, that all our ſinnes are put out of his remembrance. We muſt not thinke that God putteth grace into mens hearts when they lie ſnorting vpon their elbowes, and either not vſe, or deſpiſe the meanes: but we muſt firſt vſe the meanes, partly by making confeſſion of our ſinnes to God, and partly by crying to heauen for pardon: and then when by his grace we begin to deſire grace, hee giues further grace.

Laſtly, if we beleeue the pardon of our ſins, then we muſt chaunge the tenour and courſe of our liues, and take heed of breaking Gods commaundements by doing any of thoſe things, whereof our conſciences may accuſe vs, and tell vs, that by them we haue diſpleaſed God heretofore. A man that for ſome miſdemeanour hath beene caſt into priſon & lyen there many yeares winter & ſommer in cold irons: when hee obtaines liberty, he will often bethinke himſelfe of his old miſery, and take heed for euer leaſt he fal into the ſame offence againe: and he which hath ſeene his owne ſins and felt the ſmart of them, & withall by Gods goodneſſe obtained aſſurance touching the pardon of them, will neuer wittingly and willingly commit the like ſinnes any more, but in all things change the courſe of his life. As for ſuch as ſay, that they haue the pardon of their ſinnes, and yet liue in them ſtill, they deceiue themſelues, and haue no faith at all.

Thus much for the ſecond benefite, which God beſtoweth on his Church, namely remiſſion of ſinnes: now followeth the third in theſe words: *The reſurrection of the body.* In the handling whereof ſundry points muſt be conſidered. The firſt, whether there be a reſurrection or no? This queſtion muſt needs be hādled, becauſe Epicures and Atheiſts in all ages, and at this day ſome doe call this article into queſtion. Now that there is a reſurrection of the body after death, it may be prooued by many arguments, whereof I will onely touch the principal. Proofes of the reſurrection. 1 The firſt, is taken from the work of redemption. 1.Ioh.3 8. Saint Iohn writeth, that *Chriſt came to diſſolue the workes of the diuell:* which are ſinne, and by ſinne death: and hence I reaſon thus: If ſinne and death are to be diſſolued vtterly, then the bodies of the faithful which are dead in the graue, muſt needs be made aliue: otherwiſe death is not aboliſhed: but ſinne and death muſt be vtterly aboliſhed: therefore there ſhall be a reſurrection. Secondly, 2 God had made a couenant with his Church, the tenour whereof is this, *I will be thy God, and thou ſhalt be my people.* Ier.31.33. This couenant is not for a day or an age, or for a thouſand yeares or ages, but is euerlaſting and without end, ſo as Gods people may ſay of God for euer, God is our God: and likewiſe God will ſay of his Church for euermore, this people is my people. Now if Gods couenant be euerlaſting, then all the faithful departed from the beginning of the world muſt be raiſed againe to life. And if God ſhould leaue his people in the graue vnder death for euer, how could they be called the people of God? for he is a God of mercy and of life it ſelfe: and therefore though they abide long in the earth; yet they muſt at length be reuiued againe. This argument Chriſt vſeth againſt the Sadduces, which denied the reſurrection: *God is not the God of the dead but of the liuing;* but *God is the God of Abraham, Iſaac, and Iacob,* Math.22, 32. which are dead, and therefore they muſt riſe againe. The third argument 3 muſt be taken from the tenour of Gods iuſtice. It is a ſpeciall part of Gods glory, to ſhew forth his mercy on the godly, and his iuſtice vpon the wicked in rewarding them according to their workes, as the Apoſtle ſaith, Rom.2.6. *God will reward euery man according to his workes: to them that by continuance in well doing ſeeke glorie, and honour, & immortality, life eternall: but vnto them that diſobey the truth, that be contentious, and obey vnrighteouſnes, ſhall be indignation and wrath.* But in this life God rewardeth not men according to their doings: and therefore Salomon ſpeaking of the eſtate of al men in this world, ſaith, Eccleſ.9.2. *All things come alike to all, and the ſame condition to the iuſt & vniuſt, to the good and bad, to the pure and polluted, to him that offereth ſacrifice, and to him that offereth none.* Nay which is more, here the wicked flouriſh, & the godly are afflicted. The vngodly haue hearts-eaſe and all things at will: whereas the godly are oppreſſed and ouerwhelmed with all kind of miſeries, and are as ſheepe appointed for the ſlaughter. It remaines therefore, that there muſt needes be a generall reſurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercie, and the wicked vtter ſhame and confuſion. But ſome will ſay, it is ſufficient that God doe this to the ſoule of euery man, the bodie needeth not to riſe againe. I anſwer, that the vngodly man doth not worke wickedneſſe onely in his ſoule, but his body alſo is an inſtrument thereof: and the godly doe not onely practiſe righteouſneſſe in their ſoules but in their bodies alſo. The bodies of the wicked are the inſtruments of ſinne, & the bodies of the righteous are the weapons of righteouſneſſe, and therefore their bodies muſt riſe againe, that both in bodie and ſoule they

may receiue a reward, according to that which
they haue wrought in them. The fourth ar-
4 gument, which is alſo vſed by Paul, is this:
Chriſt himſelfe is riſen, and therefore all the
1,Cor.15,12. faithfull ſhall riſe againe: for he roſe not for
himſelfe as a priuate man, but in our roome
and ſtead, and for vs. If the head be riſen, then
the members alſo ſhall riſe againe: for by the
ſame power whereby Chriſt raiſed himſelfe,
he both can and will raiſe all thoſe that be of
his myſticall bodie, he beeing *the firſt fruits of*
1,Cor.15.20. *them that ſleepe*. The fifth argument is taken
5 from expreſſe teſtimonie of Scripture. Iob
hath an excellent place for this purpoſe: *I am*
Iob.19.25 26.27. *ſure* (ſaith he) *that my Redeemer liueth, and he*
ſhall ſtand the laſt on the earth, and though after
my skinne wormes deſtroy this body, yet I ſhall ſee
God in my fleſh, whom I my ſelfe ſhall ſee, and mine
eyes ſhall behold, and none other for me. And Saint
1,Cor.15. Paul to the Corinthians auoucheth & proo-
ueth this point at large, by ſundrie arguments
which I will not ſtand to repeat; this one re-
membred: *If* (ſaith he) *the dead riſe not againe,*
ver.14.&18. *then your faith is vaine, our preaching is in vaine, &*
the godly departed are periſhed. The ſixt argu
6 ment may be taken from the order of nature,
which miniſtreth certaine reſemblances of
the reſurrection; which though they be no
ſufficient proofes, yet may they be induce-
ments to the truth. Both Philoſophers & alſo
diuines haue written of the Phœnix, that firſt
ſhee is conſumed to aſhes by the heat of the
ſunne, and that afterward of her aſhes ariſeth a
young one: and on this manner is her kind
preſerued. Againe, ſwallowes, wormes, & flies,
which haue lien dead in the winter ſeaſon, in
the ſpring, by the vertue of the ſunnes heat,
reuiue againe: ſo likewiſe men fall in ſownes &
trances, beeing for a time without breath or
ſhew of life, and yet afterward come againe.
And (to vſe Pauls example) before the corne
can grow and beare fruit, it muſt firſt be caſt
into the ground and there rotte. And if this
were not ſeene by experience, men would not
beleeue it. Againe, euery preſent day is as it
were dead and buried in the night following,
and yet afterward it returnes againe the next
morning. Laſtly, we read how the old Pro-
phets raiſed ſome from death: and our Saui-
our Chriſt raiſed Lazarus among the reſt, that
had lien foure daies in the graue and ſtanke:
and why then ſhould any thinke it impoſſible
for God to raiſe all men to life?

But let vs ſee what reaſons may be alleadged
to the contrary. Firſt, it is alleadged, that the
reſurrection of bodies reſolued to duſt and
aſhes, is againſt common ſenſe & reaſon. *Anſ.*
It is aboue reaſon, but not againſt reaſon. For
impotent and miſerable man, as experience
ſheweth, can by art euen of aſhes make the cu-
rious workemanſhip of glaſſe; why then may
we not in reaſon thinke, that the omnipotent
and euerliuing God is able to raiſe mens bo-
dies out of the duſt. Secondly it is ſaid, that
mens bodies beeing dead are turned into duſt,
A and ſo are mingled with the bodies of beaſts
and other creatures, and one mans bodie with
another, and that by reaſon of this confuſion,
men can not poſſibly riſe with their owne bo-
dies. *Anſ.* Howſoeuer this is impoſſible with
men, yet it is poſſible with God. For he that in
the beginning was able to create all things of
nothing, is much more able to make euery
mans body at the reſurrection, of his owne
matter, and to diſtinguiſh the duſt of mens
bodies from the duſt of beaſts: and the duſt of
one mans bodie from another. The goldſmith
by his art can ſunder diuers mettals one from
another: and ſome men out of one mettall can
draw another, why then ſhould we thinke it
B vnpoſſible for the almighty God to doe the
like? It may be further obiected thus. A man
is eaten by a wolfe, the wolfe is eaten of a Ly-
on, the Lyon by the foules of the aire, and the
foules of the aire eaten againe by men: againe
one man is eaten of another, as it is vſuall a-
mong the Cannibals. Now the body of that
man which is turned into ſo many ſubſtances,
eſpecially into the bodie of another man, can-
not riſe againe: and if the one doth the other
doth not. *Anſw.* This reaſon is but a cauill of
mans braine: for we muſt not think, that what-
ſoeuer entreth into the body, and is turned in-
to the ſubſtance thereof muſt riſe againe and
become a part of the body at the day of iudge-
ment: but euery man ſhall then haue ſo much
ſubſtance of his owne, as ſhall make his bodie
C to be entire & perfect: though another mans
fleſh once eaten be no part thereof. Againe, it
is vrged, that becauſe fleſh and blood cannot 1,Cor.15,50
enter into the kingdome of God: therfore the
bodies of men ſhall not riſe againe. *Anſ.* By
fleſh and blood, is not meant the bodies of
men ſimply, but the bodies of men as they are
in weakenes, without glorie, ſubiect to corrup-
tion. For fleſh and blood in Scripture, ſignifies
ſometime the originall ſinne and corruption
of nature, and ſometime mans nature ſubiect
to miſeries and infirmities, or the body in cor-
ruption before it be glorified, and ſo it muſt be
vnderſtood in this place. Laſtly, it is obiected,
that Salomon ſaith, *The condition of the children* Eccleſ.3.19.
D *of men, and the condition of beaſts are euen as one*
condition. Now beaſts riſe not againe after this
life, and therefore there is no reſurrection of
men. *Anſ.* In that place Salomon expoundeth
himſelfe: They are like in dying: for ſo he ſaith,
as the one dieth, ſo dieth the other: he ſpea-
keth not of their eſtate after death.

The ſecond point to be conſidered, is the
cauſe of the reſurrection. In mankind we muſt
conſider two parts, the Elect and Reprobate;
and they both ſhall riſe againe at the day of
iudgement, but by diuers cauſes. The godly
haue one cauſe of their reſurrection, and the
vngodly another. The cauſe why the godly
riſe againe, is the reſurrection of Chriſt, yea
it is the proper cauſe which procureth and
effecteth their reſurrection. In the Scripture
Adam and Chriſt are compared togither, and

A Chriſt is called the ſecond Adam: theſe were two rootes. The firſt Adam was the roote of all mankind, and hee conueieth ſinne, and by ſinne death to all that ſprang of him, Chriſt onely excepted: the ſecond Adam which is the roote of all the Elect, conueieth life both in body & ſoule to all that are vnited to him: and by the vertue of his reſurrection they ſhal riſe again after this life. For looke as the power of the Godhead of Chriſt when he was dead in the graue, raiſed his body the third day: ſo ſhall the ſame power of Chriſt his Godhead, conuey it ſelfe vnto all the faithfull, which euen in death remaine vnited vnto him, and raiſe them vp at the laſt day. And for this cauſe B Chriſt is called a *quickning ſpirit*. 1.Cor.15.45 Now the cauſe why the wicked riſe againe, is not the vertue of Chriſts reſurrection, but the vertue of gods curſes ſet downe in his word: Gen.2.17. *In the day that thou ſhalt eate of the tree of the knowledge of good and euill, thou ſhalt die the death*, that is, a double death, both of body and ſoule. And therefore they ariſe onely by the power of Chriſt as he is a iudge, that this ſentence may be verified on them; and that they may ſuffer both in bodie and ſoule eternall puniſhment in hell fire.

Furthermore Saint Iohn ſetteth downe the outward meanes whereby the dead ſhall be raiſed, namely, the voice of Chriſt: Ioh.5.28. *The houre ſhall come* (ſaith he) *in which all that are in the graue ſhall heare his voice, & they ſhall come forth.* C For as he created all things by his word, ſo at the day of iudgement by the ſame voice all ſhall be raiſed againe. This may be a good reaſon to mooue vs to heare the miniſters of God reuerently: for that which they teach, is the very word of God: and therefore wee are to pray that it may be as effectuall in raiſing vs vp from the graue of ſinne in this life, as it ſhall be after this life, in raiſing vs from the graue of death vnto iudgement.

Thirdly, we are to conſider what manner of bodies ſhall riſe at the laſt day. *Anſ.* The ſame bodies for ſubſtance: this Iob knew well, when he ſaid, Iob.19.26. 27. *I ſhall ſee him at the laſt day in my fleſh, whome I my ſelfe ſhall ſee, and none other for me, with theſe ſame eyes.* Neuertheleſſe the bodies 1.Cor.15. 43. D of the elect ſhall be altered in qualitie, beeing made incorruptible and filled with glory.

The laſt point to bee conſidered, is the end why theſe bodies ſhall riſe againe. The principall end which God intendeth is his owne glory, in the manifeſtation of his iuſtice and mercie. Now at the laſt day, when all men ſhall be raiſed to iudgement by the voice of Chriſt, the godly to life, and the wicked to condemnation; there ſhall be a full manifeſtation both of his mercie and iuſtice: and therefore by conſequent a full manifeſtation of his glory.

Thus much for the doctrines touching the Reſurrection: now follow the vſes. Firſt, it ſerueth wonderfully for the comfort of all Chriſtian hearts. Dauid ſpeaking not onely of Chriſt, but alſo of himſelfe, ſaith moſt notably: Pſal. 16.9. 10. *Mine heart is glad, my tongue reioyceth, and my fleſh alſo doth reſt in hope.* Why ſo? *For* (ſaith he) *thou ſhalt not leaue my ſoule in the graue, neither wilt thou ſuffer thy holy one to ſee corruption.* Though the dayes of this life be dayes of woe & miſerie, yet the day of the reſurrection ſhall be vnto all the children of God a time of reioycing and felicity, and as Peter ſaith, *It is the time of refreſhing.* Act.3.19. Whoſoeuer is now an hungred, ſhall then eate and be filled with the fruit of the tree of life, and whoſoeuer is now naked, ſhall be then cloathed with the white garment dipped in the blood of the Lambe: & (a) whoſoeuer is now lame, ſhall haue all his members reſtored perfectly. And as this day is ioyfull to the godly, ſo on the contrarie it is a day of woe & miſerie to the vngodly: as Saint Iohn ſaith, *They that haue done euill, ſhall come forth to the reſurrection of condemnation.* Ioh.5.29. If they might ceaſe to liue after this life, and dye as the beaſt doth, ô then it would be well with them: for then they might haue an end of their miſerie: but the wicked muſt after this life riſe againe to condemnation, which is the accompliſhment of their eternall woe and wretchedneſſe; a rufull and dolefull caſe to conſider, and yet is it the ſtate of all vnbeleeuing and vnrepentant ſinners. If a man were bidden to goe to bedde, that after he had ſlept and was riſen againe, he might goe to execution, it would make his heart to ake within him: yet this, yea a thouſand fold worſe is the ſtate of all impenitent ſinners: they muſt ſleepe in the graue for a while, and then riſe againe, that a ſecond death may be inflicted vpon them in body & ſoule, which is the ſuffering of the full wrath of God both in body and ſoule, eternally. This beeing ſo, let vs imbrace the good counſel of S. Peter, who ſaith, Act.3.19 *Amend your liues and turne, that your ſinnes may be done away when the time of refreſhing ſhall come from the preſence of the Lord.* If a man die repentant for his ſinnes, it is a day of refreſhing; but if he die in his ſins, impenitent, and hard hearted, it is a day of eternall horrour, deſperation, and confuſion.

Againe, if we beleeue that our bodies ſhall riſe againe after this life, and ſtand before God at the laſt day of iudgement, we muſt daily enter into a ſerious conſideration of this time, & haue in minde, that one day we muſt meete the Lord face to face. A traueller comes into an Inne hauing but a penny in his purſe, he ſits downe and calls for all ſtore of prouiſion and & dainties: now what is to be thought of him? ſurely in the iudgement of all men his behauiour betokens folly, or rather madnes. But why? becauſe he ſpends freely, and hath no regard to the reckoning which muſt follow: how fooliſh then and madde is the practiſe of euery man that liueth in his ſinnes, bathing himſelfe in his pleaſures in this world, neuer bethinking how he ſhall meete God at the laſt day of iudgment, & there make reckoning of al his doings? An auncient diuine writes of himſelfe that this ſaying ran in his minde, & ſounded alwaies in his eares: *Ariſe ye dead and come* Hierome.

a Aug. in Enchir. c. 91.

vnto iudgement. And this ought alwaies to be A
ſounding in our eares, that while we haue time
we ſhould prepare our ſelues to meete God at
the laſt day.

Thirdly, if we beleeue the reſurrection of
the body, wee are not to weepe and mourne
immoderately for our friends deceaſed. Our
Sauiour Chriſt did weepe for Lazarus, & when
Steuen was ſtoned to death, certaine men that
feared God buried him, & made great lamentation
for him: and therefore mourning is not
condemned: and we muſt not be as ſtocks, that
are bereft of all compaſſion: yet remember we
muſt, what S. Paul ſaith to the Theſſalonians:
1. Theſſ. 4. 13. *I would not, brethren, haue you ignorant concerning*
thoſe which are aſleepe, that yee ſorrow not, as others
which haue no hope. For the godly man B
properly dyeth not, but laies himſelfe downe
to take a ſleepe after his manifold labours in
this life; which being ended, he muſt riſe again
to ioyes euerlaſting: and therefore we muſt
needes moderate & mingle our mourning for
the deceaſed, with this and ſuch like comforts.

Fourthly, we are taught hence to labour &
ſtriue againſt the naturall feare of death: for if
there be a reſurrection of our bodies after this
life, then death is but a paſſage or middle way
from this life to eternall life. If a beggar ſhould
be commanded to put off his old ragges, that
he might be cloathed with rich and coſtly
garments, would he be ſorry becauſe he ſhould
ſtand naked a while till he were wholly bestripped C
of his ragges? No ſurely: well, thus
doth God when he cals a man to death: he
bids him put off his old ragges of ſinne & corruption,
and be cloathed with the glorious
robe of Chriſts righteouſnes: and our aboad
in the graue is but for a ſpace, while corruption
be put off. This is Pauls argument, ſaying,
2. Cor. 5. 1. *We know that when our earthly houſe of this tabernacle*
ſhall be diſſolued, we haue a building giuen of
God, which is an houſe not made with hands, but eternall
in the heauens.

Fiftly, whereas the godly are ſubiect to manifold
afflictions and miſeries, both in bodie
and minde in this life, here they ſhall finde a
ſufficient ſtay to quiet and calme their minds,
if they conſider that after this ſhort life is ended, D
there will enſue a ioyfull reſurrection. Iob
Iob. 19. 26. in the extremity of all his temptations, made
this the comfort to his ſoule, that one day he
ſhould riſe againe, in which he ſhould enioy
the glorious preſence of his Creator. And the
holy Ghoſt ſaith, that the ſeruants of God in
the daies of Antiochus were racked and tormented,
and would not be deliuered: why ſo?
Heb. 11. 35. *becauſe they looked for a better reſurrection.*

Laſtly, the conſideration of this point ſerueth
to be a bridle to reſtraine a man from
ſinne, and a ſpurre to make him goe forward
in all godlineſſe of life and conuerſation. Saint
Act. 24. 16. Paul *had hope toward God, that the reſurrection of*
the dead ſhould be both of the iuſt and vniuſt. Now
what did this mooue him vnto? Marke: *Herein*
(ſaith he (*a*) that is, in this reſpect) *I endeauour*
A *my ſelfe alwaies to haue a cleare conſcience towards*
God, and towards men. And let vs for our *Or in the meane ſeaſon.
parts likewiſe remember the laſt iudgement,
that it may be a meanes to mooue vs ſo to behaue
our ſelues in all our actions, that we may
keepe a good conſcience before God and before
men: and let it alſo be a bridle vnto vs to
keepe vs backe from all manner of ſinne. For
what is the cauſe why men daily defile their
bodies and ſoules with ſo many damnable
practiſes, without any remorſe of conſcience?
Surely they neuer ſeriouſly remember the day
of the reſurrection after this life, wherein they
muſt ſtand before Chriſt to giue an account
of that which they haue done in this life, whether
it be good or bad.

B Thus much of the duties: now marke it is
further ſaid, *The reſurrection of the body.* If the
bodie riſe, it muſt firſt fal. Here then this point
is wrapped vp as a confeſſed truth, that al men
muſt die the firſt death. And yet conſidering
that the members of the Church haue the
pardon of their ſinnes which are the cauſe of
death, it may be demaunded, why they muſt
die? *Anſw.* We are to know that when they
die, death doth not ſeaze vpon them, as it is in
his owne nature, a curſe: for in that reſpect it
was borne of Chriſt vpon the croſſe, and that
for vs: but for two other cauſes, which we muſt
thinke vpon, as being ſpeciall meanes to make
a man willing to die. I. They muſt die that originall
C corruption may be vtterly aboliſhed:
for no man liuing on earth is perfectly ſanctified;
and originall ſinne is remaining for ſpeciall
cauſes to the laſt moment of this life, and
then it is aboliſhd and not before. II. The
godly die, that by death as by a ſtraight gate
they may paſſe from this vale of miſerie to eternall
life. And thus Chriſt by his death
makes death to be no deach, and turnes a curſe
into a bleſſing.

And to proceede: It is not here ſaid, the reſurrection
of the ſoule, but of the bodie onely:
what then (will ſome ſay) becommeth of the
ſoule? Diuers haue thought, that the ſoules
then, though they doe not die, yet are ſtill kept
within the body (beeing as it were aſleepe) till
D the laſt day. But Gods word ſaith to the contrary.
For the ſoules of the godly lie vnder the
altar, and crie, *how long Lord Ieſus?* Diues in Reu. 6. 9.
ſoule did ſuffer the woe and torments of hell:
and Lazarus had ioy in Abrahams boſome. Luk. 16. 23.
Againe, ſome others thinke, that mens ſoules
after this life do paſſe from one mans body to
another: and Herod may ſeeme to haue beene
of this opinion: for when newes was brought
him of Chriſt, he ſaid, that *Iohn Baptiſt* being
beheaded **was riſen againe,* thinking that the Mat. 14. 2.
ſoule of Iohn Baptiſt was put into the body of
ſome other man. And for proofe hereof, ſome
alleadge the Example of Nabuchadnezzar,
who forſaking the ſocietie of men, liued as
beaſts, and did eate graſſe like a beaſt: and they
imagine that his owne ſoule went out of him,
and that the ſoule of a beaſt entred into the

roome

A roome thereof. But this indeede is a fond conceit: for euen then hee had the ſoule of a man when he liued as a beaſt, being onely ſtricken by the hand of God with an exceeding madneſſe, whereby he was bereft of common reaſon; as doth appeare by that clauſe in the text, where it is ſaid, that his *vnderſtanding, or knowledge returned to him againe.* Dan.4.33. Againe, ſome other thinke, that the ſoule neither dieth nor ſleepeth, nor paſſeth out of one body into another, but wandreth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of ſome Heretickes, and of the common people, which thinke that dead men walke: and for proofe hereof ſome B alleadge the practiſe of the Witch of Endor, who is ſaid to make Samuel to appeare before Saul: but the truth is, it was not Samuel indeed, but onely a counterfeit of him. For not all the witches in the world, nor all the diuels in hell are able to diſquiet the ſoules of the faithfull departed, which are in the keeping of the Lord without wandring from place to place. For when men die in the faith, their ſoules are immediately tranſlated into heauen, and there abide till the laſt iudgement: and contrariwiſe if men die in their ſinnes, their ſoules goe ſtraight to the place of eternal condemnation and there abide as in a priſon, as Peter ſaith. In a word, when the breath goeth out of the body, the ſoule of euery man goeth ſtraight either to heauen or hell; and there is no third place of aboad mentioned in Scripture. C

To conclude, the reſurrection of the bodie is expreſly mentioned in the Creede, to ſhew that there is no reſurrection of the ſoule, which neither dieth, nor ſleepeth, but is a ſpirituall and inuiſible ſubſtance, liuing and abiding for euer as well forth of the body as in the ſame.

Thus much of the third prerogatiue or benefit: now followeth the fourth and laſt, in theſe wordes, *And life euerlaſting.* To handle this point to the full, & to open the nature of it, as it deſerueth, is not in the power of man. For both the Prophet Eſay and S. Paul ſay, that Iſa.64.4. 1.Cor.2.9. *the eye hath not ſeene, and the eare hath not heard, neither came it into mans heart to thinke of thoſe things which God hath prepared for thoſe that loue him.* D Againe, Paul when he was rapt into the third heauen ſaith, that he 2.Cor.12.4. *ſaw things not to be vttered.* Neuertheleſſe, we may in ſome part deſcribe the ſame, ſo farre forth as God in this caſe hath reuealed his will vnto vs. Wherfore in this laſt prerogatiue, I conſider two things; the firſt, is life it ſelfe, the ſecond, is the Continuance of life, noted in the word *euerlaſting.* Life it ſelfe, is that whereby any thing acteth, liueth, and mooueth it ſelfe: and it is two-fold, vncreated, or created. Vncreated life, is the very Godhead it ſelfe, whereby God liueth abſolutely in himſelfe, from himſelfe, and by himſelfe, giuing life & being to all things that liue & haue being: and this life is not meant here; becauſe it is not communicable to any creature. Created life, is a quality in the creature; & it is againe two-fold: natural, ſpiritual. Natural life, is that whereby men in this world liue by meate and drinke, & all ſuch meanes as are miniſtered by Gods prouidence. Spirituall life, is that moſt bleſſed and happie eſtate, in which all the elect ſhall raigne with Chriſt their head in the heauens after this life, and after the day of iudgement for euer & euer. And this alone is the life which in the Creede we confeſſe and beleeue: and it conſiſteth in an immediate coniunction and communion or fellowſhippe with God himſelfe: as Chriſt in his ſolemne praier to his Father a little before his death, ſignifieth: Ioh.17.20, 21. *I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their word, that they all may be one as thou, O father art in me and I in thee, euen that they may be one alſo in vs.* And when S. Iohn in the Reuelation ſaith, Reu.21.3. *Behold the tabernacle of God is with men, he will dwell with them, and they ſhall be his people, & God himſelfe ſhall be their God with them:* he ſheweth that the very foundation of that happineſſe which God hath prepared for his ſeruants, ſtands in a ſociety betweene God and them, whereby God ſhall dwell with them in heauen, and they againe ſhall there enioy his glorious preſence.

Touching this cõmunion, three points muſt be conſidered. The firſt, is in what order men ſhal haue fellowſhip with God? *Anſ.* This communion ſhall be firſt of all with Chriſt as he is man; & by reaſon that the manhood of Chriſt is perſonally vnited to the Godhead of the ſonne, it ſhall alſo be with Chriſt as he is God; and conſequently with the Father & the holy Ghoſt. The reaſon of this order is, becauſe Chriſt, though he be the author and the fountaine of eternall life as he is God, yet he conueies the ſame vnto vs onely in & by his fleſh or manhood. Yet muſt wee not here thinke, that life proceedeth from the manhood it ſelfe, as from a cauſe efficient: for the fleſh quickeneth not by any vertue from it ſelfe, but by the word to which it is perſonally vnited; it beeing as it were a pipe eternally to conueie life from the Godhead vnto vs.

The ſecond point, is in what things this communion conſiſteth? *Anſ.* Saint Paul openeth this point to the very full, when he ſaith, that after Chriſt hath ſubdued al things vnto him, then *God ſhall be all in all,* 1.Cor.15.28 that is, God himſelfe immediately ſhal be al good things that heart can wiſh to all the elect. But ſome may ſay, What? is not God all in al vnto vs euen in this life? for whatſoeuer good things we haue, they are all from him. *Anſ.* It is true indeede God is all in all euen in this life: but how? not immediately, but by outward meanes; and that alſo in ſmall meaſure. For he conueies his goodnes and mercy vnto vs ſo long as we liue on earth, partly by his creatures, and partly by his word and Sacraments: but after this life is ended, all helps & outward means ſhall ceaſe: Chriſt ſhal giue vp his kingdome, and as he is Mediatour ſhall ceaſe to put in execution the office of a Prieſt, a Prophet, or a King: all authority and

power ſhall be aboliſhed: and therfore al callings in the three maine eſtates of the Church, the Common-wealth, the familie ſhall haue an end; there ſhal be no more magiſtrate & ſubiect, Paſtour and people, maſter and ſeruant, father and ſonne, huſband & wife: there ſhal be no more vſe of meate, drinke, cloathing, reſpiration, phyſick, ſleep: and yet for all this, the condition of men ſhalbe many thouſandfold more bleſſed then euer it was. For the Godhead in the Trinity immediately without all meanes ſhall be all things to al the choſen people of God in the kingdome of heauen, world without end. This may ſeeme ſtrange to mans reaſõ, but it is the very flat truth of Gods word. S. Iohn in the deſcription of the heauenly Hieruſalem, ſaith, that there ſhal be no temple in it. Why? how then ſhall God bee worſhipped? marke what followes, *the Lord God Al-*
Reu.21.22. *mighty & the Lamb are the temple of it.* Whereby it is ſignified, that although now we vſe the preaching of the word, & the adminiſtration of the Sacraments, as meanes of our fellowſhip with God: yet when this life is ended, they muſt all ceaſe, God and Chriſt being in ſtead of all theſe meanes vnto vs. And he addes further, *the Citie hath no need of the Sun, nor of the Moone to ſhine in it.* What then will ſome ſay, muſt there be nothing
Verſe 23. but darknes? Not ſo. For the *glory of God doth lighten it, & the Lamb is the light of it.* Againe he ſaith,
Chap.22,2. that in the Paradiſe of God, there is *the riuer of Water of life,* and *tree of life bearing fruit euery moneth,* & that is Chriſt. And therefore we ſhall haue no need of meat, drinke, apparell, ſleep, &c. but Chriſt himſelfe our head & Redeemer ſhall be in ſtead of them al vnto vs: on whome all the elect ſhal feed, & by whom both in body & ſoule they ſhalbe preſerued euermore. If a man would haue glory, the Father, Sonne, and holy Ghoſt ſhalbe his glory: if a man deſire wealth and pleaſure, God himſelf ſhalbe wealth & pleaſure vnto him, & whatſoeuer els the heart of man can wiſh. Hence it appeares, that this communion is moſt admirable; and that no tongue can tel, nor heart conceiue the leaſt part of it.

The third point is, touching the benefits or prerogatiues that proceede of this communion, and they are in number ſixe. The firſt is, an abſolute freedome from al wants. In the minde there ſhal be no ignorance, no vnbeliefe, no diſtruſt in God, no ambition, no enuie, no anger, nor carnal luſt, nor terror in conſcience, or corrupt affection. In the body there ſhall be no ſore, no ſicknes
Reu. 21.4. nor paine: for God ſhal wipe away al teares from their eyes, nay then all defects or wants in body, or ſoule, or in both, ſhall be ſupplied, and the whole man made perfect euery way.

The ſecond is, perfect knowledge of God. In this life the Church and all the ſeruants of God know him but in part. Moſes would haue ſeene Gods face, but he was permitted to ſee onely his
1.Cor.13.12 hinder parts; and as Paul ſaith, now we know in part, and darkely, as through a glaſſe. In this life we can no otherwiſe diſcerne but as an olde man through ſpectacles: and the creatures, but ſpecially the word of God & the Sacraments, are the ſpectacles of our minde, wherein we behold his iuſtice, mercy, loue, &c. and without them we can diſcerne litle or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is aboliſhed, we ſhall ſee God as hee is to be ſeene, not as through a glaſſe, but face to face, and we ſhall know him as we are knowne of his maieſty, ſo farre forth as poſſibly a creature may. God indeed is infinite, and therfore the full knowledge of his maieſty can no more be comprehended by the vnderſtanding of a creature, which is finite, then the ſea by a ſpoone: yet neuertheles God ſhal be known euery way of man, ſo far forth as a creature may know the Creator.

Now vpon this that the elect haue ſuch fulnes of knowledge, it may bee demaunded, whether men ſhall know one another after this life or no. *Anſ.* This queſtion is oftner mooued by ſuch as are ignorant, then by thẽ that haue knowledge: and oftentimes it is toſſed in the mouthes of them that haue litle religion in their hearts: and therefore I anſwer firſt, men ſhould rather haue care to ſeek how they may come to heauen, then to diſpute what they ſhall do whẽ they are there: the common prouerb is true, it is no good counting of chickins before they be hatcht. Secondly, I ſay that men in heauen ſhall know each other: yea they ſhal know them which were neuer known or ſeene of them before in this life: which may bee gathered by proportion, out of Gods
word. Adam in his innocency knew Eue, whome he had neuer ſeene before, & gaue her a fit name Gen.2.23.
ſo ſoone as ſhe was created. And when our Sauiour Chriſt was transfigured in the mount, Peter Mat. 17.4.
knew Moſes & Elias, whom before he had neuer ſeene, and therefore it is like that the elect ſhall know each other in heauen, where their knowledge and their whole eſtate ſhall be fully perfited. But whether they ſhal know one another after an earthly maner, as to ſay, this man was my father, this was mine vncle, this my teacher, &c. the word of God ſaith nothing: and therefore I will be ſilent, and we muſt be content a while to be ignorant in this point.

The third prerogatiue of euerlaſting bleſſednes, is that the Elect ſhall loue God with as perfect loue as a creature poſſibly can. The manner of louing God, is to loue him for himſelfe; & the meaſure, is to loue him without meaſure: and both ſhal be found in heauen. For the Saints of God ſhall haue an actuall fruition of God himſelf, & be as it were ſwallowed vp with a ſea of his loue, and wholly rauiſhed therewith: for which cauſe, as far as creatures can, they ſhall loue him againe. Againe, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man only in part, & therfore is loued only but in part: but after this life, when the Elect ſhall know God fully, they ſhall loue him without meaſure: and in this reſpect loue hath a prerogatiue aboue faith or hope, howſoeuer in ſome reſpects againe they goe beyond loue.

The fourth prerogatiue is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but euery ſeauenth day, & when it is beſt of al ſanctified, it is done but in part; but in heauen euery day is a Sabbath: as the Lord Eſa.66.23. ſaith by the Prophet Eſai, *From moneth to moneth, and from Sabbath to Sabbath, all fleſh ſhall come before me*: Heb.4.9. and therefore the life to come ſhall bee ſpent in the perpetuall ſeruice of God.

Fiftly, the bodies of the elect after this life in the kingdome of heauen ſhall be like the glorious body of Chriſt: Phil.3.21. ſo Paul ſaith, *Chriſt Ieſus our Lord ſhall change our vile bodies, that they may bee like his glorious body.* Now the reſemblance betweene Chriſts body and ours, ſtandeth in theſe things: as Chriſts body is incorruptible, ſo ſhall our bodies be void of all corruption: as Chriſts body is immortal, ſo ours in the kingdom of heauen ſhal neuer die: as Chriſts body is ſpiritual, ſo ſhal ours be made ſpiritual, as the Apoſtle ſaith, .Cor.15 44. *It is ſown a naturall body, it is raiſed a ſpirituall body*; not becauſe the body ſhalbe changed into a ſpirit, for it ſhall remaine the ſame in ſubſtance, and that for euer: but becauſe it ſhall be preſerued by a ſpirituall & diuine manner. For in this life it is preſerued by meat, drinke, cloathing, ſleep, phyſicke, reſt, & diet, but afterward without all theſe meanes the life of the body ſhal be continued, & body and ſoule keep togither by the immediate power of Gods ſpirit for euer and euer. Thus the body of Chriſt is now preſerued in heauen, & ſo ſhal the bodies of all the elect be after the day of iudgement. Furthermore, as Chriſts body is now a ſhining body, as doth appeare by his transfiguration in the mount, ſo in all likelihood after the reſurrection the bodies of the elect ſhall be ſhining and bright, alwaies remaining the ſame for ſubſtance. Laſtly, as Chriſts body after it roſe againe from the graue, had this propertie of agility beſide ſwiftneſſe, to paſſe from the earth to the third heauen, beeing in diſtance many thouſand miles from vs, and that without violence: ſo ſhal the bodies of the Saints. For being glorified, they ſhall be able as well to aſcend vpward as to go downeward, and to mooue without violence, and that very ſwiftly.

The ſixt & laſt prerogatiue, is an vnſpeakable Pſal.16.11. & eternall ioy, as Dauid ſaith: *In thy preſence is fulnes of ioy: at thy right hand there are pleaſures for euermore.* 1.Kin.1.40. It is ſaid, that when Salomon was crowned king, the people reioyced exceedingly. If ther were ſuch great ioy at his coronation which was but an earthly prince, what ioy then ſhall there be when the Elect ſhall ſee the true Salomon crowned with glory in the kingdome of Mat.2.10. heauen? It is ſaid that the wiſe men which came from the Eaſt to worſhip Chriſt: when they ſaw the ſtarre ſtanding ouer the place where the babe was, were exceedingly glad: how much more ſhall the elect reioyce, when they ſhall ſee Chriſt not lying in a maunger, but crowned with immortall glory in the kingdome of heauen? Wherefore this ioy of the elect, after this life is moſt wonderfull, and cannot be vttered.

The property of life eternall, is to be an *inheritance* Mat.26 44 Rom.8.17. which God beſtowes on them which are made his ſonnes in Chriſt, who is the onely begotten Son of the Father. Hence it followes A neceſſarily, that in the Scriptures it is called *a reward*, not becauſe it is deſerued by our workes, as the Church of Rome erroniouſly teacheth: but for two other cauſes. Firſt, becauſe life eternall is due to all that beleeue by vertue of Chriſts merit. For his righteouſnes is made ours by imputation, ſo conſequently the merit thereof is alſo ours: and by it (all perſonall merits in our ſelues vtterly excluded) wee deſerue or merit eternall happines as a reward; which neuertheleſſe in reſpect of our ſelues is the free & meere *gift of God.* Rom.6.23. The ſecond is, becauſe there is a reſemblance betweene eternall life and a reward. For as a reward is giuen to a workeman after his worke is done; ſo euerlaſting life is giuen vnto men after the trauels and miſeries of this life are ended.

B The degrees of life are three. The firſt, is in this life, when men beeing iuſtified & ſanctified haue peace with God. Many imagine, that there is no eternal life til after death: but they are deceiued, for it begins in this world: as our Sauiour Chriſt teſtifieth, ſaying, Ioh.5.24. *Verily, verily I ſay vnto you, he that heares my words, & beleeues him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.* This being ſo, we are hence to learne a good leſſon. Conſidering wee looke for life euerlaſting after this life, wee muſt not deceiue our ſelues, lingring and deferring the time till the laſt gaſpe; but wee muſt lay the foundation of life eternal in our ſelues in this world, & haue the earneſt thereof laid vp in our hearts againſt the day of death. But how is that C done? we muſt repent vs heartily of all our ſins, & ſeeke to be aſſured in conſcience that God the Father of Chriſt is our Father, God the Sonne our redeemer, & God the holy Ghoſt our comforter. For as Chriſt ſaith, Ioh.17.3. this is life eternall to know thee the only God, and whome thou haſt ſent Ieſus Chriſt. And we muſt goe further yet, Gal.2.20. endeauouring to ſay with Paul, that we liue not, but that Chriſt liueth in vs: which when we can ſay, we haue in vs the very ſeede of eternall life. The ſecond degree, is in the ende of this life, when the body freed from all diſeaſes, paines, & miſeries is laid to reſt in the earth, & the ſoule is receiued into heauen. The third, is after the day D of iudgement, when body and ſoule reunited ſhall be both aduanced to eternall glorie.

Againe, in this third degree of life, there be in all likelihood ſundrie degrees of glorie. Daniel ſpeaking of the eſtate of the elect after this life, ſaith, Dan.12.3. *They that be wiſe, ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſnes, ſhall ſhine as the ſtarres for euermore.* Now we know there is difference betweene the brightnes of the firmament & the brightnes of the ſtarres. Againe, there be degrees of torments in hell, as appeares by the ſaying of Chriſt, *It ſhall be eaſier for Tyrus and Sydon in that day, then for this generation*: Mat.11.22. and therfore there be proportionall degrees of glory. And Paul ſaith, *There is one glory of the Sun, another glory of the Moone, another glory of the Stars: for one ſtar differeth from another in glory:* 1.Cor.15. 41,42. ſo is the reſurrection of the dead. In which words he applies the differences of excellency that bee in

A the creatures, to ſet forth the differences of glory that ſhalbe in mens bodies after the reſurrectiō. Furthermore (if wee may coniecture) it may be, the degrees of glory ſhalbe anſwerable to the diuers meaſures of gifts & graces beſtowed on men in this life, and according to the imployance of them to the glory of God and edification of the Church. And therfore the twelue Apoſtles, who were exceedingly enriched with the gifts of the ſpirit, & were maſter-builders of the Church of the new Teſtament, ſhall ſit on 12. thrones, and iudge the 12. tribes of Iſrael. But it may be obiected, that if there be degrees of glory in heauen, ſome ſhal want glory? *Anſ.* Not ſo: though ſome haue more, & ſome leſſe, yet al ſhall haue ſufficient. Take ſundry veſſels whereof ſome are bigger, & ſome leſſe: and caſt them all into the ſea: B ſome wil receiue more water, and ſome leſſe, and yet all ſhalbe full and no want in any: and ſo likewiſe among the Saints of God in heauen, ſome ſhal haue more glory, ſome leſſe, and yet al without exception full of glory. And whereas it is alleadged, Math. 20. 9.10. that *all the labourers in the vineyard receiue each of them a penny equally* for their hire; the anſwer is, that our Sauiour Chriſt in the Parable intends not to ſet forth the equality of celeſtiall glorie, and what ſhall be the eſtate of the godly after this life: but the very drift of the parable is to ſhew, that they which are called firſt, haue not cauſe to bragge or inſult ouer others, which as yet are vncalled, conſidering they may be made equall, or be preferred before them.

Thus much of life it ſelfe; now followes the C continuance thereof, which the Scriptures haue noted in calling it eternal or euerlaſting. And to 2.Tim.1.10. this end *Paul* ſaith, *that Chriſt hath aboliſhed death,* and brought not only *life*, but alſo *immortalitie to light by the Goſpell.* And this very circumſtance ſerues greatly to commend the happines of the godly: in that, after they haue made an entrance into it, they ſhal neuer ſee tearme of time or end. Suppoſe the whole world were a ſea, & that euery 1000. yeares expired, a bird muſt carrie away, or drink vp one only drop of it: in proceſſe of time it will come to paſſe that this ſea, though very huge, ſhalbe dried vp, but yet many 1000. miliōs of years muſt be paſſed before this can be done. Now if a man ſhold inioy happines in heauē only for the ſpace of time in which this ſea is drying D vp, he wold think his caſe moſt happy & bleſſed: but behold the elect ſhal inioy the kingdome of heauen not only for that time, but when it is ended, they ſhal inioy it as long againe, and when al is done, they ſhal be as farre from ending of this their ioy, as they were at the beginning.

Hauing thus ſeene what life euerlaſting is, let vs now come to the vſe of the article. And firſt of al, if we beleeue that there is an eternal happines, and that the ſame belongs vnto vs, then wee muſt vſe this preſent world & al the things therein as though we vſed them not: and whatſoeuer we doe in this world, yet the eyes of our mindes muſt bee alwaies caſt toward the bleſſed eſtate prepared for vs in heauen. As a pilgrime in a ſtrange land hath alwaies his eyes toward his A iourneyes end, and is then grieued when by any meanes he is out of the way: ſo muſt we alwaies haue our minds & harts ſet on euerlaſting life, & be grieued when we are by any meanes hindred in the ſtraight way, that leadeth thereunto: wee haue a notable patterne of this duty ſet out vnto vs in the Patriarke *Abraham*, who beeing called of God, obeyed to go out into a place, which he ſhould afterward receiue for inheritance, and he went out, not knowing whether he went: and by faith aboad in the land of Canaan, *as in a ſtrange* Heb. 11.9. *country, & as one that dwelt in tents.* Now the cauſe that moued him was life euerlaſting: for the text ſaith, *He looked for a city hauing a foundation, whoſe builder & maker is God.* verſ. 10. And we ought euery one of vs to be litle affected to the things of this life, neuer ſetting our harts vpon thē, but vſing them B as a pilgrime doth vſe his ſtaffe in the way: ſo long as it is an help and ſtay for him in his iourney, he is content to carry it in his hand; but ſo ſoon as it begins to trouble him, he caſts it away.

Secondly, al that profeſſe the goſpel of Chriſt, may hence learn to beare with patience the croſſes & afflictions which God ſhall lay on them in this world. It is Gods vſuall maner to begin corrections in his owne family vpon his owne children; and as Peter ſaith, *Iudgement begins at Gods* 1.Pet. 4.17. *houſe.* Look as a mother that weanes her childe, laies wormwood or ſome other bitter thing vpō her breaſt, to make the childe loath the milke: ſo likewiſe God makes vs often feele the miſeries & croſſes of this life, that our loue & liking might be turned from this world & fixed in heauē. As C raw fleſh is loathſome to the ſtomacke; ſo is euery ſinner and vnmortified man loathſome vnto God: till the Lord by afflictions mortifie in him the corruptiōs of his nature, & ſpecially the loue of this world. But whē a man is afflicted how ſhal he be able to endure the croſſe? Surely by reſoluing him that the Lord hath prepared life euerlaſting for him. Thus we reade that *Moſes by faith when he was come to age, refuſed to be called the ſonne* Heb. 11,24, 25,26. *of Pharaohs daughter, and choſe rather to ſuffer aduerſity with the people of God; then to enioy the pleaſures of ſin for a ſeaſon, eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt.* But I pray you: what moued *Moſes* to be of this mind? The reaſon is added: *Becauſe he had reſpect to the recompence of reward*, Ibid. that is, he had alwaies a D ſpeciall regard to life euerlaſting, & that was it that made him content and willing to ſuffer affliction with the people of God. Here then behold a notable preſident for vs to follow: In which wee are taught that the beſt way to endure afflictions with patience, is to haue an eye to the recompence of reward: this is it that makes the yoke of Chriſt eaſie & lightſome. When it ſhall pleaſe God to bring vnto vs a cup of afflictions & bid vs drink a draught therof to the very bottome, the meditation of life eternall muſt bee as ſugar in our pockets to ſweeten the cup withall.

Laſtly, if this be true, that God of his goodnes and endleſſe mercy towards mankinde, hath prepared life euerlaſting, yet not for all men, but for the Elect, whoſe names are written in the booke of life; wee muſt aboue all things in this world ſeeke to be partakers of the ſame. Let vs receiue this as from the Lord, and lay it to our hearts, whatſoeuer we doe euening & morning, day or night, whether we be young or olde, rich or poore; firſt wee muſt ſeeke for the kingdome of heauen & his righteouſnes. If this benefit were common to all and not proper to the Church, leſſe care might be had: but ſeeing it is proper to ſome alone, for this very cauſe let all our ſtudies be to obtaine the beginnings of life euerlaſting giuen in this life. For if we haue it not, whoſoeuer wee be, it had bin better for vs that wee had neuer bin borne, or that we had bin borne dogs & toades then men: for when they die, there is an end of their miſerie; but man, if hee loſe euerlaſting happines, hath 10000. milions of yeares to liue in miſery & in the torments of hel: and when that time is ended, he is as far from the end of his miſery, as he was at the beginning. Wherefore I pray you, let not the diuell ſteale this meditation out of your hearts, but be carefull to repent of al your ſins, & to beleeue in Chriſt for the pardon of them all; that by this meanes ye may come to haue the pawne and earneſt of the ſpirit concerning life euerlaſting, euen in this world. What a miſerable thing is it, that men ſhould liue long in this world, and not ſo much as dreame of another, till the laſt gaſpe? Let vs not ſuffer Satan thus to abuſe & bewitch vs: for if we haue not eternall life in this world, we ſhall neuer haue it.

Hitherto by Gods goodnes I haue ſhewed the meaning of the Creed: now to draw to a concluſion, the general vſes which are to be made of it, follow. And firſt of all we learne by it, that the Church of Rome hath no cauſe to condemne vs for heretickes: for we do truly hold & beleeue the whole Apoſtolicall Symbole or Creede, which is an epitome of the Scriptures, & the very key of faith. It will be ſaid, that we deny the Popes ſupremacie, iuſtification by workes, purgatory, the ſacrifice of the Maſſe for the ſins of the quicke & the dead, the inuocation & interceſſion of Saints, &c. Which are the greateſt points of religion. It is true indeede, we deny and renoũce them as doctrines of diuels: perſwading our ſelues that if they indeede had bin Apoſtolicall, & the very grounds & pillars of religion, as they are auouched to be, they ſhould in no wiſe haue bin left forth of the Creede. For it is an ouerſight in making a confeſſion of faith, to omit the principall points and rules of faith. It will be further ſaid, that in the Creede, we beleeue the Church, and ſo conſequently are to beleeue all theſe former points which are taught and auouched by the Church. But this defence is fooliſh: for it takes this for granted, that the Church of Rome is the Church here meant, which we deny, vnleſſe they can prooue a particular Church to be vniuerſall or Catholike. Nay, I adde further, that the principall grounds of popiſh faith, for which they contend with vs as for life and death; are not mentioned in any other Creedes which were made by the Churches and Councels for many hundred yeares after Chriſt.

Secondly, the Creede ſerues as a ſtore-houſe of remedies againſt all troubles & temptations whatſoeuer. I. If a man be grieued for the loſſe of earthly riches, let him conſider that hee beleeues God to be *his Creator*, who will therefore guide & preſerue his own workmanſhip, and by his prouidence miniſter all things needfull vnto it. And that he hath not loſt the principall bleſſing of all, in that hee hath God to be his Father, Chriſt to be his Redeemer, & the H. Ghoſt to be his Comforter: and that conſidering he lookes for life eternal, he is not to be ouermuch careful for this life: and that Chriſt being *our Lord*, will not forſake vs beeing the ſeruants in his owne houſe, but wil prouide things needful for vs. II. If any man be grieued in reſpect of outward diſgrace and contempt, let him remember that he beleeues in *Chriſt crucified*, & that therfore he is to reioyce in contempt for righteouſneſſe ſake. III. They which are troubled for the deceaſe of friends, are to comfort themſelues in the communion of Saints, & that they haue God the Father, & Chriſt, & the H. Ghoſt for their friends. IV. Againſt bodily captiuity, let men conſider that they beleeue in Chriſt their Lord, whoſe ſeruice is perfect liberty. V. Againſt the feare of bodily diſeaſes, we muſt remember the reſurrection of the body, in which all diſeaſes & infirmities ſhalbe aboliſhed. VI. If a man feare death of the body, let him conſider that he beleeues in Chriſt which died vpõ the croſſe, who by death hath vanquiſhed death. VII. The feare of perſecution is reſtrained, if we cal to remembrance that God is a *Father almighty*, not only able, but alſo willing to repreſſe the power of the aduerſary, ſo farre forth as ſhall bee for the good of his children. VIII. Terrours ariſing of the conſideration of the laſt iudgement are allayed by remembrance of this, that Chriſt ſhall be our iudge who is our Redeemer. IX. Feare of damnation is remedied by conſideration that Chriſt died to make ſatisfaction for vs, & now ſits at the right hand of his Father to make interceſſion for vs; and by the reſurrection of the body to life euerlaſting. X. Terrours of conſcience for ſinne are repreſſed, if we conſider that God is a *Father*, and therefore much in ſparing, and that it is a prerogatiue of the Church to haue *remiſſion of ſinnes.*

FINIS.

Trin-vni Deo gloria.

A power ſhall be aboliſhed: and therfore al callings in the three maine eſtates of the Church, the Common-wealth, the familie ſhall haue an end; there ſhal be no more magiſtrate & ſubiect, Paſtour and people, maſter and ſeruant, father and ſonne, husband & wife: there ſhal be no more vſe of meate, drinke, cloathing, reſpiration, phyſick, ſleep: and yet for all this, the condition of men ſhalbe many thouſandfold more bleſſed then euer it was. For the Godhead in the Trinity immediately without all meanes ſhall be all things to al the choſen people of God in the kingdome of heauen, world without end. This may ſeeme ſtrange to mans reaſō, but it is the very flat truth of Gods word. S. Iohn in the deſcription of the heauenly Hieruſalem, ſaith, that there ſhal be no B temple in it. Why? how then ſhall God bee worſhipped? marke what followes, *the Lord God Almighty & the Lamb are the temple of it.* Reu.21.22. Whereby it is ſignified, that although now we vſe the preaching of the word, & the adminiſtration of the Sacraments, as meanes of our fellowſhip with God: yet when this life is ended, they muſt all ceaſe, God and Chriſt being in ſtead of all theſe meanes vnto vs. And he addes further, *the Citie hath no need of the Sun, nor of the Moone to ſhine in it.* What then will ſome ſay, muſt there be nothing but darkneſ? Not ſo. For the *glory of God doth lighten it, & the Lamb is the light of it.* Verſe 23. Againe he ſaith, that in the Paradiſe of God, there is *the riuer of Water of life,* and *tree of life bearing fruit euery moneth,* Chap.22.2. & that is Chriſt. And therefore we ſhall C haue no need of meat, drinke, apparell, ſleep, &c. but Chriſt himſelfe our head & Redeemer ſhall be in ſtead of them al vnto vs: on whome all the elect ſhal feed, & by whom both in body & ſoule they ſhalbe preſerued euermore. If a man would haue glory, the Father, Sonne, and holy Ghoſt ſhalbe his glory: if a man deſire wealth and pleaſure, God himſelf ſhalbe wealth & pleaſure vnto him, & whatſoeuer els the heart of man can wiſh. Hence it appeares, that this communion is moſt admirable; and that no tongue can tel, nor heart conceiue the leaſt part of it.

The third point is, touching the benefits or prerogatiues that proceede of this communion, and they are in number ſixe. The firſt is, an abſolute freedome from al wants. In the minde there D ſhal be no ignorance, no vnbeliefe, no diſtruſt in God, no ambition, no enuie, no anger, nor carnal luſt, nor terror in conſcience, or corrupt affection. In the body there ſhall be no ſore, no ſicknes Reu. 21.4. nor paine: for God ſhal wipe away al teares from their eyes, nay then all defects or wants in body, or ſoule, or in both, ſhall be ſupplied, and the whole man made perfect euery way.

The ſecond is, perfect knowledge of God. In this life the Church and all the ſeruants of God know him but in part. Moſes would haue ſeene Gods face, but he was permitted to ſee onely his hinder parts; and as Paul ſaith, 1. Cor.13.12 now we know in part, and darkely, as through a glaſſe. In this life we can no otherwiſe diſcerne but as an olde man through ſpectacles: and the creatures, but ſpecially the word of God & the Sacraments, are the ſpectacles of our minde, wherein we behold his iuſtice, mercy, loue, &c. and without them we can diſcerne litle or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is aboliſhed, we ſhall ſee God as hee is to be ſeene, not as through a glaſſe, but face to face, and we ſhall know him as we are knowne of his maieſty, ſo farre forth as poſſibly a creature may. God indeed is infinite, and therfore the full knowledge of his maieſty can no more be comprehended by the vnderſtanding of a creature, which is finite, then the ſea by a ſpoone: yet neuertheles God ſhal be known euery way of man, ſo far forth as a creature may know the Creator.

Now vpon this that the elect haue ſuch fulnes of knowledge, it may bee demaunded, whether men ſhall know one another after this life or no. *Anſ.* This queſtion is oftner mooued by ſuch as are ignorant, then by thē that haue knowledge: and oftentimes it is toſſed in the mouthes of them that haue litle religion in their hearts: and therefore I anſwer firſt, men ſhould rather haue care to ſeek how they may come to heauen, then to diſpute what they ſhall do whē they are there: the common prouerb is true, it is no good counting of chickins before they be hatcht. Secondly. I ſay that men in heauen ſhall know each other: yea they ſhal know them which were neuer known or ſeene of them before in this life: which may bee gathered by proportion, out of Gods word. Adam in his innocency knew Eue, whome he had neuer ſeene before, & gaue her a fit name ſo ſoone as ſhe was created. Gen.2.23. And when our Sauiour Chriſt was transfigured in the mount, Peter knew Moſes & Elias, Mat. 17.4. whom before he had neuer ſeene, and therefore it is like that the elect ſhall know each other in heauen, where their knowledge and their whole eſtate ſhall be fully perfited. But whether they ſhal know one another after an earthly maner, as to ſay, this man was my father, this was mine vncle, this my teacher, &c. the word of God ſaith nothing: and therefore I will be ſilent, and we muſt be content a while to be ignorant in this point.

The third prerogatiue of euerlaſting bleſſednes, is that the Elect ſhall loue God with as perfect loue as a creature poſſibly can. The manner of louing God, is to loue him for himſelfe; & the meaſure, is to loue him without meaſure: and both ſhal be found in heauen. For the Saints of God ſhall haue an actuall fruition of God himſelf, & be as it were ſwallowed vp with a ſea of his loue, and wholly rauiſhed therewith: for which cauſe, as far as creatures can, they ſhall loue him againe. Againe, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man only in part, & therfore is loued only but in part: but after this life, when the Elect ſhall know God fully, they ſhall loue him without meaſure: and in this reſpect loue hath a prerogatiue aboue faith or hope, howſoeuer in ſome reſpects againe they goe beyond loue.

The fourth prerogatiue is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but euery ſeauenth day, & when

A it is beſt of al ſanctified, it is done but in part; but in heauen euery day is a Sabbath : as the Lord Eſa.66.23. ſaith by the Prophet Eſai, *From moneth to moneth, and from Sabbath to Sabbath, all fleſh ſhall come before me* : Heb.4.9. and therefore the life to come ſhall bee ſpent in the perpetuall ſeruice of God.

Fiftly, the bodies of the elect after this life in the kingdome of heauen ſhall be like the glori- Phil.3.21. ous body of Chriſt: ſo Paul ſaith, *Chriſt Ieſus our Lord ſhall change our vile bodies, that they may bee like his glorious body*. Now the reſemblance betweene Chriſts body and ours, ſtandeth in theſe things: as Chriſts body is incorruptible, ſo ſhall our bodies be void of all corruption: as Chriſts body is immortal, ſo ours in the kingdom of heauen ſhal neuer die: as Chriſts body is ſpiritual, ſo ſhal ours be made ſpiritual, as the Apoſtle ſaith, B .Cor.15 44. *It is ſown a naturall body, it is raiſed a ſpirituall body*; not becauſe the body ſhalbe changed into a ſpirit, for it ſhall remaine the ſame in ſubſtance, and that for euer: but becauſe it ſhall be preſerued by a ſpirituall & diuine manner. For in this life it is preſerued by meat, drinke, cloathing, ſleep, phyſicke, reſt, & diet, but afterward without all theſe meanes the life of the body ſhal be continued, & body and ſoule keep togither by the immediate power of Gods ſpirit for euer and euer. Thus the body of Chriſt is now preſerued in heauen, & ſo ſhal the bodies of all the elect be after the day of iudgement. Furthermore, as Chriſts body is now a ſhining body, as doth appeare by his transfiguration in the mount, ſo in all likelihood after the C reſurrection the bodies of the elect ſhall be ſhining and bright, alwaies remaining the ſame for ſubſtance. Laſtly, as Chriſts body after it roſe againe from the graue, had this propertie of agility beſide ſwiftneſſe, to paſſe from the earth to the third heauen, beeing in diſtance many thouſand miles from vs, and that without violence: ſo ſhal the bodies of the Saints. For being glorified, they ſhall be able as well to aſcend vpward as to go downeward, and to mooue without violence, and that very ſwiftly.

The ſixt & laſt prerogatiue, is an vnſpeakable Pſal.16.11. & eternall ioy, as Dauid ſaith: *In thy preſence is fulnes of ioy : at thy right hand there are pleaſures for e-* D 1.Kin.1.40. *uermore*. It is ſaid, that when Salomon was crowned king, the people reioyced exceedingly. If ther were ſuch great ioy at his coronation which was but an earthly prince, what ioy then ſhall there be when the Elect ſhall ſee the true Salomon crowned with glory in the kingdome of Mat.2.10. heauen? It is ſaid that the wiſe men which came from the Eaſt to worſhip Chriſt : when they ſaw the ſtarre ſtanding ouer the place where the babe was, were exceedingly glad: how much more ſhall the elect reioyce, when they ſhall ſee Chriſt not lying in a maunger, but crowned with immortall glory in the kingdome of heauen? Wherefore this ioy of the elect after this life is moſt wonderfull, and cannot be vttered.

Mat.26.44 Rom.8.17. The property of life eternall, is to be an *inheritance* which God beſtowes on them which are made his ſonnes in Chriſt, who is the onely begotten Son of the Father. Hence it followes neceſſarily, that in the Scriptures it is called *a reward*, not becauſe it is deſerued by our workes, as the Church of Rome erroniouſly teacheth: but for two other cauſes. Firſt, becauſe life eternall is due to all that beleeue by vertue of Chriſts merit. For his righteouſnes is made ours by imputation, ſo conſequently the merit thereof is alſo ours: and by it (all perſonall merits in our ſelues vtterly excluded) wee deſerue or merit eternall happines as a reward; which neuertheleſſe in reſpect of our ſelues is the free & meere *gift of God*. Rom.6.23. The ſecond is, becauſe there is a reſemblance betweene eternall life and a reward. For as a reward is giuen to a workeman after his worke is done; ſo euerlaſting life is giuen vnto men after the trauels and miſeries of this life are ended.

B The degrees of life are three. The firſt, is in this life, when men beeing iuſtified & ſanctified haue peace with God. Many imagine, that there is no eternal life til after death: but they are deceiued, for it begins in this world: as our Sauiour Chriſt teſtifieth, ſaying, *Verily, verily I ſay vnto you, he that* Ioh.5.24. *heares my words, & beleeues him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life*. This being ſo, we are hence to learne a good leſſon. Conſidering wee looke for life euerlaſting after this life, wee muſt not deceiue our ſelues, lingring and deferring the time till the laſt gaſpe; but wee muſt lay the foundation of life eternal in our ſelues in this world, & haue the earneſt thereof laid vp in our hearts againſt the day of death. But how is that C done? we muſt repent vs heartily of all our ſins, & ſeeke to be aſſured in conſcience that God the Father of Chriſt is our Father, God the Sonne our redeemer, & God the holy Ghoſt our comforter. For as Chriſt ſaith, this is life eternall to Ioh.17.3. know thee the only God, and whome thou haſt ſent Ieſus Chriſt. And we muſt goe further yet, endeauouring to ſay with Paul, that we liue not, Gal.2.20. but that Chriſt liueth in vs: which when we can ſay, we haue in vs the very ſeede of eternall life. The ſecond degree, is in the ende of this life, when the body freed from all diſeaſes, paines, & miſeries is laid to reſt in the earth, & the ſoule is receiued into heauen. The third, is after the day D of iudgement, when body and ſoule reunited ſhall be both aduanced to eternall glorie.

Againe, in this third degree of life, there be in all likelihood ſundrie degrees of glorie. Daniel ſpeaking of the eſtate of the elect after this life, ſaith, *They that be wiſe, ſhall ſhine as the brightneſſe* Dan.12.3. *of the firmament, and they that turne many to righteouſnes, ſhall ſhine as the ſtarres for euermore*. Now we know there is difference betweene the brightnes of the firmament & the brightnes of the ſtarres. Againe, there be degrees of torments in hell, as appeares by the ſaying of Chriſt, *It ſhall be eaſier for Tyrus and Sydon in that day, then for this genera-* Mat.11.22. *tion*: and therfore there be proportionall degrees of glory. And Paul ſaith, *There is one glory of the* 1.Cor.15.41,42. *Sun, another glory of the Moone, another glory of the Stars: for one ſtar differeth from another in glory*: ſo is the reſurrection of the dead. In which words he applies the differences of excellency that bee in the creatures, to ſet forth the differences of glory that ſhalbe in mens bodies after the reſurrectiō. Furthermore (if wee may coniecture) it may be, the degrees of glory ſhalbe anſwerable to the diuers meaſures of gifts & graces beſtowed on men in this life, and according to the imployance of them to the glory of God and edification of the Church. And therfore the twelue Apoſtles, who were exceedingly enriched with the gifts of the ſpirit, & were maſter-builders of the Church of the new Teſtament, ſhall ſit on 12. thrones, and iudge the 12. tribes of Iſrael. But it may be obiected, that if there be degrees of glory in heauen, ſome ſhal want glory? *Anſ.* Not ſo: though ſome haue more, & ſome leſſe, yet al ſhall haue ſufficient. Take ſundry veſſels whereof ſome are bigger, & ſome leſſe: and caſt them all into the ſea: ſome wil receiue more water, and ſome leſſe, and yet all ſhalbe full and no want in any: and ſo likewiſe among the Saints of God in heauen, ſome ſhal haue more glory, ſome leſſe, and yet al without exception full of glory. And whereas it is alleadged, that *all the labourers in the vineyard receiue each of them a penny equally* for their hire; (Math.20. 9.10.) the anſwer is, that our Sauiour Chriſt in the Parable intends not to ſet forth the equality of celeſtiall glorie, and what ſhall be the eſtate of the godly after this life: but the very drift of the parable is to ſhew, that they which are called firſt, haue not cauſe to bragge or inſult ouer others, which as yet are vncalled, conſidering they may be made equall, or be preferred before them.

Thus much of life it ſelfe; now followes the continuance thereof, which the Scriptures haue noted in calling it eternal or euerlaſting. And to this end *Paul* ſaith, *that Chriſt hath aboliſhed death,* (2.Tim.1.10.) and brought not only *life*, but alſo *immortalitie to light by the Goſpell.* And this very circumſtance ſerues greatly to commend the happines of the godly: in that, after they haue made an entrance into it, they ſhal neuer ſee tearme of time or end. Suppoſe the whole world were a ſea, & that euery 1000. yeares expired, a bird muſt carrie away, or drink vp one only drop of it: in proceſſe of time it will come to paſſe that this ſea, though very huge, ſhalbe dried vp, but yet many 1000. miliōs of years muſt be paſſed before this can be done. Now if a man ſhold inioy happines in heauē only for the ſpace of time in which this ſea is drying vp, he wold think his caſe moſt happy & bleſſed: but behold the elect ſhal inioy the kingdome of heauen not only for that time, but when it is ended, they ſhal inioy it as long againe, and when al is done, they ſhal be as farre from ending of this their ioy, as they were at the beginning.

Hauing thus ſeene what life euerlaſting is, let vs now come to the vſe of the article. And firſt of al, if we beleeue that there is an eternal happines, and that the ſame belongs vnto vs, then wee muſt vſe this preſent world & al the things therein as though we vſed them not: and whatſoeuer we doe in this world, yet the eyes of our mindes muſt bee alwaies caſt toward the bleſſed eſtate prepared for vs in heauen. As a pilgrime in a ſtrange land hath alwaies his eyes toward his A iourneyes end, and is then grieued when by any meanes he is out of the way: ſo muſt we alwaies haue our minds & harts ſet on euerlaſting life, & be grieued when we are by any meanes hindred in the ſtraight way, that leadeth thereunto: wee haue a notable patterne of this duty ſet out vnto vs in the Patriarke *Abraham*, who beeing called of God, obeyed to go out into a place, which he ſhould afterward receiue for inheritance, and he went out, not knowing whether he went: and by faith aboad in the land of Canaan, *as in a ſtrange country, & as one that dwelt in tents.* (Heb.11.9.) Now the cauſe that moued him was life euerlaſting: for the text ſaith, *He looked for a city hauing a foundation, whoſe builder & maker is God.* (verſ.10.) And we ought euery one of vs to be litle affected to the things of this life, neuer ſetting our harts vpon thē, but vſing them B as a pilgrime doth vſe his ſtaffe in the way: ſo long as it is an help and ſtay for him in his iourney, he is content to carry it in his hand; but ſo ſoon as it begins to trouble him, he caſts it away.

Secondly, al that profeſſe the goſpel of Chriſt, may hence learn to beare with patience the croſſes & afflictions which God ſhall lay on them in this world. It is Gods vſuall maner to begin corrections in his owne family vpon his owne children; and as Peter ſaith, *Iudgement begins at Gods houſe.* (1.Pet.4.17.) Look as a mother that weanes her childe, laies wormwood or ſome other bitter thing vpō her breaſt, to make the childe loath the milke: ſo likewiſe God makes vs often feele the miſeries & croſſes of this life, that our loue & liking might be turned from this world & fixed in heauē. As C raw fleſh is loathſome to the ſtomacke, ſo is euery ſinner and vnmortified man loathſome vnto God: till the Lord by afflictions mortifie in him the corruptiōs of his nature, & ſpecially the loue of this world. But whē a man is afflicted how ſhal he be able to endure the croſſe? Surely by reſoluing him that the Lord hath prepared life euerlaſting for him. Thus we reade that *Moſes by faith when he was come to age refuſed to be called the ſonne of Pharaohs daughter, and choſe rather to ſuffer aduerſity with the people of God, then to enioy the pleaſures of ſin for a ſeaſon, eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt.* (Heb.11.24, 25,26.) But I pray you: what moued *Moſes* to be of this mind? The reaſon is added: *Becauſe he had reſpect to the recompence of reward*, (Ibid.) that is, he had alwaies a D ſpeciall regard to life euerlaſting, & that was it that made him content and willing to ſuffer affliction with the people of God. Here then behold a notable preſident for vs to follow: In which wee are taught that the beſt way to endure afflictions with patience, is to haue an eye to the recompence of reward: this is it that makes the yoke of Chriſt eaſie & lightſome. When it ſhall pleaſe God to bring vnto vs a cup of afflictions & bid vs drink a draught therof to the very bottome, the meditation of life eternall muſt bee as ſugar in our pockets to ſweeten the cup withall.

Laſtly, if this be true, that God of his goodnes and endleſſe mercy towards mankinde, hath prepared life euerlaſting, yet not for all men, but for the Elect, whoſe names are written in the booke of life; wee muſt aboue all things in this world ſeeke to be partakers of the ſame. Let vs receiue this as from the Lord, and lay it to our hearts, whatſoeuer we doe euening & morning, day or night, whether we be young or olde, rich or poore; firſt wee muſt ſeeke for the kingdome of heauen & his righteouſnes. If this benefit were common to all and not proper to the Church, leſſe care might be had: but ſeeing it is proper to ſome alone, for this very cauſe let all our ſtudies be to obtaine the beginnings of life euerlaſting giuen in this life. For if we haue it not, whoſoeuer wee be, it had bin better for vs that wee had neuer bin borne, or that we had bin borne dogs & toades then men: for when they die, there is an end of their miſerie; but man, if hee loſe euerlaſting happines, hath 10000. milions of yeares to liue in miſery & in the torments of hel: and when that time is ended, he is as far from the end of his miſery, as he was at the beginning. Wherefore I pray you, let not the diuell ſteale this meditation out of your hearts, but be carefull to repent of al your ſins, & to beleeue in Chriſt for the pardon of them all; that by this meanes ye may come to haue the pawne and earneſt of the ſpirit concerning life euerlaſting, euen in this world. What a miſerable thing is it, that men ſhould liue long in this world, and not ſo much as dreame of another, till the laſt gaſpe? Let vs not ſuffer Satan thus to abuſe & bewitch vs: for if we haue not eternall life in this world, we ſhall neuer haue it.

Hitherto by Gods goodnes I haue ſhewed the meaning of the Creed: now to draw to a concluſion, the general vſes which are to be made of it, follow. And firſt of all we learne by it, that the Church of Rome hath no cauſe to condemne vs for heretickes: for we do truly hold & beleeue the whole Apoſtolicall Symbole or Creede, which is an epitome of the Scriptures, & the very key of faith. It will be ſaid, that we deny the Popes ſupremacie, iuſtification by workes, purgatory, the ſacrifice of the Maſſe for the ſins of the quicke & the dead, the inuocation & interceſſion of Saints, &c. Which are the greateſt points of religion. It is true indeede, we deny and renoūce them as doctrines of diuels: perſwading our ſelues that if they indeede had bin Apoſtolicall, & the very grounds & pillars of religion, as they are auouched to be, they ſhould in no wiſe haue bin left forth of the Creede. For it is an ouerſight in making a confeſſion of faith, to omit the principall points and rules of faith. It will be further ſaid, that in the Creede, we beleeue the Church, and ſo conſequently are to beleeue all theſe former points which are taught and auouched by the Church. But this defence is fooliſh: for it takes this for granted, that the Church of Rome is the Church here meant, which we deny, vnleſſe they can prooue a particular Church to be vniuerſall or Catholike. Nay, I adde further, that the principall grounds of popiſh faith, for which they contend with vs as for life and death; are not mentioned in any other Creedes which were made by the Churches and Councels for many hundred yeares after Chriſt.

Secondly, the Creede ſerues as a ſtore-houſe of remedies againſt all troubles & temptations whatſoeuer. I. If a man be grieued for the loſſe of earthly riches, let him conſider that hee beleeues God to be *his Creator*, who will therefore guide & preſerue his own workmanſhip, and by his prouidence miniſter all things needfull vnto it. And that he hath not loſt the principall bleſſing of all, in that hee hath God to be his Father, Chriſt to be his Redeemer, & the H. Ghoſt to be his Comforter: and that conſidering he lookes for life eternal, he is not to be ouermuch careful for this life: and that Chriſt being *our Lord*, will not forſake vs beeing the ſeruants in his owne houſe, but wil prouide things needful for vs. II. If any man be grieued in reſpect of outward diſgrace and contempt, let him remember that he beleeues in *Chriſt crucified*, & that therfore he is to reioyce in contempt for righteouſneſſe ſake. III. They which are troubled for the deceaſe of friends, are to comfort themſelues in the communion of Saints, & that they haue God the Father, & Chriſt, & the H. Ghoſt for their friends. IV. Againſt bodily captiuity, let men conſider that they beleeue in Chriſt their Lord, whoſe ſeruice is perfect liberty. V. Againſt the feare of bodily diſeaſes, we muſt remember the reſurrection of the body, in which all diſeaſes & infirmities ſhalbe aboliſhed. VI. If a man feare death of the body, let him conſider that he beleeues in Chriſt which died vpō the croſſe, who by death hath vanquiſhed death. VII. The feare of perſecution is reſtrained, if we cal to remembrance that God is a *Father almighty*, not only able, but alſo willing to repreſſe the power of the aduerſary, ſo farre forth as ſhall bee for the good of his children. VIII. Terrours ariſing of the conſideration of the laſt iudgement are allayed by remembrance of this, that Chriſt ſhall be our iudge who is our Redeemer. IX. Feare of damnation is remedied by conſideration that Chriſt died to make ſatisfaction for vs, & now ſits at the right hand of his Father to make interceſſion for vs; and by the reſurrection of the body to life euerlaſting. X. Terrours of conſcience for ſinne are repreſſed, if we conſider that God is a *Father*, and therefore much in ſparing, and that it is a prerogatiue of the Church to haue *remiſſion of ſinnes.*

FINIS.

Trin-vni Deo gloria.

AN EXPOSITION OF THE LORDS PRAYER.

IN THE WAY OF CATECHIZING, SERVING FOR Ignorant People.

Corrected and amended.

Hereunto are adioyned the prayers of PAVL, *taken out of his Epiſtles.*

By WILLIAM PERKINS.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by IOHN LEGATT, Printer to
the Vniuerſitie of Cambridge.
1612.

TO THE RIGHT HONORABLE *EDWARD*, LORD *RVSSELL*, EARLE OF BEDFORD: GRACE AND PEACE BEE MVLTIPLIED.

RIGHT Honourable, if you conſider what is one of the chiefeſt ornaments of this Noble ſtate, vnto which God hath aduanced you: it will appeare, that there is none more excellent then (*a*) the ſpirit of grace and prayer. For what doth your heart affect? would you ſpeake the languages? Behold, by prayer you may ſpeake the moſt heauenly tongue that euer was, (*b*) euen the language of Canaan. Would you haue the valour of Knighthood? By prayer you may ſtand in place where Gods hand hath (*c*) made a breach, and doe as much as (*d*) all the chariots and horſemen in a kingdome. Would you enioy Gods bleſſings which you want? By prayer you may (as it were) put your hand into the cofers of Gods treaſures, (*e*) and enrich your ſelſe. Do you deſire the fauour of Monarches and Princes? By prayer you may come in preſence, and haue ſpeech with *Iehouah* the King of heauen and earth. Laſtly, would you know, whether now liuing you be dead, that being dead you may liue for euer? By prayer a man may know, whether he be dead to ſinne, dead to the world, liue to God, liue to Chriſt, and liue eternally.

[a] Zach. 12. 12.

[b] Eſa. 9. 12. Rom. 15. 6.

[c] Pſal. 106. 23. Pſal. 59. 16.

[d] 2. King. 2. 12.

[e] Mat. 7. 7

Prayer then, being ſo excellent a point of religion: I am emboldened to commend this ſmal treatiſe to your Honour: not ſo much for it ſelfe, as becauſe it doth ſet out the matter and true manner of inuocation of Gods holy name. And I hope for your fauour in accepting of it, the rather, becauſe I doubt not but your deſire is to be anſwerable to your moſt honourable, and for religion moſt worthy anceſtours, in the care of maintaining and countenancing any good thing that may any way ſerue for the furthering of the Goſpel of Chriſt.

Now Ieſus Chriſt our Lord, and God euen the Father which hath loued vs, and giuen vs euerlaſting conſolation, and good hope through grace, ſtabliſh your Honour in euery good word and worke to the end.

Your H. to commaund,

VVilliam Perkins.

An aduertiſement to the Reader.

G*Ood Reader, there was a booke of late publiſhed in London vnder this title,* PERKINS vpon the Lords prayer. *In it I haue double iniurie. Firſt it was printed without my knowledge or conſent. And ſecondly the booke is faultie both in the matter and manner of writing. In the matter, theſe things are not well ſet downe.*

First the commaundement of prayer, very eaſie to be kept. p. 3. b.

2. Prayer is the reſtauration of the Goſpel. 7. b.

3. The three firſt petitions concerne Gods glory; the three latter, the meanes of Gods glorie. 1. b.

4. Gods name taken for his deitie, and not for his attributes or titles. 15. b.

5. A man muſt pray for the day of his death. 26. a.

6. Repentance is ſufficient not onely to bring a true faith, but alſo to renew it. 34. a.

7. A leſſon in the Lords praier taken out of Popery. 45. a.

8. The doctrine of ſatisfaction for ſinne is a moſt vile doctrine. 52. b.

9. God and the diuell agree in the manner of temptation. 61. b.

10. God offereth men the occaſion to ſinne. 62. a.

Likewiſe the manner of writing hath other faults.

First, in the middle of the Lords prayer there is placed a diſcourſe of the Lords ſupper.

2. The end of the Lords prayer is not expounded at all but friuolouſly.

3. There are very many places, which haue no common reaſon in them, as

First, Gods Angels doe his will in countenance. 39. b.

2. Our daily bread is communicating bread. 45. b.

3. To walke before God in the truth of the ſatisfaction of Gods iuſtice. 51. a.

4. To purge a cleare conſcience. 51. b.

5. The pages 65, 66, 67. are ſo penned, as the Reader cannot know what was my meaning.

Now, conſidering [illegible] this vngodly practiſe, Chriſtian and well diſpoſed people are much abuſed, to omit the iniurie done to my ſelfe, I thought it my dutie to make a redreſſe by publiſhing this treatiſe according as the points therein were deliuered: otherwiſe I was not willing to haue ſet downe any thing in the way of Expoſition of the Lords prayer: becauſe it is already ſufficiently performed by others.

AN EXPOSITION OF THE LORDS PRAIER IN *the way of Catechiſme: ſeruing for* ignorant people, by *W. Perkins.*

Math.6.verſ.9.

After this manner therefore pray ye:

Our Father,&c.

THe occaſion, and ſo alſo the coherence of theſe words with the former is this: The Euangeliſt *Matthew* ſetting downe the ſermons and ſayings of our Sauiour Chriſt, keepes not this courſe to propound euery thing as it was done or ſpoken; but ſometimes he ſets downe that firſt, which was done laſt, and that laſt which was done before: according as the ſpirit of God directed him. VVhich thing is verified in theſe wordes, where the prayer is mentioned; yet the occaſion wherefore our Sauiour Chriſt taught his Diſciples to pray, is not here ſpecified. But in S. Luke, 11.1. the occaſion of theſe words is euident. For there it is ſaid, that the diſciples of our Sauiour knowing that Iohn taught his diſcples to pray, made requeſt to their maſter, that he would doe the ſame to them likewiſe.

Theſe few words ſet before the prayer are a commaundement, and it preſcribes vnto vs two duties: the firſt, to pray: the ſecond, to pray after the manner following. Touching the firſt point, conſidering very few among the people know how to pray aright, we muſt learne what it is to pray.

To make prayer, is to put vp our requeſt to God according to his word from a contrite heart in the name of Chriſt, with aſſurance to be heard.

For the better opening of theſe wordes, we are to conſider ſixe queſtions. The firſt is, to whome we are to pray. The anſwer is, to God alone. Rom. 10. 14. *How ſhall they call on him in whome they haue not beleeued? &c.* Marke how inuocation and faith are linked togither. And Pauls reaſon may be framed thus: in whome wee put our affiance or beleefe, to him alone muſt we pray: but wee beleeue onely in God: therefore we muſt onely pray to him. As for Saints or Angels, they are in no wiſe to be called vpon; becauſe not the leaſt title of Gods word preſcribes vs ſo to doe: becauſe they cannot heare our praiers, and diſcerne what are the thoughts and deſires of our hearts: and becauſe inuocation is a part of diuine worſhip, and therefore peculiar to God alone.

Obiect. What neede any man to pray vnto God, conſidering he knowes what we want before we aske, and is ready and willing to giue that which we craue? *Anſw.* We pray not for this end to manifeſt our caſe to God, as A though he knew it not, or to win and procure his fauour and goodwil, but for other weighty ends. Firſt, that we might ſhew our ſubmiſſion & obedience to God, becauſe he hath giuen vs a direct commandement to pray, & it muſt be obeied. Secondly, that we may by inuocation ſhew forth that we doe indeed beleeue and repent: becauſe God hath made the promiſe of remiſſion of ſinnes & of all good bleſſings to ſuch as doe indeed repent and humble themſelues vnder the hand of God, & by true faith apprehend & apply the promiſes of God vnto B themſelues. Thirdly, we pray to God that we may (as our duty is) acknowledge him to be the fountaine, author, and giuer of euery good thing. Laſtly, that we might eaſe our mindes by powring out our hearts before the Lord: for this end hath he made moſt ſweet & comfortable promiſes. Prou. 16.3. Pſal. 37.5.

Obiect. What need men vſe praier, conſidering God in his eternal counſell hath certainly determined what ſhall come to paſſe? *Anſ.* As God determines what things ſhall come to paſſe; ſo he doth withall determine the meanes whereby the ſame things are effected. Before all worlds God decreed that men C ſhould liue vpon earth, and he decreed likewiſe, that meate, drinke, and cloathing ſhould be vſed, that life might be preſerued. Now praier is one of the moſt excellent meanes whereby ſundry things are brought to paſſe: therefore Gods eternall counſell touching things to come, doth not exclude praier and like meanes, but rather include & imply the ſame.

The ſecond queſtion is, what kind of action praier is? *An.* It is no lip labour: it is the putting vp of a ſuit vnto God, & this action is peculiar to the very heart of a man. Rō. 8. 26. *The ſpirit makes requeſt for vs.* But how? *with groanes in the* D *heart.* Exo. 14. 15. the Lord ſaith to Moſes, *Why crieſt thou?* yet there is no mention made that Moſes ſpake any word at all: the Lord no doubt, accepted the inward mourning and deſire of his heart for a crie. Pſal. 28. 10. and 12. 5.

The third queſtion is, what is the forme or rule according to which we are to pray? *Anſ.* It is the reuealed will and word of God. A man in humbling his ſoule before God, is not to pray as his affections carrie him, & for what he liſt: but all is to be done according to the expreſſe word. So as thoſe things which God hath commaunded vs to aske, we are to aske, and thoſe things which he hath not commaunded vs to aske, we are in no wiſe to pray for. 1. Ioh. 5. 14. *This is the aſſurance which we haue of him, that if we aske any thing according to his will, he heareth vs.* This then is a ſpeciall clauſe to be marked, that men muſt pray in knowledge, not in ignorãce. Here waie the caſe of poore ignorant people: they talke much of praying for themſelues & others, they imagine that they pray very deuoutly to God: but alas they doe nothing leſſe, becauſe they know not what to aske according to Gods will. They therefore muſt learne Gods word, and pray according to the ſame, els it will prooue in the end that all their praying was nothing but as mocking and flat diſhonouring of God.

The fourth queſtion is, with what affection a man muſt pray? *Anſw.* Praier muſt proceed from a broken and contrite heart. This is the *ſacrifice* which God accepteth. Pſal. 51. 17. When Ahab abaſed himſelf, though he did it in *hypocriſie*, yet God had ſome reſpect vnto it. 1. King. 21. 29. *ſaith the Lord to Eliah, Seeſt thou how Ahab is humbled before me?* This contrition of heart ſtands in two things. The firſt of them is, a liuely feeling of our own ſin, miſerie, and wretched eſtate, how that we are compaſſed about with innumerable enemies, euen with the diuell & his angels, & within abound euen with huge ſeas of wants & rebellious corruptions, wherby we moſt grieuouſly diſpleaſe God, and are vile in our owne eies. Beeing therefore thus beſet on euery ſide, we are to be touched with the ſenſe of this our great miſerie. And he that will pray aright, muſt put on the perſon & the very affection of a poore wretched begger, and certainely not beeing grieued with the rufull condition in which we are in our ſelues, it is not poſſible for vs to pray effectually. Pſal. 130. 1. *Out of the deepes I called vpon thee ô Lord:* that is, when I was in my greateſt miſery, and as it were not far from the gulfes of hell, then I cried to God. Iſa. 26. 16. *Lord in trouble haue they viſited thee, they powred out a praier when thy chaſtening was vpon them.* 1. Sam. 1. 15. *I am a woman* (ſaith Anna) *of an hard ſpirit*: that is, a troubled ſoule, *and haue powred my ſoule before the Lord.* Hence it appeareth, that the ordinarie praiers of moſt men grieuouſly diſpleaſe God, ſeeing they are made for faſhion only, without any ſenſe and feeling of their miſeries: commonly men come with the Phariſie in oſtentation of their integrity, and they take great paines with their lippes, but their hearts wander from the Lord. The ſecond thing required in a contrite heart, is a longing deſire aud hungring after Gods graces and benefits whereof we ſtand in neede. It is not ſufficient for a man to buckle as it were, and to goe crooked vnder his ſinnes and miſeries; but alſo he muſt haue a deſire to be eaſed of them, and to be enriched with graces needefull.

Thus Hezekias the King, and the Prophet Iſaiah the ſonne of Amos prayed againſt Senacherib, and cried vnto heauen, 2. Chron. A 32. 20. where we may ſee what a marueilous deſire they had to obtaine their requeſt. So alſo. Rom. 8. 26. *The Spirit maketh requeſt with grones,* ſo great that they cannot be vttered, as they are felt. Dauid ſaith, Pſal. 143. 6. *That he deſireth after the Lord, as the thirſtie land.* Now we know that the ground parched with heate, opens it ſelfe in rifts and cranies, and gapes toward heauen as though it would deuoure the cloudes for want of moiſture, and thus muſt the heart be diſpoſed to Gods grace, till it obtaine it. The people of Iſrael being in grieuous affliction, how doe they pray? *They powre out their ſoules like water before the face of the Lord,* Lament. 2. 19.

B The fift queſtion, is in whoſe name prayer muſt be made. *Anſ.* It muſt not be made in the name of any creature, but onely in the name & mediation of Chriſt. Ioh. 14. 14. *If yee aske any thing in my name I will doe it.* A man is not to preſent his prayers to God in any worthineſſe of his owne merits. For what is he, to make the beſt of himſelfe, what can he make of himſelfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the moſt outragious rebell to God, and therefore cannot be heard for his owne ſake. As for Saints, they can be no mediatours, ſeeing euen they themſelues in heauen are accepted of God not for themſelues, but onely for the bleſſed merits of Chriſt. *If any man ſinne* C (ſaith Saint Iohn, 1. epiſt. chap. 2. 1.) *we haue an aduocate with the Father Ieſus Chriſt.* But how prooues he this? It followes then, *And he is the reconciliation for our ſinnes.* His reaſon ſtands thus: He which muſt be an aduocate, muſt firſt of al be a reconciliatiõ for vs; no Saints can be a reconciliation for vs; therfore no Saints can be aduocates. Therfore in this place is manifeſt an other fault of ignorant people. They cry often, Lord help me, Lord haue mercy vpõ me: But in whoſe name pray they? poore ſoules like blind bayards they ruſh vpon the Lord, they know no mediatour in whoſe name they ſhould preſent their praiers to him. Litle doe they conſider with themſelues, that God is as well a moſt terrible Iudge, as a merciful father.

D The ſixt queſtion is; VVhether faith be requiſite to prayer or not. *Anſw.* Prayer is to be made with faith, wherby a man muſt haue certaine aſſurance to be heard. For he that praieth, muſt ſteadfaſtly beleeue, that God in Chriſt wil grant his petitiõ. This affiãce being wanting, it maketh praier to be no praier. For how can he pray for any thing effectually, who doubteth whether he ſhall obtaine it or no?

Wherefore it is an eſpeciall point of praier, to be perſwaded, that God to whome praier is made, not onely can, but alſo will grant his requeſt. Mark. 11. 24. *Whatſoeuer ye deſire when ye pray, beleeue that yee ſhall haue it, and it ſhall be done vnto you.* Here we ſee two things required in praier: the firſt, a deſire of the good things which we want: the ſecond, is faith, whereby we beleeue that God wil grant the things deſired.

The ground of this faith is reconciliation with God, and the aſſurance thereof. For vnleſſe a man be in conſcience in ſome meaſure perſwaded that all his ſins are pardoned, and that he ſtands reconciled to God in Chriſt, he cannot beleeue any other promiſes reuealed in the word, nor that any of his praiers ſhal be heard.

Thus much of the definition of praier: now let vs ſee what vſe may be made of this commandement, *Pray ye thus*. Seeing our Sauiour commaunds his diſciples, and ſo euen vs alſo to pray to God, it is our duty not only to preſent our praiers to God, but alſo to doe it cheerefully and earneſtly. Rom. 15. 30. *Alſo brethren I beſeech you that ye would ſtriue with me by praiers to God for me.* What is the cauſe why the Lord doth often deferre his bleſſings after our praiers? No cauſe, but that he might ſtirre vs vp to be more earneſt to crie vnto the Lord. Exo. 32. 10 When Moſes praied to God in the behalfe of the Iſraelites, the Lord anſwers, *Let me alone*: as though his prayers did bind the Lord, & hinder him from executing his iudgements: wherefore this is good aduiſe, for all chriſtian men to continue & to be zealous in praier. If thou be an ignorant man, for ſhame learne to pray, ſeeing it is Gods cōmandemēt, make cōſcience of it. We ſee that there is no man vnles, he be deſperately wicked, but wil make ſome cōſcience of killing & ſtealing: and why is this? Becauſe it is Gods commandement, *Thou ſhalt not kill; Thou ſhalt not ſteale*.

Well then, this alſo is Gods commaundement, to *pray*. Let this conſideration breed in thee a conſcience of this dutie, and although thy corrupt nature ſhall draw thee away from it, yet ſtriue to the contrarie, and know it certainly, that the breach of this commādement makes thee as wel guilty of damnation before God as any other. Furthermore, this muſt be a motiue to pricke thee forward to this dutie, that as God commands vs to pray, ſo alſo he giues the ſpirit of praier, wherby the commandement is made eaſie vnto vs. If the Lord had commāded a thing impoſſible, then there had bin ſome cauſe of diſcouragement, but commanding a thing through the grace of his ſpirit very eaſie and profitable: how much more are we bound to obedience of the ſame? Againe, praier is the key whereby we open the treaſures of God, & pul downe his mercies vpon vs. For as the preaching of the word ſerues to declare & to conuey vnto vs Gods graces: ſo in praier we come to haue a liuely feeling of the ſame in our hearts. And further, this muſt mooue vs to praier, ſeeing in it we haue familiarity with Gods maieſty. It is an high fauour for a man to be familiar with a Prince; how much more then to be familiar with the king of kings the mighty *Iehouah*? This then can be no burthen or trouble vnto vs, being one of the maine prerogatiues that God beſtowes on his Church. For in the preaching of the word, it pleaſeth God to talke to vs, and in praier, God doth vouchſafe vs this honour, to ſpeake, and as it were familiarly to talke with him, not as to a fearefull Iudge, but as to a louing and mercifull God.

Conſider alſo that praier is a worthy meanes of defence, not onely to vs, but alſo to the Church and them that are abſent. By it *Moſes ſtood in the breach*, which Gods wrath had made into the people of Iſrael, and ſtaied the ſame, Pſa. 106. 23. By this, Chriſtian men fight as valiant chāpions againſt their own corruptions, & all other ſpirituall enemies, Eph. 6. 18. Infinite were it to ſhew how many bleſſings the Lord hath beſtowed on his ſeruants by praier. In a word, *Luther*, whom it pleaſed God to vſe as a worthy inſtrument for the reſtoring of the Goſpell, teſtifieth of himſelfe, that hauing this grace giuen him to cal vpō the name of the Lord, *he had more reuealed vnto him of Gods truth by praier, then by reading and ſtudie*.

The ſecond point of the commandement, is to pray after the manner propounded in the Lords praier. Where it is to be noted, that the Lords praier is a direction, & as it were a ſamplar to teach vs how and in what manner we ought to pray. None is to imagine that we are bound to vſe theſe words only, & none other. For the meaning of Chriſt is not to bind vs to the word, but to the matter & to the manner, & to the like affections in praying. If this were not ſo, the praiers of Gods ſeruāts ſet down in the bookes of the old & new Teſtamēt ſhould all be faulty, becauſe they are not ſet downe in the very ſame words with the Lords praier, nay this prayer is not ſet downe in the ſame words altogither by Matthew and Luke.

And wheras ſundry men in our Church, hold it vnlawfull to vſe this very forme of words, as they are ſet down by our Sauiour Chriſt, for a praier, they are far deceiued, as wil appeare by their reaſons. Firſt (ſay they) it is a Scripture, & therefore, not to be vſed as a praier. I anſwer, that the ſame thing may be the Scripture of God, and alſo the prayer of man, els the praiers of Moſes, Dauid, and Paul, being ſet downe in the Scriptures, ceaſe to be praiers. Againe (ſay they) that in praier we are to expreſſe our wants in particular, and the graces which we deſire: now in theſe words al things to be praied for, are onely in generall propounded. I anſwer, that the maine wants that are in any man, and the principall graces of God to be deſired, are ſet downe in the petitions of this praier in particular. Thirdly, they plead that the patterne to make all praiers by, ſhould not be vſed as a praier. I anſwer, that therefore the rather it may be vſed as a praier, and ſure it is that ancient & worthy Diuines haue reuerenced it as a praier; chooſing rather to vſe theſe words then any other, *as Cyprian. Serm. de orat. Dominic.* And *Tertullian. lib. de fuga in perſecutione.* And *Auguſt. Serm. 126. de tempore*. Wherfore the opinion is full of ignorance & errour.

Wel, whereas our Sauiour firſt giues a commaundement to pray, and then after giues a direction for the keeping of it, this he doth to

A brieſe Expoſition vpon the Lords praier.

The parts.	The words.	The meaning of the words.	Wants to be bewailed.	Graces to be deſired.
1 *The Prefa*	Our father	*O father of Chriſt, and in him our father.*	1.*Want of reuerence.* 2.*By-thoughts.*	1.*Loue of our brethren.* 2.*The ſpirit of adoption.* 3.*Feare, trembling, reuerence, Eccleſ.5.*
	Which art in heauen.	*Who though thou bee preſent euery where, yet doeſt manifeſt thy ſelfe to vs in maieſtie and glorie from the higheſt heauens.*		
2 *Petition.* 1.	Hallowed be thy name.	*Graunt that in all our thoughts, words, and deeds, wee may giue glorie and praiſe to thee.*	1 *Pride of heart.* 2.*Hardnes of heart.* 3.*Ingratitude.* 4.*Euill life.*	1.*Knowledge of God.* 2.*Zeale of Gods glorie.* 3.*A deſire of ſinceritie of life.*
2	Thy kingdom come	*Let not ſinne & Sathan raigne and rule in our hearts: but raigne thou by thy word and ſpirit: and ſo build in vs the kingdome of grace, and haſten the kingdome of glorie.*	1. *Bondage vnder ſinne and Sathan.* 2.*Want of preaching, and Sacraments, &c.* 3.*Impediments.*	1.*The kingdome of grace.* 2. *The proſperitie of the Church.* 3.*The haſtening of the laſt iudgement.*
3	Thy wil be done.	*Giue grace, that in our liues and callings we may performe obedience to thy commandements.*	1. *The rebellion of our natures.* 2. *The wickednes of the world.* 3. *Imperfection of obedience.*	1.*Denying of our ſelues.* 2.*Obedience.* 3.*Patience in affliction.* 4.*Sinceritie.*
	In earth, as it is in heauen.	*And that ſincerely, of vs men on earth, as thy Angels & Saints in heauen doe it.*		
4	Giue vs this day our daily bread.	*Beſtow on vs all things needfull for this life: yet ſo as whether they be more or leſſe, we may be content therewith, from time to time reſting on thy prouidence in all eſtates.*	1. *Couetouſneſſe.* 2. *Diſtruſt in Gods prouidence.*	1.*Contentation.* 2. *Affiance in Gods prouidence.*
5	And forgiue vs our debts, as we forgiue our debters.	*Accept the paſſion, obedience, and righteouſneſſe of Chriſt, as a full diſcharge for our ſinnes, & in him accept vs as righteous: for euen we that haue not ſo much as a drop of mercie in vs, in reſpect of thee, are content by thy grace, to forgiue the iniuries done vnto vs, either by friend or foe.*	1. *The burden of ſinne.*	1.*The ſpirit of deprecation.*
6	And leade vs not into temptatiõ: but deliuer &c.	*Though the fleſh, the diuell, and the world many waies prouoke vs to ſinne, yet ſuffer them not to preuaile, but giue an iſſue with the temptation.*	1. *Boudage vnder ſinne and Sathan.*	1.*The free ſpirit.*
A reaſon of the praiſe of God.	For thine is the kingdome, &c.	*Thou ruleſt all things in heauen and earth, power of doing all things is from thee: glorie and praiſe of them both appertaine to thee.*		1. *A baſe eſtimation of our ſelues, with an high eſtimation of God.*
1 *Teſtification of faith.*	Amen.	*As we haue asked theſe things: ſo we doe beleeue that thou wilt graun them to vs.*		*Faith in Gods promiſes.*

Place this Table betweene the Epiſtle to the Reader, and the beginning of the Lords praier, pag.328.

ſtirre vp our dulneſſe, and to allure vs by all meanes to the heauenly exerciſe of prayer: wherefore ſtill I ſay, imploy your ſelues in prayer feruently and continually, and if you can not doe it, learne to pray. Thus much of the commaundement of our Sauiour Chriſt: now follow the words of the prayer.

Our Father which art, &c.

THeſe words containe three parts: I. a preface. II. the praier it ſelfe, containing ſixe petitions. III. the teſtification of faith in the laſt word, Amen.

Which although it be ſhort, yet it doth not containe the ſmalleſt point in the praier. It is (I ſay) a teſtification of our faith, whereas the petitions that go before are only teſtifications of our deſires. Now of theſe three parts in order.

We muſt conſider how our Sauiour Chriſt doth not ſet downe the petitions abruptly, but he firſt begins with a ſolemne preface. Whereby we are taught this leſſon; that he which is to pray vnto God, is firſt to prepare himſelfe, and not boldly without conſideration as it were to ruſh into the preſence of God.

If a man be to come before an earthly Prince, he will order himſelfe in apparell, geſture, and words, that he may doe all things in ſeemelineſſe and dutiful reuerence: how much more are men to order themſelues, when they are to appeare before the liuing God? Eccleſ. 5. 1. *Be not raſh with thy mouth, and let not thy heart be haſty to vtter a thing before the Lord.* And Dauid, Pſal. 26. 6. *waſhed his hands in innocency,* before he came to the altar of the Lord to offer ſacrifice.

The meanes whereby men may ſtirre vp their dull and heauy hearts, and ſo prepare themſelues to praier, are three. The firſt, is to read diligently the word of God, concerning thoſe matters about which they are to pray: & what then? this will be a meanes not onely to direct him, but alſo to quicken the heart more feruently to deliuer his prayer. This is euident by a compariſon. The beames of the ſunne deſcending, heat not before they come to the earth, or ſome ſolide body where they may reflect, and then by that meanes the earth and aire adioyning is made hot: euen ſo the Lord ſends downe vnto vs his bleſſed word, euen as beames and the goodly ſunſhine, and thereby he ſpeakes to our hearts: now when we make our prayers of that which we haue read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy ſpirit, to poure out our prayers to God more feruently. The ſecond meanes is to pray to God that he would ſtrengthen vs with his ſpirit, that we might be able to pray as it is practiſed, Pſal. 143. 1. The third meanes is, the conſideration of Gods moſt glorious maieſtie, wherein we are to remember firſt, his fatherly goodneſſe and kindneſſe, whereby he is A willing; and ſecondly, his omnipotencie, whereby he is able to grant our requeſt. One of theſe imboldened the leper to pray, *Lord, if thou wilt thou canſt make me cleane,* Math. 8. 2. Therefore both togither are more effectuall.

Now let vs come to the preface it ſelfe, *Our Father which art in heauen.* It containes a deſcription of the true *Iehouah* to whome we pray, and that by two arguments: the firſt is drawne from a relation, *Our Father:* the ſecond is taken from the ſubiect or place, *which art in heauen.*

Father.

1. *The meaning.*

IN the opening of this word, or title of God, B two queſtions are to be opened.

1. *Queſt.* Whether by this title *Father,* is ſignified the whole Trinity, or ſome one perſon thereof. *Anſw.* Otherwhiles this name is attributed to all the perſons in Trinitie, or any of them. Mal. 2. 10. *Haue we not all one father, &c.* Luk. 3. 38. *Which was the ſonne of Adam, which was the ſonne of God.* And in Eſa. 9. 6. Chriſt is called the *Father of eternity,* becauſe all that are truly knit to him, and borne anew by him, they are eternally made the ſonnes of God. Againe, oftentimes it is giuen to the firſt perſon in Trinity, as in thoſe places where one perſon is conferred with an other. And ſo in this place principally for ſome ſpeciall re- C ſpects, this title agrees to the firſt perſon. For firſt, he is the father of Chriſt as he is the eternal word of the Father, and that by nature, becauſe he is of the ſame eſſence with him. Secondly, he is the father to Chriſt in reſpect of his manhood, not by nature or adoption, but by perſonall vnion, becauſe the humane nature doth ſubſiſt in the perſon of the word. Thirdly, he is a father to all the faithfull by adoption in Chriſt.

2. *Queſt.* Whether are we to pray to the Sonne and the holy Ghoſt as to the Father? *Anſw.* Inuocation belongs to all the three perſons in Trinitie, and not onely to the Father. Act. 7. 59. Steuen prayeth, *Lord Ieſus receiue my ſpirit.* 1. Theſſ. 3. 11. *Now God our Father and* D *our Lord Ieſus Chriſt guide our iourney vnto you.* 2. Cor. 13. 13. *The grace of our Lord Ieſus Chriſt, the loue of God, and the communion of the holy Ghoſt be with you.* And men are baptized in the name of the Father, the Sonne, and the holy Ghoſt, that is, by calling on the name of the Father, Sonne, and holy Ghoſt.

Some may ſay, this prayer is a perfect platforme of all prayers, and yet wee are taught to direct our prayers to the Father, not to the Sonne, or holy ſpirit. I anſwer, the Father, Son, and holy Ghoſt, are three diſtinct perſons, yet they are not to be ſeuered or deuided, becauſe they all ſubſiſt in one and the ſame Godhead or diuine nature. And further in all outward actions, as in the creation and preſeruation of the world, and the ſaluation of the elect, they are not ſeuered or diuided; for they all worke togither, onely they are diſtinguiſhed in the manner of working. Now if they be not diuided in nature or operation, then they are not to be ſeuered in worſhippe.

And in this place we principally direct our praiers to the Father becauſe he is the firſt in order: yet ſo, as then we imply the Sonne and holy Ghoſt. For we pray to the Father in the name of the Sonne by the aſſiſtance of the holy Ghoſt. And to what perſon ſoeuer the praier is directed, we muſt alwaies remember in minde and heart to include the reſt.

2. *The vſe.*

THe vſes of this point are manifold.

1. Firſt, whereas we are taught to come to God as to a father, & therefore in the name of his Sonne our Sauiour Chriſt: we learne to lay the firſt ground of all our praiers, which is to hold and maintaine the vnion and the diſtinction of the three perſons in Trinitie. This being the loweſt and the firſt foundation of prayer, it is requiſite that all which would pray aright, ſhould haue this knowledge, rightly to beleeue the Trinity, and to know how the three perſons agree, and how they are diſtinguiſhed, and the order of them, how the Father is the firſt, the Sonne the ſecond, and the holy Ghoſt the third: and therefore how the Father is to be called vpon in the name of the Son by the holy Ghoſt. By this the praiers of Gods Church, and the prayers of heathen men are diſtinguiſhed, who inuocate God as a Creator out of the Father, Sonne, and holy Ghoſt. And hence it is manifeſt, that ignorant and ſilly people which doe not ſo much as dreame of the vnion, diſtinction, and order of the perſons in Trinity, make but a colde and ſlender kind of praying.

2. Secondly, we may learne hereby that we are not in any wiſe to inuocate Saints and Angels, but onely the true *Iehouah*. The reaſon ſtands thus: This praier is either a perfect platforme for all prayers, or not: to ſay it were not, were an iniurie to our Sauiour Chriſt: to ſay it is ſo, is alſo to graunt that it doth fully ſet downe to whome all prayers are to be made. Now, in theſe words there is ſet downe no inuocation but of God alone: For in praier to be tearmed, *Our Father*, is proper to God, Eſay. 63.16. *Thou art our father: though Abraham be ignorant of vs, and Iſrael know vs not: yet thou, O Lord, art our father and redeemer.* Papiſts therefore that are the great patrons of inuocation of Saints, in their reformed breuiaries and miſſals, deale very fondly: for firſt they pray to Mary, that ſhe would pray to Chriſt for them, and when they haue ſo done, like iuglers they come to Chriſt and pray vnto him, that he would accept Maries prayers for them.

3. Thirdly, we learne that there can be no interceſſour betweene God and vs, but onely Chriſt. For here we are taught to come to God not as a iudge, but as to a kind and louing father. Now he is a father to vs onely by Chriſt: as for Angels and Saints and all creatures, they are not able to procure by any meanes that God ſhould become a Father, no not ſo much as to one man.

4. Againe, if the God to whome we pray be a father, we muſt learne to acquaint our ſelues with the promiſes which he hath made in his word, to quicken our hearts in all our prayers vnto him, and thereby to gather affiance to our ſelues and perſwaſion that he will graunt our requeſts. For this word [Father] implies a readineſſe and willingnes in God to heare and be mercifull to our prayers. And a father cannot but muſt needes make promiſe of fauour to thoſe that be his children, & therfore it can not be that he ſhould call to God his father truly, which hath not in his heart this aſſurance, that God will fulfill all his promiſes made vnto him. Promiſes made to praier, as theſe and ſuch like, are to be marked, as follow. 2. Chr. 7.14. *If my people, among whome my name is called vpon, doe humble themſelues, & pray, and ſeeke my preſence, and turne from their wicked waies, then I will heare in heauen, and be mercifull vnto their ſinnes.* 2. Chro. 15.2. *The Lord is with you while ye be with him, and if ye ſeeke him, he will be found of you.* Eſa. 65.24. *Before they call I will anſwer, and whiles they ſpeake I will heare.* Math. 7.7. *Aske and it ſhall be giuen you, ſeeke & yee ſhall finde, knocke and it ſhall be opened.* Luk. 11.13. *If yee which are euill can giue good gifts vnto your children, how much more ſhall your heauenly father giue the holy Ghoſt to them that deſire him?* Rom. 10.12. *He that is Lord ouer all, is rich vnto all that call on him.* Iam. 4. 8. *Draw neere vnto God, and he will draw neere vnto you.*

5. If God be a Father who is called vpon, then praier is the note of Gods childe. S. Luke and S. Paul ſet out the faithfull ſeruants of God by this note, Act. 9.14. *He hath authoritie to binde all that call on thy name.* 1. Cor. 1.2. *To them that are ſanctified by Ieſus Chriſt, Saints by calling, with all that call on the name of our Lord Ieſus Chriſt.* And contrariwiſe, Pſal. 14.4. it is made one of the properties of an Atheiſt, *Neuer to call on the name of God.* And ſuch perſons as neither will nor can, or vſe not heartily to pray to God, they may ſay that they are perſwaded there is a God, but in their doings they beare themſelues as if their were no God.

6. He which would pray aright, muſt be like the *prodigal child*, that is, he muſt, not onely confeſſe his ſinne, ſaying, *Father I haue ſinned againſt heauen, and againſt thee, &c.* but alſo haue a full purpoſe neuer after to offend his father. For how can a child call him father whome he cares not continually to diſpleaſe through his lewd conditions? He can not doe it, neither can any father delight in ſuch a child: therefore in praier we muſt call to mind our lewdneſſe and rebellions againſt our heauenly father, and with the Publican in heauines of ſoule ſay, *Lord be mercifull vnto me a ſinner.* He which can truly doe this, is a kinde child. If we conſider our ſelues as we are by nature, we are the children of the diuell:

Luk. 15.18.

no childe ſo like his father as we are like him; and in this eſtate we continually rebell againſt God, for the diuell hath all the heart, our whole ioy is to ſerue and pleaſe him. A man that is to pray muſt think on this, and be grieued thereat. And happy, yea a thouſand times happie are they, who haue grace giuen them to ſee their ſtate, and to bewaile it. And further, it is not ſufficient to confeſſe our ſinnes againſt our mercifull Father, but we muſt ſet downe with our ſelues neuer in ſuch ſort to offend him againe, and to leade a new life. This point is very profitable for theſe times. For many there bee when any croſſe and ſickneſſe comes on them, will pray and promiſe repentance and all obedience to Gods word, if it ſhall pleaſe God to deliuer them: but this vſually is but in hypocriſie, they diſſemble with God and man. For when their ſicknes is paſt, like a dogge that had beene in the water, they ſhake their eares, and runne ſtraight with all greedineſſe to their former ſinnes. Is this to call God Father? No, he that doth this ſhall not haue God to be his Father: but the man that is wounded in his ſoule for his offences paſt, and carrieth a purpoſe in his heart neuer wittingly and willingly to offend God againe.

7. Laſtly, here we are to obſerue, that hee which would pray, muſt bee endued with the ſpirit of adoption: the actions whereof in the matter of prayer are two-folde. The firſt, to mooue the heart to crie and call on God as a Father. It is no eaſy thing to pray: for to a man of himſelfe it is as eaſie to mooue the whole earth with his hand: how then comes it that we pray? It is a bleſſed work of the ſpirit. Rom. 8.15. *We haue receiued the ſpirit of adoption, wherby we crie, Abba, that is, father*. And Rom. 8.26. *Likewiſe the ſpirit helpeth our infirmities: for wee know not what to pray as we ought: but the ſpirit it ſelfe maketh requeſt*. And Zach. 12.10. the holy Ghoſt is called *the ſpirit of grace, and of deprecations, and prayers*. Well then, the man that would pray, muſt haue Gods ſpirit to bee his ſchoole-maſter, to teach him to pray with groanes and ſighes of the heart: for the words make not the prayer, but the groanes and deſires of his hart: and a man praies for no more then he deſires with the heart, and hee which deſires nothing praies not at al, but ſpends lip-labour. The ſecond worke of the ſpirit, is to aſſure vs in our conſciences that wee are in the ſtate of grace reconciled to God. Rom. 8.16. *The ſpirit of adoption beareth witneſſe with our ſpirits, that we are the children of God*. And this inward certificate of the ſpirit in all exerciſes of inuocation is very neceſſarie: for hee which wants this aſſurance, if it be ſecure & benummed in his ſins, wil not, and if he be touched in conſcience for them, for his life dares not call God Father. Alſo this confutes the opinion of the church of Rome, which teaches, that man is to doubt whether he be adopted or no. For how can a man truly cal God Father, when he doubts whether he be the child of God or no? It is a miſerable kinde of praying to call God Father, and withall to doubt whether he be a Father. Indeed it is true that doubts will often ariſe, but it is our duty to ſtriue againſt them, and not to yield to them. Yea but (ſay they) to be certaine of Gods mercy is preſumption. I anſwer, if it be preſumption, it is an holy preſumption, becauſe God hath bidden vs to call him Father.

Our Father.

I. *The meaning*,

THus much of the argument of relation: now let vs proceed. It is further ſaid, *Our Father*. And he is ſo tearmed, becauſe he is the Father of Chriſt by nature; and in him the Father of euery beleeuer: yea of the whole bodie of the Church.

Queſt. Whether may it be lawfull for vs in prayer to ſay, not our Father, but my Father? *Anſ*. A chriſtian may in priuate prayer ſay, *my Father*. This is warranted by the example of our Sauiour, Mat. 26.39. *O my Father, if it bee poſſible, let this cup paſſe frõ me*. And Mat. 27.46. *My God, my God, why haſt thou forſaken me?* and Thomas prayed, *My Lord, and my God*. Ioh. 20. 28. And Paul, 1. *Cor*. 1.4. *I giue thanks to my God, &c*. And Gods promiſe is, Ier. 3.19. *Thou ſhalt call me, my father*. The meaning of Chriſt is not to bind vs to theſe words, but to teach vs that in our prayers we muſt not haue regard to our ſelues only, but alſo to our brethren, and therfore when wee pray for them in our priuate prayers, as for our ſelues, we put in practiſe the true meaning of theſe words.

2. *The vſes*.

When we pray, we muſt not make requeſt only for our ſelues and our owne good, but for others alſo, as the Church & people of God, perſwading our ſelues that we alſo are partakers of their praiers: and for the better clearing of this point, let vs ſearch who they are for whome we are to pray.

Of men there be two ſorts, ſome liuing, ſome dead. Of theſe two kindes, the liuing are to be praied for, & there is no praying for the dead.

A man that is dead, knowes what ſhal be his eſtate eternally: if he died a wicked perſon, that is, an vnrepentant ſinner, his ſtate ſhall be according in eternall torment: if he died, hauing repented of his ſinnes, then he ſhall reſt with God in his kingdome. Apoc. 14.13. *Bleſſed are they which die in the Lord, for they reſt from their labours, & their works follow thẽ*. Gal. 6.10. *While we haue time let vs do good to all men*. Where we may note that there is a time, namely, after death, when we cannot doe good to others.

Againe, of the liuing, ſome are our enemies, & ſome our friends: our friends are they which are of the ſame religion, affection, and diſpoſition. Foes are either priuate or publike. Publik foes, are either enemies to our countrey, as tyrants, traitours, &c. or enemies to our religion, as Iewes, Turkes, Papiſts, Infidels, Atheiſts.

Now towards all theſe, how ought a man to behaue himſelfe in prayer. *Anſ.* He is to pray for them all. Mat. 5.44. *Pray for them which hurt you, and perſecute you.* 1. Tim. 2.1. *I exhort that prayers, interceſſions, &c. be made for all men, for kings, &c.* Yet when Paul gaue this commandement, we reade not that there were any Chriſtian kings, but all infidels. And the Iewes are commaunded to pray for Babylon, where they were captiue. Ier. 29.7. *And ſeeke the proſperitie of the citie, whither I haue cauſed you to be carried captiue, and pray vnto the Lord for it.*

Queſt. How and in what manner are we to pray for our enemies? *Anſ.* We are to pray againſt their ſinnes, counſels, enterpriſes, but not againſt their perſons. Thus prayed Dauid againſt Achitophel, 1. Sam. 15.31. *Lord, I pray thee turne the counſell of Achitophel to fooliſhnes.* And thus did the Apoſtles pray againſt their perſecutours. Act. 4. 29. *O Lord beholde their threatnings, and graunt vnto thy ſeruants with all boldneſſe to ſpeake thy word.*

Queſt. Dauid vſeth imprecations againſt his enemies, in which he prayeth for their vtter confuſion, as Pſal. 59. and 109. &c. The like is done by Paul, Gal. 5.12. 2. Tim. 4.14. and Peter, Act. 8.20. though afterwards hee mitigates his execration. But how could they doe it? *Anſ.* 1. They were indued with an extraordinarie meaſure of Gods ſpirit, and hereby they were enabled to diſcerne of their enemies, and certainely to iudge that their wickedneſſe and malice was incurable, and that they ſhould neuer repent. And the like praiers did the primitiue church conceiue againſt *Iulian* the Apoſtata, becauſe they perceiued him to be a malitious and deſperate enemie. Secondly, they were indued with a pure zeale, and not carried with deſire of reuenge againſt their enemies, intending nothing elſe but the glorie of God. Now for vs it is good that wee ſhould ſuſpect our zeale, becauſe ſiniſter affections, as hatred, enuy, emulation, deſire of reuenge, will eaſily mingle themſelues therwith.

Q. How farre forth may wee vſe thoſe Pſalmes in which Dauid vſeth imprecations againſt his enemies? *Anſ.* They are to be read and ſung with theſe caueats: 1. We are to vſe thoſe imprecations indefinitely againſt the enemies of God and his Church: for wee may perſwade our ſelues, that alwaies ther be ſome ſuch obſtinate enemies: but wee muſt not apply them particularly. Secondly, we muſt vſe them (as *Auguſtine* ſaith) as certaine propheticall ſentences of the holy Ghoſt, pronouncing the laſt ſentence of deſtruction vpon finall and impenitent ſinners, which oppoſe themſelues againſt Gods kingdome. 3. They may be vſed againſt our ſpiritual enemies, the fleſh, the diuell, and his angels, and the world.

2. Furthermore, whereas we are taught to ſay, *Our Father*, this ſerues to put vs in minde, that in praying to God, wee muſt bring loue to men with vs. Wee muſt all bee the children of one father, louingly diſpoſed one to A another. For how ſhould he call God his Father, who will not take the childe of God for his brother. Mat. 5.23, 24. *When thou art to offer thy gift vnto God, if thy brother hath ought againſt thee: firſt be reconciled, and then come and offer thy gift.* So alſo Eſa. 1.15. the Lord ſaith, that when they pray vnto him hee will not heare. Why? *becauſe their hands are full of blood.* In theſe times many men can be content formally to pray, but yet they will not leaue bribing, oppreſſion, deceit, vſurie, &c. The common ſong of the world is, Euery man for himſelfe, and God for vs all: this is the common loue and care that men haue each to other. The prayers of ſuch are abominable, euen as the *ſacrifice of a dogge*, as Eſa. 66. 3. ſaith. For how B can they call God their Father, that haue no loue to their brethren?

3. Thirdly, hence we may learne that God is no accepter of perſons. For this praier is giuen to all men of what ſtate or degree ſoeuer. All then, as well poore as rich, vnlearned as learned, ſubiects as rulers, may ſay, *Our father.* It is not with the Lord as it is with the world, but all are his children that doe beleeue. The poore man hath as good intereſt in Gods kingdome, and may call God Father as wel as the king. Therefore the weaker ſort are to comfort themſelues hereby, knowing that God is a Father to thẽ as wel as to Abraham, Dauid, Peter. And ſuch as are endued with more grace, muſt not therefore ſwell in pride, C becauſe they haue not God to be their father more then their inferiours haue.

Which art in heauen.

I. *The meaning.*

Queſt. How may God be ſaid to be in heauen, ſeeing he is infinite, and therefore muſt needes be euery where? 1. Kin. 8.27. *The heauen of heauens are not able to contain him.* *Anſ.* God is ſaid to be in heauen: firſt, becauſe his maieſtie, that is, his power, wiſedome, iuſtice, mercy, is made manifeſt from thence vnto vs. Pſal. 115,3. *Our God is in heauen, and doth whatſoeuer he will.* Pſal. 2.4. *He that dwelleth in heauen ſhall laugh them to ſcorne, and the Lord* D *ſhall haue them in deriſion.* Eſay ſaith, 66.1. *Thus ſaith the Lord, Heauen is my throne, and the earth is my footſtoole.* Secondly, after this life he will manifeſt and exhibite the fulneſſe of his glory to his angels and Saints in the higheſt heauens, and that immediately and viſibly.

2. *The vſes.*

1. Hereby we firſt learne, that Romiſh pilgrimages, whereby men went from place to place to worſhip God, are vaine and fooliſh. The God to whome wee muſt pray is in heauen. Now let men trauell to what place, or countrey they will, they ſhall not come the nearer to heauen, or nearer to God by trauelling, ſeeing the earth is in euery part alike diſtant from heauen.

2. Secondly, this ouerthrowes popiſh idolatrie, as worſhipping of croſſes, crucifixes, roodes, &c. vſed to put men in minde of God and Chriſt. We are taught to lift vp our eyes to heauen; ſeeing God is there: and how can we doe this, as long as our mindes and eies are poaring vpon an image made by mans arte?

3. Againe, we are here admoniſhed to vſe the action of prayer with as great reuerence as poſſible may be, and not to thinke of God in any earthly manner. Well reaſons *Salomon*, Eccleſ. 5. 1. *Be not raſh with thy mouth to ſpeake a word before God:* why? *he is in heauen, thou art in earth: therefore let thy words be few.* This reuerence muſt appeare in holineſſe of all our thoughts and affections, and in all comelines of geſture. And for this cauſe all wandring by-thoughts, and all vaine babling is to be auoided: but how goes the caſe with vs, that on the times appointed come to the aſſemblies to pray? Many, by reaſon of their blindnes pray without vnderſtanding. Many, when they are preſent at prayer, yet haue their hearts occupied about other matters, about their goods and worldly buſineſſe: ſuch men haue no ioy or gladnes in praying; it is a burthen to them. Many come to the aſſembly for cuſtome only, or for feare of puniſhment; if they might be left free they could finde in their hearts not to pray at all. But let all ſuch men know, that this manner of praying is a very grieuous ſin, nay greater then mocking of father or mother, killing or ſtealing, for it is directly againſt God, the other againſt men. This ſin becauſe it is againſt the firſt Table, and therfore more hard to be diſcerned, it is lightly eſteemed, and it leſſe troubles the conſciences of ignorant men: yea, as it is indeed, ſo it is to be eſteemed as a diſgrace and plaine mockerie of Gods maieſtie. Wherefore ſeeing God is in heauen, away with all drowſie and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Againe, we are here to conſider that our hearts in prayer muſt mount vp into heauen, and there be preſent with the Lord, Pſal, 25. 1. *Vnto thee O Lord lift I vp my ſoule.* The litle child is neuer wel but when it is in the fathers lappe, or vnder the mothers wing: and the children of God are neuer in better caſe, then when in affection and ſpirit they can come into the preſence of their heauenly Father, and by prayer, as it were to creepe into his boſome.

5. And here we muſt further learne, ſpecially to ſeeke for heauenly things, and to aske earthly things, ſo farre forth as they ſerue to bring vs to an euerlaſting and immortall inheritance in heauen, to which wee are called, 1. Pet. 1. 4.

6. Laſtly, whereas our Father is in heauen, wee are to learne, that our life on earth is but a pilgrimage, & that our deſire muſt be to attaine to a better countrey, namely, heauen it ſelfe, and that we muſt vſe all meanes continually to come vnto it. In a word, to make an end A of the preface: in it is contained a double ſtay or proppe of all our prayers. The one, is to beleeue that God can graunt our requeſts, becauſe he is almightie, and thus much is ſignified when he is ſaid to be *in heauen.* The ſecond is, to beleeue that God is readie and willing to graunt the ſame, and this wee are taught in the title *Father,* which ſerues to put vs in mind that God accepts our prayers, Ioh. 16. 23. and hath a care of vs in all our miſeries and neceſſities, Mat. 6. 32. and pitieth vs as much as any earthly father can pittie his childe, Pſalm. 103. 13.

Yet muſt we not imagine that God will indeede giue vnto vs whatſoeuer wee doe vpon our own heads, fancie and deſire: but we muſt B in our praiers haue recourſe to the promiſe of God, and according to the tenour therof muſt wee frame and ſquare our petitions. Things promiſed abſolutely, as all graces neceſſarie to ſaluation, may be asked abſolutely: and things promiſed with condition, as graces leſſe neceſſarie, and temporall bleſſings are to be asked with condition, namely, ſo farre forth as they ſhal be for Gods glorie in vs, & for our good: except it be ſo that God promiſe any temporall bleſſing abſolutely, as hee promiſed iſſue to Abraham in his old age. The kingdome to Dauid after Saul. A deliuerance from captiuity in Babylon after 70. yeares to the Iſraelite.

Againe, the preface ſerues to ſtirre vp loue and feare in the hearts of them that are about C to pray: Loue, becauſe they pray to a Father, Feare, becauſe he is full of maieſtie in heauen.

Hallowed be thy Name.

1. *The coherence,*

THus much of the preface: now follow the petitions. They be ſixe in number, the three firſt concerne God, the three laſt our ſelues. The three former petitions are againe diuided into two parts: the firſt concernes Gods glorie it ſelfe; the other two, the meanes whereby Gods glory is manifeſted and enlarged among men. For Gods name is glorified D among men when his kingdome doth come, and his will is done.

Queſt. Why is this petition, *Hallowed bee thy name.*, ſet in the firſt place? *Anſ.* Becauſe Gods glory muſt be preferd before all things, becauſe it is the end of all creatures, and of all the counſels of God, Prou. 16. 4. *The Lord hath made all things for his owne ſake: yea, euen the wicked for the day of euil.* And from the order of the petitions here ariſeth a worthy inſtructiō, namely, that euery one in all things they take in hand, are to propound to themſelues and to intend the glorie of God. The reaſon is this: The end which God hath appointed to al our doings, we are to propound to our ſelues: but god hath appointed that the higheſt end of al our doings ſhould be his glory: therefore our hearts muſt be ſet to ſeeke it firſt of all. That God wil haue his name glorified by vs, appeareth in this; that he puniſheth thoſe which of obſtinacy ſet themſelues to diſhonour him, or by negligence did not ſanctifie him, whē they ſhould haue done ſo. Herod ſitting in his royaltie, made ſuch an oration, that the people cried, *The voice of a God, and not of a man:* and immediatly the angel of the Lord ſmote him, *becauſe he gaue not glory to God.* Act. 12. 23. And *Moſes*, becauſe he did not ſanctifie the Lord in the preſence of the children of Iſrael, therfore he came not into the land of promiſe; yet hee did not altogither faile in doing of it. Thus we may ſee by theſe puniſhments, and alſo by the order of the petitions, that it is our duty to prefer the glory of God before all things elſe.

Queſt. Whether are wee to preferre the glorie of God before the ſaluation of our ſoules? *Anſ.* If the caſe ſtand thus, that Gods name muſt be diſhonoured, or our ſoules condemned, we muſt account the glorie of God more pretious then the ſaluatiō of our ſoules. This is manifeſt in the order of the petitions. The petitions that concerne Gods glorie are firſt, and the petitions that concerne directly our ſaluation are the fift and ſixt. Whereby we are taught, that before God ſhould want any part of his glorie, we muſt let body and ſoule and all goe, that God may haue all his glorie. This affection had Moſes, Exod. 32. 32. when he ſaid, *Either forgiue them, or if thou wilt not, blot my name out of thy booke.*

In this petition as alſo in the reſt, wee muſt obſerue three things: the firſt, is the meaning of the words: the ſecond, the wants which men muſt learne to bewaile: the third, the graces of God which are to be deſired.

2. *The meaning.*

Very few among the people can giue the right meaning of the words of this prayer. They pretend, that ſeeing God knowes their good meaning, it is ſufficient for them to ſay the words and to meane well. But faith being one of the grounds of prayer, and there beeing no faith without knowledge, neither can there be praier without knowledge, and therefore ignorant men are to learne the right meaning of the words.

Name.

Name in this place ſignifieth,

1. God himſelfe, 1. King. 5. 5. *He ſhall build an houſe to my name.*
2. His attributes, as his iuſtice, mercie, &c.
3. His works, creatures, and iudgements.
4. His word.
5. His honor & praiſe ariſing from al theſe.

For God is knowne to vs by all theſe, as men are knowne by their names; and as all a mans praiſe and glorie lies in his name, ſo all the glorie of God is in theſe.

Hallowed.

TO hallow is to ſeuer or ſet apart any thing from the common vſe, to ſome proper & peculiar ende: as the Temple was hallowed, A that is, ſet apart to an holy vſe; and the Prieſts were ſanctified, that is, ſet apart to the ſeruice of God. And all that beleeue in Chriſt are ſanctified, that is, ſet apart from ſinne to ſerue God. In like manner Gods name is hallowed, when it is put apart from obliuion, contempt, prophanation, pollution, blaſphemie, and all abuſes to an holy, reuerent, and honourable vſe, whether we thinke, ſpeake of it, or vſe it any manner of way, Leuit. 10. 3. Ezech. 38. 23.

Queſt. How can a ſinnefull man hallow Gods name which is pure and holy in it ſelfe? *Anſ.* Wee doe not here pray that wee might make Gods name holy, as though wee could adde ſomething vnto it to make it holy: but that we might be meanes to declare and make manifeſt to the world by the right vſage of it, B that it is holy, pure, and honourable. The like phraſe is vſed, Mat. 11. 19. *Wiſedome is iuſtified by her children,* that is, acknowledged and declared to be iuſt, Ezech. 38. 23.

The ſcope therefore of the firſt petition, is an earneſt deſire that we might ſet forth Gods glorie, whatſoeuer become of vs: and it may be expreſſed thus: O Lord open our eies that we may aright know thee, and acknowledge the greatnes of thy power, wiſedome, iuſtice, & mercie, which appeares in thy titles, words, creatures, and iudgements: and graunt that when we vſe any of theſe, we may therein honor thee, & vſe them reuerently to thy glory.

3. *The wants which are to be bewailed.*

C 1. The wants, which wee in this place are taught to bewaile, are ſpecially foure. The firſt, is an inward and ſpirituall pride of our hearts; a ſinne that none or very few can ſee in themſelues, vnleſſe the Lord open their eies. When our firſt parents were tempted in paradiſe, the diuell tolde them they ſhould bee as Gods: which leſſon not only they, but we haue learned: and wee conceiue of our ſelues, as little Gods though to the world wee ſhew it not. This hidden pride, when other ſinnes die, it begins to get ſtrength, and to ſhew it ſelfe: and appeares in vaine thoughts, continually on euery occaſion aſcending in the mind. As may appeare in the Phariſie, whoſe thoughts were theſe when hee prayed thus within himſelfe, D Luk. 18. 11. *O God I thanke thee that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publicane, &c.* And as this was in him, ſo it is in vs till God giues grace: for ſo that men may haue praiſe and glorie in the world, they care not for Gods glory though it be defaced. Wee muſt therefore learne to diſcerne this hidden corruption, and to mourne for it: for it doth poiſon and hinder al good deſires of glorifying God, ſo long as it doth or ſhal preuaile in the heart.

2. Secondly, we are taught here to bewaile the hardneſſe of our hearts: whereby we are hindred from knowing God aright, and from diſcerning the glorie and maieſtie of God in his creatures. Mark. 6. 52. The diſciples,

through the hardneſſe of their hearts, could A
not ſee Gods power in the miracle of feeding many thouſands with a few loaues, though themſelues were inſtruments of it, and the foode did increaſe in their hands. Our redemption, what a wonderfull worke is it, but how few conſider of it, or regard it? if wee ſee a man haue more wit, wealth, or honour, then wee haue, wee ſtraight wonder at him: but beholding Gods creatures, we ſee nothing in them, becauſe we doe not goe higher to acknowledge the loue, power, wiſedome, and iuſtice of the Creator. And this is the cauſe why Gods name is ſo ſlenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heauen and B
earth, and all other creatures to ſerue man: yet he is the moſt vnthankfull of all creatures. Beſtowe many iewels, or a kings ranſome on a dead, man, he wil neuer returne any kindnes: ſo men being dead in ſin, deale with God. Commonly men are like the ſwine that runne with their groines and eate vp the maſt, but neuer looke vp to the tree from whence it fals. But the godly are with Dauid, to feele this want in themſelues, and to beſeech God to open, & as it were to vnlocke their lips, that they may indeauour to be thankfull to God, Pſal. 51. 15.

4. The fourth is the vngodlines and the innumerable wants that be in our liues, and the ſinnes committed in the world. Pſal. 119. 136.
Mine eyes (ſaith Dauid) *guſh out with riuers of* C
water becauſe men keepe not thy lawes. The reaſon is becauſe he which liues in ſin, reproches Gods name; euen as an euill child diſhonours his father. Now ſome will ſay that this cannot be; becauſe our ſinnes cannot hurt God. True indeed: yet are they a cauſe of ſlaundering Gods name among men: for as wee honour him by our good workes: ſo we diſhonor him by our offences. Mat. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your father which is in heauen.*

4. *Graces to be deſired.*

1. The graces to be deſired, and to be praied for at Gods hand, are three. The firſt, is the knowledge of God, that is, that wee might
know him as he hath reuealed himſelfe in his D
word, workes, and creatures. For how ſhall any glorifie God before he know him? Our knowledge in this life is imperfect. Exod. 33. Moſes may not ſee Gods face, but his hinder parts. 1. Corinth. 13. 12. We may ſee God as men doe through ſpectacles, in his word, Sacraments, and creatures. And therefore as Paul prayed for the Coloſſians, Col. 1. 10. *that they might increaſe in the knowledge of God*: ſo are we taught to pray for our ſelues in this petition.

2. A deſire that the zeale of Gods glorie may be kindled in our hearts, & that wee may be kept from prophaning and abuſing of his name. Pſal. 69. 9. *The zeale of thine houſe hath eaten me vp*. Pſ. 45. 1. *My heart ſhall vtter, or caſt vp a good matter. I will ſpeake in my workes of the king*. Here the ſpirit of God borrowes a compariſon from men, thus: As he which hath ſomewhat lying heauie in his ſtomacke, is neuer quiet til he haue caſt it vp: euen ſo the care and deſire to glorifie Gods name muſt lie vpon a mans heart as an heauy burden: and he is not to bee at eaſe and quiet with himſelfe, till he be diſburdened, in ſounding forth Gods praiſe. Luther ſaith wel, that this is *Sancta crapula*: that is, an holy ſurfet: & it is no hurt continually to haue our hearts ouercharged thus.

3. A deſire to lead a godly and vpright life before God & men. We ſee men that in ſome great calling vnder honorable perſonages, wil ſo order and behaue themſelues, as they may pleaſe and honour their maſters: euen ſo muſt our liues be well ordered, & we are to labour to walke worthy of the Lord (as Paul ſpeakes) that we may honour our heauenly Father.

Thy Kingdome come

1. *The Coherence.*

THis petition depends on the former moſt excellently. For in it is laid downe the meanes to procure the firſt. Gods name muſt be hallowed among men: but how is it done? by the erecting of Gods kingdome in the hearts of men. Wee cannot glorifie God vntill hee rule in our hearts by his word and ſpirit.

2. *The meaning.*

Thy] This word doth put vs in minde that there is two kingdomes: one Gods, and that is the kingdome of heauen: the other the diuels, called the kingdome of darknes. Coloſſ. 1. 13. For whē al had ſinned in *Adam*, God laid this puniſhment on all, that ſeeing they could not be content to obey their Creator, they ſhould bee in bondage vnder Satan: ſo that by nature we are all the children of wrath, and the diuell holdes vp the ſcepter of his kingdome in the hearts of men. This kingdome is ſpiritual, and the pillars of it are ignorance, errour, impiety, and all diſobedience to God, in which the diuell wholly delights; which alſo are as it were the lawes of his kingdome. Blinde ignorant people cannot abide this doctrine, that the diuell ſhould rule in their hearts: they ſpit at the naming of him, and ſay, that they defie him with all their hearts: but whereas they liue in ſinne, and practiſe it as occaſion is offered, though they cannot diſcerne of themſelues, yet they make plaine proofe, that they ſit in [illegible] kingdome of ſinne and darkneſſe, and are [illegible] vaſſals of Satan, and ſhall ſo continue till Chriſt the ſtrong man come and binde him and caſt him out. And this is the eſtate of all the children of Adam in themſelues. Wherefore our Sauior in this petition teacheth vs to conſider our naturall eſtate, and to pray that he would giue vs his ſpirit to ſet vs at libertie in the kingdome of his owne Sonne.

Kingdome] Gods kingdom in Scripture is taken two waies. Firſt, generally, & ſo it ſignifies that adminiſtration by which the Lord gouer-

A neth al things,yea euen the diuels themſelues. Of which kingdome mention is made in the ende of this prayer. And in the Pſal. 97.v.1. *The Lord raigneth,let the earth reioyce.* Againe,it is taken more ſpecially, and then it ſignifieth the adminiſtration of Chriſt the head of the Church,in which he frames men by his word and ſpirit to the ſubiection of the ſame word. And ſo it is taken in this petition.

In a kingdome there are foure things to be noted. 1. There muſt be a Ki[illegible] 2. There muſt be ſubiects. 3. There are lawes. 4. Authoritie.

In this kingdome Chriſt is the King: it is he to whome the Father hath giuen al authoritie,in heauen and earth.

In this kingdome all are not ſubiects, but ſuch as are willing to giue free and franke obedience to Gods word; or at the leaſt,thogh B their hearts be not ſo ſound,make an outward profeſſion of it.

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Kingdome being taken thus ſpecially,is alſo two-fold. The firſt,is the kingdom of grace, of which mention is made, Rom.14.17. *The kingdome of God ſtands not in meate and drinke, but in righteouſneſſe:* that is, the aſſurance of our iuſtification before God,in the righteouſneſſe of Chriſt; *Peace of conſcience*, which proceedes from this aſſurance; *and ioy in the holy Ghoſt*, which comes from them both. In this kingdome all men liue not, but onely thoſe that are ſubiect to Chriſt, obedient to the lawes of his kingdome, and ruled by his authority,and are continually taught in his word D by his ſpirit. But thoſe that refuſe to liue according to the lawes of this king, and chooſe to liue at their owne libertie, are in the kingdome of darkneſſe,that is,ſinne and Satan.

The ſecond, is the kingdome of glori[illegible] heauen,which is the bleſſed eſtate of all G[illegible] people, in which God himſelfe ſhall be all in all vnto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glorie.

Come] Gods kingdome comes, when it takes place and is eſtabliſhed and confirmed in mens hearts, and made manifeſt to all the people,the impediments being remooued.

Queſt. This comming implies a ſtopping: but how ſhould Gods kingdome be hindred?

Anſ. Kingdome in this place is not taken for that abſolute and ſoueraigne power of God whereby he rules all things, for that cannot bee hindred; but for the kingdome of grace, which in the vſing of the outward meanes, as miniſters,word & Sacramẽts,may be hindred by the diuell,the world,and mans corruption.

3. *The wants which are to be bewailed.*

The wants,which we in this petition are to mourne for, are of two ſorts: ſome concerne our own ſelues,ſome others. That which concernes our owne perſons is a bondage and ſlauery vnder ſinne and Satan. This bondage indeede is weakened in Gods ſeruants, but none is wholly freed from it in this life. Paul complaines that he is ſolde vnder ſinne, and cries pitifully,O miſerable man that I am,who ſhal B deliuer me from this body of death.

Queſt. What difference is then betweene the godly & the wicked? *Anſ.* The euil and vngodly man in the very midſt of his bondage hath a merry heart: ſin is no trouble to him, nay it is meate & drinke to him. But the godly man is otherwiſe minded: who conſidering the power of the diuel,& his craft in manifold fearefull temptations, and ſeeing the proneneſſe of his rebellious nature euer & anone to ſtart away from God, is grieued and confounded in himſelfe, and his heart bleedes within him that he doth offend ſo mercifull a father.

Many men liue in this world & that many yeares, & yet neuer feele this bondage vnder Satan & ſinne. Such vndoubtedly cannot tell C what this prayer meanes: but hee that would haue the right vſe of this petition, muſt be acquainted with his owne eſtate,and be touched in his conſcience, that the fleſh and the diuell beare ſuch ſway in him. As the poore captiue is alwaies creeping to the priſon doore,alwaies labouring to get off his bolts & fetters, and to eſcape out of priſon: ſo muſt we alwaies crie to the Lord for his ſpirit to free vs out of this bondage and priſon of ſinne and corruption: and euery day come neerer the priſon doore, looking when our bleſſed Sauiour will vnbind vs of all the fetters of ſinne and Satan,and fully erect his kingdome in vs.

2. The wants which concerne others are two-folde. The former is the want of the good D meanes which ſerue for the furthering of the kingdom of Chriſt,as preaching,Sacraments, and diſcipline. When wee ſhall ſee a people without knowledge, and without good guides & teachers,or when we ſee one ſtand vp in the congregation not able to teach,here is matter for mourning. This petitiõ puts vs in mind to bewaile theſe wants. Our Sauiour when he ſaw the Iewes as ſheepe without a ſheapheard hee had compaſſion on them:& hee wept ouer Ieruſalẽ,becauſe they knew not the things which belonged to their peace, *Luk.*19.41,42. Therfore when preachers want to hold vp Gods ſcepter before the people, and to hold out the word, which is as it were the arme of God to pul men from the bondage of the diuel to the

kingdome of Chriſt; then it is time to ſay, *Lord let thy kingdome come.*

3. The third want which we are to bewaile is, that there be ſo many impediments & hinderances of the kingdome of grace, as the diuell and all his angels, their inſtruments, the Pope, the Turke, and all the reſt of the profeſſed wicked of the world, which by ſubtill inticements and tyranny, keepe backe and repel the meanes wherby Chriſt ruleth as a king in his Church. When the diuel ſees one that was ſometime of his kingdome, but to caſt a looke towards the heauenly Ieruſalem, hee ſtraight way rageth againſt him, & labours quite to ouerthrow him. Wherfore in regard of al theſe impedimēts, we muſt pray, *Thy kingdome come.*

4. *Graces to be deſired.*

1. In this petition we are taught firſt, that we are to haue a feruent deſire, and to hunger, that God would giue vs his ſpirit to raigne & rule in our hearts, and to bow them to all obedience and ſubiection of his will: and further, whereas our hearts haue bin as it were filthie ſtyes and ſtables of the diuell, that he would renue them, and make them fit temples to entertaine his holy ſpirit. Pſal. 51. 10. 12. *Create in me a cleane heart, O God, and renew a right ſpirit in me, &c. Stabliſh me with thy free ſpirit.* If we ſhall conſider the conuerſation of the wicked and the godly, and their corrupt hearts togither, we ſhall ſee little difference but in this, that the wicked is delighted and glad to ſinne: but the godly doe wreſtle, as for life and death with their temptations, & doe reſiſt the diuell, and doe deſire the grace of Gods ſpirit, and cry to heauen to be freed from this bondage, howſoeuer their hearts are alwaies readie to rebell againſt God.

2. Foraſmuch as the kingdome of grace is erected in Gods Church here vpon earth, in this petition we are commaunded to pray for the Church of God, and the parts thereof. Pſal. 122. 6. *Pray for the peace of Ieruſalem: they ſhall proſper that loue thee.* Eſay. 62. 7. *Ye which are the Lords remembrancers, giue him no reſt, vntill he ſet vp Ieruſalem the praiſe of the world.*

And that Gods Church may flouriſh and be in good eſtate, we are to pray for Chriſtian Kings & Princes; that God would bleſſe them, & increaſe the number of them. For they are as *nurſing fathers and nurſing mothers to the Church.* Iſa. 49. 23. And we eſpecially are bound to pray for the Kings moſt excellent Maieſtie, as alſo for other Chriſtian Kings, that they may be bleſſed, & Gods kingdome by them aduanced

And againe, becauſe miniſters are the Lords watchmen in the Church, we are here alſo put in mind to ſeeke their good; and to pray that their hearts may be ſet for the building of Gods kingdome, for the beating downe of the kingdome of ſinne and Satan, and for the ſauing of the ſoules of his people. And the rather, becauſe the diuell laboureth night & day to ouerthrow them in this glorious worke, and to reſiſt them in their miniſterie: as appeareth in Zach. 3. 1. When Iehoſhua the high prieſt ſtood before the Angell of the Lord, *Satan ſtood at his right hand,* namely, to reſiſt him. Therefore alſo we are to pray for them, that the Lord would keepe them, and furniſh them with gifts, and withall make them faithfull. *For where viſion faileth, the people are left naked,* ſaith Salomon. 2. Theſſ. 3. 1. *Brethren, pray for vs, that the word of the Lord may haue a free paſſage, and be glorified.*

Thirdly, wee muſt pray for all Chriſtian Schooles of learning. Howſoeuer ſome thinke but baſely of them; yet they are the ordinarie meanes to maintaine the miniſtery, and ſo the Church of God. A man that hath diuers orchyards, wil alſo haue a ſeminary full of young plants to maintaine it. Schooles, they are as Seminaries to Gods Church, without which the Church fals to decay: becauſe they ſerue to make ſupply of miniſters.

3. Thirdly, we are to deſire, that the Lord would haſten the ſecond comming of Chriſt, as the Saints in heauen pray, *Come Lord Ieſus come quickly*: Reu. 22, 20. and therefore the godly are ſaid to *loue the comming of Chriſt.* 2. Tim. 4. 8. A penitent ſinner ſo abhorres his owne corruptions, and the irkeſome temptations of Satan, that in this reſpect he deſires that Chriſt would haſten his particular comming to him by death, for no other cauſe, but that he might make an end of ſinning and diſpleaſing God.

Thy will be done.

1. *The Coherence.*

IN the ſecond petition, we deſired that God would let his kingdome come, *viz.* That he would rule in our hearts. If he then muſt raigne, we muſt be his ſubiects: and therefore here we craue, that beeing his ſubiects we may obey him, and doe his will. Mal. 1. 6. *If I be a father, where is my honour? If I be a maſter, where is my feare?*

2. *The meaning.*

Will] Here it ſignifieth Gods word written in the old and new Teſtament: For in his word his will is reuealed. Of the whole will of God there be three ſpeciall points, which are in this place meant. 1. To beleeue in Chriſt, Ioh. 6. 40. *This is the will of him that ſent me, that euery one which ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life.* 2. Sanctification of bodie and ſoule. 1. Theſſ. 4. 3. *This is the will of God, euen your ſanctification, &c.* 3. The bearing of affliction in this life. Rom. 8. v. 29. *Thoſe which he knew before, he did predeſtinate to be made like to the image of his owne ſonne.* Phil. 3. 10. *That I might know him and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conformable to his death.*

Thy will] Not mine: for mans owne will is wicked & corrupt, yea, it is *flat enmity* to God. Rom. 8. ver. 7.

Done] That is, obeyed and accompliſhed of men. Then the effect of the prayer is this:

neth al things,yea euen the diuels themſelues. Of which kingdome mention is made in the ende of this prayer. And in the Pſal. 97.v.1. *The Lord raigneth,let the earth reioyce.* Againe,it is taken more ſpecially, and then it ſignifieth the adminiſtration of Chriſt the head of the Church,in which he frames men by his word and ſpirit to the ſubiection of the ſame word. And ſo it is taken in this petition.

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3. The third want which we are to bewaile is, that there be ſo many impediments & hinderances of the kingdome of grace, as the diuell and all his angels, their inſtruments, the Pope, the Turke, and all the reſt of the profeſſed wicked of the world, which by ſubtill inticements and tyranny, keepe backe and repel the meanes wherby Chriſt ruleth as a king in his Church. When the diuel ſees one that was ſometime of his kingdome, but to caſt a looke towards the heauenly Ieruſalem, hee ſtraight way rageth againſt him, & labours quite to ouerthrow him. Wherfore in regard of al theſe impedimēts, we muſt pray, *Thy kingdome come.*

4. *Graces to be deſired.*

1. In this petition we are taught firſt, that we are to haue a feruent deſire, and to hunger, that God would giue vs his ſpirit to raigne & rule in our hearts, and to bow them to all obedience and ſubiection of his will: and further, whereas our hearts haue bin as it were filthie ſtyes and ſtables of the diuell, that he would renue them, and make them fit temples to entertaine his holy ſpirit. Pſal.51.10.12. *Create in me a cleane heart, O God, and renew a right ſpirit in me, &c. Stabliſh me with thy free ſpirit.* If we ſhall conſider the conuerſation of the wicked and the godly, and their corrupt hearts togither, we ſhall ſee little difference but in this, that the wicked is delighted and glad to ſinne: but the godly doe wreſtle, as for life and death with their temptations, & doe reſiſt the diuell, and doe deſire the grace of Gods ſpirit, and cry to heauen to be freed from this bondage, howſoeuer their hearts are alwaies readie to rebell againſt God.

2. Foraſmuch as the kingdome of grace is erected in Gods Church here vpon earth, in this petition we are commaunded to pray for the Church of God, and the parts thereof. Pſal.122.6. *Pray for the peace of Ieruſalem: they ſhall proſper that loue thee.* Eſay.62.7. *Ye which are the Lords remembrancers, giue him no reſt, vntill he ſet vp Ieruſalem the praiſe of the world.*

And that Gods Church may flouriſh and be in good eſtate, we are to pray for Chriſtian Kings & Princes; that God would bleſſe them, & increaſe the number of them. For they are as *nurſing fathers and nurſing mothers to the Church.* Eſay.49.23. And we eſpecially are bound to pray for the Kings moſt excellent Maieſtie, as alſo for other Chriſtian Kings, that they may be bleſſed, & Gods kingdome by them aduanced

And againe, becauſe miniſters are the Lords watchmen in the Church, we are here alſo put in mind to ſeeke their good; and to pray that their hearts may be ſet for the building of Gods kingdome, for the beating downe of the kingdome of ſinne and Satan, and for the ſauing of the ſoules of his people. And the rather, becauſe the diuell laboureth night & day to ouerthrow them in this glorious worke, and to reſiſt them in their miniſterie: as appeareth A in Zach.3.1. When Iehoſhua the high prieſt ſtood before the Angell of the Lord, *Satan ſtood at his right hand,* namely, to reſiſt him. Therefore alſo we are to pray for them, that the Lord would keepe them, and furniſh them with gifts, and withall make them faithfull. *For where viſion faileth, the people are left naked,* ſaith Salomon. 2.Theſſ.3.1. *Brethren, pray for vs, that the word of the Lord may haue a free paſſage, and be glorified.*

Thirdly, wee muſt pray for all Chriſtian Schooles of learning. Howſoeuer ſome thinke but baſely of them; yet they are the ordinarie meanes to maintaine the miniſtery, and ſo the Church of God. A man that hath diuers B orchyards, wil alſo haue a ſeminary full of young plants to maintaine it. Schooles, they are as Seminaries to Gods Church, without which the Church fals to decay: becauſe they ſerue to make ſupply of miniſters.

3. Thirdly, we are to deſire, that the Lord would haſten the ſecond comming of Chriſt, as the Saints in heauen pray, *Come Lord Ieſus come quickly*: Reu.22,20. and therefore the godly are ſaid to *loue the comming of Chriſt*. 2.Tim.4.8. A penitent ſinner ſo abhorres his owne corruptions, and the irkeſome temptations of Satan, that in this reſpect he deſires that Chriſt would haſten his particular comming to him by death, for no other cauſe, but that he might make an end of ſinning and diſpleaſing God.

C

Thy will be done.

1. *The Coherence.*

IN the ſecond petition, we deſired that God would let his kingdome come, *viz.* That he would rule in our hearts. If he then muſt raigne, we muſt be his ſubiects: and therefore here we craue, that beeing his ſubiects we may obey him, and doe his will. Mal.1.6. *If I be a father, where is my honour? If I be a maſter, where is my feare?*

2. *The meaning.*

Will] Here it ſignifieth Gods word written in the old and new Teſtament: For in his word his will is reuealed. Of the whole will of God there be three ſpeciall points, which are in this D place meant. 1. To beleeue in Chriſt, Ioh.6.40. *This is the will of him that ſent me, that euery one which ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life.* 2. Sanctification of bodie and ſoule. 1.Theſſ.4.3. *This is the will of God, euen your ſanctification, &c.* 3. The bearing of affliction in this life. Rom.8.v.29. *Thoſe which he knew before, he did predeſtinate to be made like to the image of his owne ſonne.* Phil.3.10. *That I might know him and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conformable to his death.*

Thy will] Not mine: for mans owne will is wicked & corrupt, yea, it is *flat enmity* to God. Rom.8.ver.7.

Done] That is, obeyed and accomplished of men. Then the effect of the prayer is this:

O Lord, ſeeing thou art our King, giue vs grace to ſhew our ſelues good ſubiects in obeying thy will.

3. *The wants to be prayed againſt.*

1. HEre firſt we are to bewaile this, that our hearts are ſo prone to rebellion & diſobedience of Gods commandements. Put a match to a heape of gunpowder, on a ſudden it will bee all on a flame; and as long as we adde matter to the fire, it burnes: ſo by nature we are moſt ready to ſinne, ſo ſoone as the leaſt occaſion is giuen. Dauid had experience of this when he prayed, *Knit my heart to thee O Lord: &c.* Pſal. 86. 11. *and, Incline my heart to thy commandements.* Pſal. 119 36. Thoſe which find not this want in themſelues, & the like affection to bewaile it, are in a miſerable & dangerous caſe: euen as a man that hath a great diſeaſe vpon him, and knowes not of it.

2. Againe, we muſt here bewaile the ſinnes of the world, as ignorance, ſchiſmes, hipocriſie, pride, ambition, contempt of Gods word, couetouſnes, oppreſſion, want of loue of God & his word, &c. 2. Pet. 2. 7. *Lot was vexed, and his righteous heart was vexed with the vncleane conuerſation of the Sodomites* from day to day: ſo ought our ſoules to be vexed and grieued continually at the wickednes of our time, and we are to ſend vp our prayers to God for vnbeleeuing and vnrepentant ſinners, that they may bee brought to the obedience of Gods will. Ezech. 9 4 In a common iudgement vpon Ieruſalem, *They are marked in the forehead, that mourne and crie for the abbominations that be done in the middeſt of it.*

3. Here alſo we muſt humble our ſelues for our vnquietneſſe of minde, and impatience, when God laies any croſſe on vs. It is Gods will that we ſhould ſuffer affliction, and withall humble our ſelues vnder his mighty hand. Our Sauiour prayed that the cup might be taken away, but with ſubmiſſion to his fathers will. Luk. 22. 42. And this Dauid had learned when he ſaid, *But if he thus ſay, I haue no delight in thee, behold, here I am, let him doe to me, as ſeemeth good in his eies.* 2. Sam. 15. 26.

4. *Graces to be deſired.*

1. THe firſt thing which we are here to deſire is, that we may haue grace to denie our ſelues, wils, and affections: becauſe herein we are vnlike to God, and like the diuell. This is the firſt Leſſon that our Sauiour doth giue his Diſciples, that they muſt denie themſelues and follow him.

2. The ſecond thing is the knowledge of Gods will: for otherwiſe how ſhall we doe it? How can that ſeruant pleaſe his maſter, which cannot tell what he would haue done of him? Moſt men wil haue bookes of Statutes in their houſes, & if they be to deale in any great matter, they will doe nothing before they haue looked on the Statute. In like manner men ſhold haue the bible, that is the booke of gods ſtatutes in their houſes, the lawes of God muſt be the *men of our counſel*: before euery action we are to ſearch what is the will of God, and then to doe it. Here then we are taught to vſe the meanes, and to pray for knowledge.

3. Againe, we are taught to haue a deſire in our hearts, and an indeauour in our liues, in all things to performe obedience to Gods word in our liues and conuerſations, and in our particular callings.

4. Laſtly, we deſire patience and ſtrength, when it ſhall pleaſe God at any time to exerciſe vs with the croſſe, as Paul praies for the Coloſſiās, *That God would ſtrengthen them by the power of his might, vnto all patience and long ſuffering with ioyfulneſſe.* Coloſſ. 1. 12.

5. *Errour Confuted.*

THe Church of Rome teacheth, that men by nature haue free will to doe good: and that men being ſtirred vp by the holy Ghoſt, can of themſelues will that which is good. But if this were ſo, why might we not pray, Let my will be done? So farre forth as the will of man ſhall agree with Gods will: but this cannot be, as we ſee in the tenour of this petition.

In earth as it is in heauen.

1. *The meaning.*

HAuing ſhewed the meaning of this petition, *Thy will be done*: now we are to ſpeake of the condition, which ſhewes in what maner wee ſhould doe it. For the queſtion might be how we would doe Gods will: and the anſwer is, that his will muſt be done in earth as it is in heauen.

Heauen] By heauen here is meant the ſoules of faithfull men departed, & the elect Angels, Pſal. 103. 20. *Praiſe the Lord ye his angels, that excell in ſtrength, that doe his commandements in obeying the voyce of his word.*

Earth] By earth is vnderſtood nothing but men on earth, becauſe all other creatures in their kind obey God: onely man he is rebellious and diſobedient. Then the meaning is, Let thy will be done by vs on earth, as the Angels and Saints departed doe thy will in heauen.

Queſt. Doe we here deſire to doe the wil of God in that perfection it is done by Angels? muſt we be as perfect as they? *Anſ.* The words here vſed *in earth as it, &c.* do not ſignifie an equality (as though our obedience could in this life be in the ſame degree of perfection with Angels) but a ſimilitude, ſtanding in the like manner of obedience. Now it may be asked, in what manner doe the Angels obey God? *Anſ.* They doe the will of God willingly, ſpeedily, and faithfully: and this is ſignified, in that they are ſaid in the Scriptures to be winged, and to ſtand continually beholding the face of our heauenly Father. And this is the manner in which we deſire to performe Gods will.

2. *The wants to be bewailed.*

We are here admoniſhed to bee diſpleaſed with our ſelues, for our ſlacke and imperfect obedience to God, and for our hypocriſie, priuie pride, preſumption, A deadneſſe of ſpirit, & many other wants which breake out when wee are in doing Gods will. There is no ſeruant of God, but hath wants in his beſt works, ſo we muſt vnderſtand Paul, when he ſaith, *To will is preſent with me, but I find no meanes to performe that which is good.* Rom. 7. 18. where he ſignifies thus much in effect, that he could beginne good things, but not perfect them, and goe through-ſtitch, as wee ſay. When the godly doe good, as heare, ſpeake Gods word, pray, praiſe God, &c. they performe things acceptable to God: but in theſe actions they finde matter of mourning; namely, the imperfection of the worke: therefore Dauid praieth, Pſal. 143. 2. *Enter not into* B *iudgement with thy ſeruant.* And here we may ſee how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that Church had grace, they might ſee that the corruptions of the fleſh were gyues and fetters about their legges, that when they would faine run the wayes of Gods commandements, they are conſtrained to halt downe right, and to traile their loynes after them.

3. *Grace to be deſired.*

THe grace here to be deſired, is ſyncerity of heart, or a ready and conſtant purpoſe & indeauour not to ſinne in any thing, but to doe Gods will, ſo as we may keepe a good conſcience before God and men. Act. 24. 16. C *And for this cauſe I endeauour alwaies to haue a cleare conſcience towards God, and towards men.* This muſt we hunger after, and pray for: ſeeing it is not ſufficient to abſtaine from euill but alſo to doe good, and in doing good, ſtriue to come to perfection. A conformitie with Angels in this dutie is to be ſought for, and to be begunne in this life, that in the life to come we may be like them in glorie.

Giue vs this day our *daily bread.*

1. *The Coherence.*

THus much of the three firſt petitions which concerne God: now follow the other three, which concerne our ſelues. D In which order we learne to pray for thoſe things which concerne God abſolutely: & for thoſe things which concerne our ſelues, not abſolutely, but ſo farre forth as they ſhal make for Gods glorie, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the firſt we are taught to pray that Gods name might be hallowed: which is done when God raignes in our hearts, and his will is done. Now further, his will is obeyed in three things: firſt, by depending on his prouidence for the things of this life: ſecondly, by depending on his mercy for the pardon of ſinne: thirdly, by depending on his power and might, in reſiſting temptations. And thus Gods will is obeyed.

2. *The meaning.*

B*Read*] By bread in this place, many of the ancient Fathers, as alſo the Papiſts at this day vnderſtand the elemēt of bread in the Sacrament, and the bodie of Chriſt which is the bread of life. But that cannot be: for S. Luke cals it *bread for the day*, that is, bread ſufficient to preſerue vs for the preſent day: and by this he makes it manifeſt, that the words of this petition muſt be vnderſtood not of ſpiritual, but of bodily foode: and the bread of life is more directly asked in the ſecond or fourth Petition. As for the opinion of Eraſmus, who thinkes that in this ſo heauenly a praier made to God the Father, there ſhould be no mentiō made of bread, that is, of earthly things, which euen the Gentiles beſtow on their children; it is vaine and friuolous. For it is Gods will, that we ſhould not caſt the care of heauenly things onely, but all our care vpon him. 1. Pet. 5. 7. And he hath elſewhere commaunded that earthly things ſhould bee asked at his hand, 1. King 8. 35. and the ſame hath beene asked in prayer of Iacob, Gen. 28. 20. and Salomon, Prou. 30. 7. And whereas the Lords praier is a perfect platforme of praier, tēporall bleſſings muſt haue ſome place there, vnleſſe we will aſcribe the hauing and inioying of them to our owne induſtry, as though they were no gifts of God, which to thinke were great impietie.

By bread then we muſt vnderſtand properly, a kind of foode made of the floure of graine that is baked & eaten: and thus it muſt bee taken in thoſe places of Scripture where bread is oppoſed to water or wine: and by a figure more generally it ſignifies all things whereby temporall life is preſerued; in this ſenſe *goates milke* is called *bread*, Prou. 27. 27. and the fruit of trees, Ier. 11. 19 and al things that paſſe to and fro in trafficke, Prou. 31. 14. And ſo likewiſe in this place by this one meanes of ſuſtaining our bodies and temporall liues, all other means whatſoeuer muſt be vnderſtood, as meat drinke, cloathing, health, liberty, peace, &c.

And whereas our Sauiour Chriſt vnder the name of bread, and not vnder the name of any other plentiful or dainty foode, teacheth vs to aske temporall bleſſings; he doth it for two cauſes. The firſt, is that we might hereby learne frugality and moderation in our diet, apparel, houſes; and be content if we haue no more but bread, that is, things neceſſarie to preſerue life which Paul comprehends vnder *food* and *cloathing*. 1. Tim. 6. 8, For we are taught in this petition to aske no more. We muſt not with the Iſraelites murmure becauſe they had nothing but Manna.

Queſt. Muſt wee then vſe Gods creatures onely for neceſſitie? *Anſ.* VVee may vſe them not onely for neceſſity, but alſo for honeſt delight and pleaſure. Pſal. 104. 15. *God giues wine to make glad the heart of man: and oyle to make his face ſhine.* And, Ioh. 12. 3. our Sauiour Chriſt allowed of the fact of Marie, which tooke a pound of oyntment of Spikenard very coſtly, and annointed his very feete, ſo that all the houſe was filled with the ſmell; though Iudas did eſteeme it waſt. Yet if it ſo fall out that the Lord doe grant vs but bread, that is, ſo much as ſhall hold body and ſoule togither, we muſt thankefully content our ſelues therewith. 1. Tim. 6. 8. *Therefore when we haue food and rayment, let vs therewith be content.* This contentation was practiſed of Iacob. Gen. 28. 20.

A ſecond cauſe, is to teach vs that there is a particular prouidence. All men willingly confeſſe the generall prouidence of God ouer all things: but beſide that wee muſt acknowledge another more ſpeciall prouidence, euen in the leaſt things that can bee: becauſe euery morſell of bread which we eate, would no more nouriſh vs then a piece of earth, or a ſtone vnleſſe God giue his bleſſing vnto it.

Daily] The word in the originall is thus much in effect, *Bread vnto our eſſence or ſubſtances:* then the meaning is, giue vs ſuch bread from day to day, as may nouriſh our ſubſtances. Thus prayeth Agur, Prou. 30. 8. *Feede me with foode conuenient for mee.* Some there are which put an Angelicall perfection in faſting; but we are taught in Scriptures, that as aboue all things we are to ſeeke for life eternall; ſo we muſt in this life haue care to ſuſtaine and maintaine our naturall life, that we may haue conuenient ſpace and time to repent, and prepare our ſelues to the kingdome of heauē. Faſting in it ſelfe, as it is an abſtinence from meat is no part of Gods worſhip, but in it owne nature, a thing indifferent: and therefore it is to be vſed ſo farre forth as it ſhall further vs in Gods ſeruice, and not further. And ſeeing wee are taught to pray for ſuch foode as ſhall preſerue nature, and maintaine the vitall blood, we ought not to vſe faſting to the hindrance, and deſtruction of nature.

Our bread] 1. *Queſt.* How is bread ours? *Anſw.* Paul ſhewes how, 1. Cor. 3. 21. *Ye are Chriſts, and all things are yours.* So then by meanes of Chriſt, bread is called ours. For God hauing giuen Chriſt to vs, doth in him and by him giue all things els to vs. 2. *Queſt.* How may I know that the things I enioy are mine by Chriſt, & that I doe not vſurpe them? *Anſ.* 1. Tim. 4. 4. Paul ſaith that the Creatures of God are good, and that the vſe of them is ſanctified to vs by the word and prayer. Then if we haue the word of God to tell vs that we may enioy and vſe them; and alſo if we pray to God for the right and pure vſe of them, we are no vſurpers, but indeede right owners of them, not onely before men, but alſo before God. 3. *Queſt.* If the creatures muſt be made ours by Chriſt, how comes it to paſſe that the vngodly haue ſuch abundance of them? *Anſ.* We loſt the title and intereſt of the creatures in Adam: yet God of his mercie beſtowes *temporarie* bleſſings vpon the vniuſt as well as vpon the iuſt: but for all that, vnleſſe they be in Chriſt, and hold the title of them by him, they ſhal in the end turne to their greater condemnation.

A And whereas we call it *our bread*, we learne
that euery man muſt liue of his owne calling
and his owne goods. Here alſo is condemned
all oppreſſion, ſtealing, lying, cogging, and o-
ther ſuch deceitfull meanes, which men vſe to
get wealth and goods. Many thinke it no ſinne
to prouide for their families in ſuch order, but
in ſaying this petition they pray againſt them-
ſelues. 2. Theſſ. 3. 10. *He that laboureth not, let
him not eate,* Eph. 4. 28. *He which ſtole let him
ſteale no more, but rather labour with his hands the
thing that good is.*

This day] We ſay not here this weeke, this
moneth, this age, but this day: what meanes
this? May not we prouide for the time to
B come? *Anſ.* It is lawfull, yea a man is bound
in good manner to prouide for time to come.
Act. 11. 28. The Apoſtles prouided for the
Church in Iudea againſt the time of dearth
foretold by Agabus. And Ioſeph in Egypt in
the yeares of plenty ſtored vp againſt the
yeares of famine. Wherefore in theſe words
our Sauiour his meaning is onely to con-
demne all diſtruſtfull care, that diſtract the
mindes of men, and to teach vs to reſt on his
fatherly goodneſſe from day to day in euery
ſeaſon: this is noted vnto vs, Exod. 16. 19. 20
where the Iſraelites were commaunded to ga-
ther no more Manna then would ſerue for
one day, and if they did, it putrified. Whereby
God taught them to reſt on his prouidence e-
C uery particular day, and not on the meanes.

Giue vs] Not me. This ſerues to teach vs that a man muſt not onely regard himſelfe, but alſo be mindefull of others. For a man that hath wealth is made a ſteward to diſtribute his goods to the poore and the good of Gods Church. True loue ſeekes not her owne things; the branches of the vine are loden with cluſters of grapes, not for themſelues, but for others; the candle ſpends it ſelfe to giue others light.

Giue] If bread be ours, wherefore are we to
aske it? it may ſeeme needleſſe. *Anſw.* Not
ſo: for hereby we are taught to waite on God,
who is the fountaine and giuer of all bleſſings.
Men vſually driuen to any diſtreſſe, vſe euill
meanes, as robbing, deceiuing, conſulting with
D wizards, &c. 2. Againe here we learne, that
though a man had all the wealth in the world,
all is nothing without Gods bleſſing. *Queſt.*
The rich neede not ſay, Giue vs this: for they
haue abundance alreadie, and what neede they
aske that which they haue? *Anſ.* Let a man
be neuer ſo rich, and want nothing that can be
deſired, yet if he want Gods bleſſing, in effect
he wants all. VVherefore euen Kings, and
the greateſt perſonages that be, are as much
bound to vſe this petition as the pooreſt. *Gods
bleſſing is riches,* ſaith Salomon, Prou. 10. 22.
Thou maieſt *eate and not haue enough, be clo-
thed and not warme, earne wages and put it in a
broken bagge.* Hag. 1. 6. if God doe not bleſſe
thee. This bleſſing of God is called the *ſtaffe
of bread.* Eſay. 3. 1. In bread there be two

things.

our hypocriſie, priuie pride, preſumption, deadneſſe of ſpirit, & many other wants which breake out when wee are in doing Gods will. There is no ſeruant of God, but hath wants in his beſt works, ſo we muſt vnderſtand Paul, when he ſaith, *To will is preſent with me, but I find no meanes to performe that which is good.* Rom. 7. 18. where he ſignifies thus much in effect, that he could beginne good things, but not perfect them, and goe through-ſtitch, as wee ſay. When the godly doe good, as heare, ſpeake Gods word, pray, praiſe God, &c. they performe things acceptable to God: but in theſe actions they finde matter of mourning; namely, the imperfection of the worke: therefore Dauid praieth, Pſal. 143. 2. *Enter not into iudgement with thy ſeruant.* And here we may ſee how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that Church had grace, they might ſee that the corruptions of the fleſh were gyues and fetters about their legges, that when they would faine run the wayes of Gods commandements, they are conſtrained to halt downe right, and to traile their loynes after them.

3. *Grace to be deſired.*

THe grace here to be deſired, is ſynceritie of heart, or a ready and conſtant purpoſe & indeauour not to ſinne in any thing, but to doe Gods will, ſo as we may keepe a good conſcience before God and men. Act. 24. 16. *And for this cauſe I endeauour alwaies to haue a cleare conſcience towards God, and towards men.* This muſt we hunger after, and pray for: ſeeing it is not ſufficient to abſtaine from euill but alſo to doe good, and in doing good, ſtriue to come to perfection. A conformitie with Angels in this dutie is to be ſought for, and to be begunne in this life, that in the life to come we may be like them in glorie.

Giue vs this day our *daily bread.*

1. *The Coherence.*

THus much of the three firſt petitions which concerne God: now follow the other three, which concerne our ſelues. In which order we learne to pray for thoſe things which concerne God abſolutely: & for thoſe things which concerne our ſelues, not abſolutely, but ſo farre forth as they ſhal make for Gods glorie, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the firſt we are taught to pray that Gods name might be hallowed, which is done when God raignes in our hearts, and his will is done. Now further, his will is obeyed in three things: firſt, by depending on his prouidence for the things of this life: ſecondly, by depending on his mercy for the pardon of ſinne: thirdly, by depending on his power and might, in reſiſting temptations. And thus Gods will is obeyed.

2. *The meaning.*

B*Read*] By bread in this place, many of the ancient Fathers, as alſo the Papiſts at this day vnderſtand the elemēt of bread in the Sacrament, and the bodie of Chriſt which is the bread of life. But that cannot be: for S. Luke cals it *bread for the day*, that is, bread ſufficient to preſerue vs for the preſent day: and by this he makes it manifeſt, that the words of this petition muſt be vnderſtood not of ſpiritual, but of bodily foode: and the bread of life is more directly asked in the ſecond or fourth Petition. As for the opinion of Eraſmus, who thinkes that in this ſo heauenly a praier made to God the Father, there ſhould be no mentiō made of bread, that is, of earthly things, which euen the Gentiles beſtow on their children; it is vaine and friuolous. For it is Gods will, that we ſhould not caſt the care of heauenly things onely, but all our care vpon him. 1. Pet. 5. 7. And he hath elſewhere commaunded that earthly things ſhould bee asked at his hand, 1. King 8. 35. and the ſame hath beene asked in prayer of Iacob, Gen. 28. 20. and Salomon, Prou. 30. 7. And whereas the Lords praier is a perfect platforme of praier, tēporall bleſſings muſt haue ſome place there, vnleſſe we will aſcribe the hauing and inioying of them to our owne induſtry, as though they were no gifts of God, which to thinke were great impietie.

By bread then we muſt vnderſtand properly, a kind of foode made of the floure of graine that is baked & eaten: and thus it muſt bee taken in thoſe places of Scripture where bread is oppoſed to water or wine: and by a figure more generally it ſignifies all things whereby temporall life is preſerued; in this ſenſe *goates milke* is called *bread*, Prou. 27. 27. and the fruit of trees, Ier. 11. 19 and al things that paſſe to and fro in trafficke, Prou. 31. 14. And ſo likewiſe in this place by this one meanes of ſuſtaining our bodies and temporall liues, all other means whatſoeuer muſt be vnderſtood, as meat drinke, cloathing, health, liberty, peace, &c.

And whereas our Sauiour Chriſt vnder the name of bread, and not vnder the name of any other plentiful or dainty foode, teacheth vs to aske temporall bleſſings; he doth it for two cauſes. The firſt, is that we might hereby learne frugality and moderation in our diet, apparel, houſes, and be content if we haue no more but bread, that is, things neceſſarie to preſerue life which Paul comprehends vnder *food* and *cloathing*. For we are taught in this petition to aske no more. We muſt not with the Iſraelites murmure becauſe they had nothing but Manna.

1. Tim. 6. 8.

Queſt. Muſt wee then vſe Gods creatures onely for neceſſitie? *Anſ.* VVee may vſe them not onely for neceſſity, but alſo for honeſt delight and pleaſure. Pſal. 104. 15. *God giues wine to make glad the heart of man: and oyle to make his face ſhine.* And, Ioh. 12. 3. our Sauiour Chriſt allowed of the fact of Marie, which tooke a pound of oyntment of Spikenard very coſtly, and annointed his very feete, ſo that all the

houſe

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houſe was filled with the ſmell; though Iudas did eſteeme it waſt. Yet if it ſo fall out that the Lord doe grant vs but bread, that is, ſo much as ſhall hold body and ſoule togither, we muſt thankefully content our ſelues therewith. 1. Tim. 6. 8. *Therefore when we haue food and rayment, let vs therewith be content.* This contentation was practiſed of Iacob. Gen. 28. 20.

A ſecond cauſe, is to teach vs that there is a particular prouidence. All men willingly confeſſe the generall prouidence of God ouer all things: but beſide that wee muſt acknowledge another more ſpeciall prouidence, euen in the leaſt things that can bee: becauſe euery morſell of bread which we eate, would no more
B
nouriſh vs then a piece of earth, of a ſtone vnleſſe God giue his bleſſing vnto it.

Daily] The word in the originall is thus much in effect, *Bread vnto our eſſence or ſubſtances:* then the meaning is, giue vs ſuch bread from day to day, as may nouriſh our ſubſtances. Thus prayeth Agur, Prou. 30. 8. *Feede me with foode conuenient for mee.* Some there are which put an Angelicall perfection in faſting; but we are taught in Scriptures, that as aboue all things we are to ſeeke for life eternall; ſo we muſt in this life haue care to ſuſtaine and maintaine our naturall life, that we may haue conuenient ſpace and time to repent, and prepare our ſelues to the kingdome of heauē. Faſting in it ſelfe, as it is an abſtinence from meat is no part of Gods worſhip, but in it owne na-
C
ture, a thing indifferent: and therefore it is to be vſed ſo farre forth as it ſhall further vs in Gods ſeruice, and not further. And ſeeing wee are taught to pray for ſuch foode as ſhall preſerue nature, and maintaine the vitall blood, we ought not to vſe faſting to the hindrance, and deſtruction of nature.

Our bread] 1. *Queſt.* How is bread ours? *Anſw.* Paul ſhewes how, 1. Cor. 3. 22. *Ye are Chriſts, and all things are yours.* So then by meanes of Chriſt, bread is called ours. For God hauing giuen Chriſt to vs, doth in him and by him giue all things els to vs. 2. *Queſt.* How may I know that the things I enioy are mine by Chriſt, & that I doe not vſurpe them? *Anſ.* 1. Tim. 4. 4. Paul ſaith that the Creatures
D
of God are good, and that the vſe of them is ſanctified to vs by the word and prayer. Then if we haue the word of God to tell vs that we may enioy and vſe them; and alſo if we pray to God for the right and pure vſe of them, we are no vſurpers, but indeede right owners of them, not onely before men, but alſo before God. 3. *Queſt.* If the creatures muſt be made ours by Chriſt, how comes it to paſſe that the vngodly haue ſuch abundance of them? *Anſ.* We loſt the title and intereſt of the creatures in Adam: yet God of his mercie beſtowes *temporarie* bleſſings vpon the vniuſt as well as vpon the iuſt: but for all that, vnleſſe they be in Chriſt, and hold the title of them by him, they ſhal in the end turne to their greater condemnation.

And whereas we call it *our bread,* we learne that euery man muſt liue of his owne calling and his owne goods. Here alſo is condemned all oppreſſion, ſtealing, lying, cogging, and other ſuch deceitfull meanes, which men vſe to get wealth and goods. Many thinke it no ſinne to prouide for their families in ſuch order, but in ſaying this petition they pray againſt themſelues. 2. Theſſ. 3. 10. *He that laboureth not, let him not eate,* Eph. 4. 28. *He which ſtole, let him ſteale no more, but rather labour with his hands the thing that good is.*

This day] We ſay not here this weeke, this moneth, this age, but this day: what meanes this? May not we prouide for the time to come? *Anſ.* It is lawfull, yea a man is bound in good manner to prouide for time to come. Act. 11. 28. The Apoſtles prouided for the Church in Iudea againſt the time of dearth foretold by Agabus. And Ioſeph in Egypt in the yeares of plenty ſtored vp againſt the yeares of famine. Wherefore in theſe words our Sauiour his meaning is onely to condemne all diſtruſtfull care, that diſtracts the mindes of men, and to teach vs to reſt on his fatherly goodneſſe from day to day in euery ſeaſon: this is noted vnto vs, Exod. 16. 19. 20. where the Iſraelites were commaunded to gather no more Manna then would ſerue for one day, and if they did, it putrified. Whereby God taught them to reſt on his prouidence euery particular day, and not on the meanes.

Giue vs] Not me. This ſerues to teach vs that a man muſt not onely regard himſelfe, but alſo be mindefull of others. For a man that hath wealth is made a ſteward to diſtribute his goods to the poore and the good of Gods Church. True loue ſeekes not her owne things; the branches of the vine are loden with cluſters of grapes, not for themſelues, but for others; the candle ſpends it ſelfe to giue others light.

Giue] If bread be ours, wherefore are we to aske it? it may ſeeme needleſſe. *Anſw.* Not ſo: for hereby we are taught to waite on God, who is the fountaine and giuer of all bleſſings. Men vſually driuen to any diſtreſſe, vſe euill meanes, as robbing, deceiuing, conſulting with wizards, &c. 2. Againe here we learne, that though a man had all the wealth in the world, all is nothing without Gods bleſſing. *Queſt.* The rich neede not ſay, Giue vs, &c. for they haue abundance alreadie, and what neede they aske that which they haue? *Anſ.* Let a man be neuer ſo rich, and want nothing that can be deſired, yet if he want Gods bleſſing, in effect he wants all. VVherefore euen Kings, and the greateſt perſonages that be, are as much bound to vſe this petition as the pooreſt. *Gods bleſſing is riches,* ſaith Salomon, Prou. 10. 22. Thou maieſt *eate and not haue enough, be cloathed and not warme, earne wages and put it in a broken bagge.* Hag. 1. 6. if God doe not bleſſe thee. This bleſſing of God is called the *ſtaffe of bread.* Eſay. 3. 1. In bread there be two things, the ſubſtance, & the vertue thereof proceeding frō Gods bleſſing: this ſecond, that is, the power of nouriſhing, is the ſtaffe of bread. For take away from an aged man his ſtaffe, & he falls: and ſo take away Gods bleſſing from bread, and the ſtrength thereof is gone, it becomes vnprofitable, and ceaſeth to nouriſh. Laſtly, here we ſee that al labour & toile taken in any kind of calling is nothing, & auailes not, vnleſſe God ſtill giue his bleſſing. Pſal. 127.1.

3. *The wants which are to be bewailed.*

SInnes which we are taught in this petition to bewaile are two eſpecially. I. Couetouſnes, a vice which is naturally engrafted in euery mans heart; it is when a man is not content with his preſent eſtate. This deſire is vnſatiable, and men that haue enough would ſtil haue more. Wherefore he which ſhall vſe this petition muſt be grieued for this ſinne, and pray with Dauid, Pſal. 119.36. *Incline mine heart to thy commandements, and not to couetouſnes.* And he muſt ſorrow, not ſo much for the act of this ſinne, as for the corruption of nature in this behalfe. Couetous people will plead that they are free from this vice, but marke mens liues, and we ſhall ſee it is a common diſeaſe, as Dauid noted, Pſal. 4.6. where he brings in the people, ſaying: *Who ſhall ſhew vs any good?* This then is a common ſinne, that we are taught to mourne for.

2. The ſecond want is diffidence & diſtruſtfulnes in Gods prouidēce touching the things of this life. Men alſo will ſhift this off and ſay, they would be ſorry to diſtruſt God. But if we do but a little looke into the corruption of our nature, we ſhal ſee that we are deceiued. For being in proſperitie, we are not troubled: but if once we be preſſed with aduerſitie, then we houle and weepe, and as Paul ſaith. 1. Tim. 6. 10. *Men pierce themſelues, through with many ſorrowes.* If a man ſhall looſe a part of his goods, what then doth he? ſtraight he goes out to a wiſeman: is this to beleeue in God? No: it is to diſtruſt God and beleeue the diuell.

4. *Graces to be deſired.*

THe grace to be deſired, is a readineſſe in all eſtates of life to reſt on Gods prouidence, whatſoeuer fall out, Pſal. 37.5. *Commit thy way to the Lord, and truſt in him, and he ſhall bring it to paſſe.* Prou. 16.3. *Commit or role thy workes vpon the Lord, and thy thoughts ſhall be directed.* Whereby we are admoniſhed to take paines in our callings to get meate and drinke, &c. If the Lord bleſſe not our labour we muſt be content: if he do, we muſt giue him thankes. Now for this cauſe we are further to pray to God, that he would open our eies, and by his ſpirit teach vs in all his good creatures to ſee his prouidence, and when meanes faile and are contrarie, then alſo to beleeue in the ſame, and to follow Pauls example, Phil. 4.12.

5. *Errors confuted.*

PApiſts teach that men by workes of grace may merit life eternall, and increaſe of iuſtification in this life. But how can this be? for heere we ſee that euery bit of bread which we eate, is the free gift of God without any merit of ours. Now if we cannot merit a peece of bread, what madneſſe is it to thinke that we can merit life euerlaſting.

2. They alſo are deceiued who thinke, that any thing comes by meere chance or fortune, without Gods prouidence. Indeede in reſpect of men who know not the cauſes of things, many chaunces there are, but ſo, as that they are ordered, and come to paſſe by Gods prouidence. Luk. 10.31. *By chance there came downe a certaine prieſt that way.*

Forgiue vs our debts.

1. *The Coherence.*

THis is the fifth petition, and the ſecond of thoſe which concerne our ſelues: in the former we craued temporall bleſſings, in this & the next which followeth, we craue ſpiritual bleſſings. Where we may note, that ſeeing there is two petitions, which concerne ſpiritual things, and but one for temporal, that the care for our ſoules muſt be double, to the care of out bodies. In the world men care for their bodies, their hearts are ſet for wealth and promotions: they can be content to heare the word on the Sabbath, yet neither then, nor in the weeke day do they lay it vp in their hearts, and practiſe it, which argues, that they haue litle or no care for their ſoules.

Queſt. What is the cauſe that firſt we craue things for the bodie, and in the ſecond place thoſe which concerne the ſoule? *Anſ.* The order of the holy Ghoſt in theſe petitions is wonderfull: for the Lord conſiders the dulnes and backwardneſſe of mens natures: and therfore hee traines them vp, and drawes them on by litle, euen as a ſchoolemaſter doth his young ſchollers: propounding vnto them ſome ſmall elements & principles, and ſo carrying them to higher points. For the former petition is a ſteppe or degree to theſe two following. The Ruler by the healing of the body of his child is brought to beleeue in Chriſt, Ioh. 4.53. He then that will reſt on Gods mercie for the pardon of his ſinnes, muſt firſt of all reſt on Gods prouidence for this life: and he that cannot put his affiance in God for the prouiſion of meate and drinke, how ſhall he truſt Gods mercie for the ſaluation of his ſoule? Here we may ſee the faith of worldlings: they ſay that God is mercifull, and that they beleeue in Chriſt: which cannot be true: ſeeing in leſſer matters, as meate and drinke, they diſtruſt God, as appeares by their couetouſnes. Againe, by this order wee are taught as earneſtly to ſeeke for the pardon of our ſinnes, as we ſeeke for temporall bleſſings.

2. *The meaning.*

D*Ebt*] By debts ſinnes are meant, as it is in Luk. 11.4. and they are ſo called, becauſe of the reſemblance betweer them. For euen as a debt doth binde a man, either to make ſatiſ-

faction

A faction, or els to goe to priſon: ſo our ſinnes binde vs either to ſatisfie Gods iuſtice, or els to ſuffer eternall damnation.

Forgiue] To forgiue ſinne, is to couer it, or not to impute it. Pſal 32. 1. And this is done when God is content of his mercie to accept the death and paſſion of Chriſt as a ſufficient payment and ranſome for mans ſinnes, and ſo to eſteeme them as no ſinnes. And here vnder this one benefite of remiſſion of ſinnes, all the reſt of the ſame kind are vnderſtood, as iuſtification, ſanctification, redemption, glorification, &c.

3. *The vſes of the words.*

Hence we may learne many leſſons: the firſt B is, that ſeeing we muſt pray thus, *Lord forgiue, &c.* we are to hold, that there is no ſatisfaction to Gods iuſtice for ſinne by our works, no not in temporarie puniſhments: but that the doing away of our ſinnes is of Gods meere fauour, for to forgiue and to ſatisfie be contrarie: wherefore the doctrine of humane ſatisfactions, taught in the Church of Rome, is vile and deuiliſh.

2. Secondly, whereas we are taught thus to pray continually from day to day, we note the great patience and long ſuffering of God, that ſuffers and forbeares ſtill, and doth not poure out his confuſion vpon vs, though we offend his maieſtie day by day. This teacheth vs like patience towards our brethren: we our ſelues cannot put vp the leaſt iniurie, and for- C beare but one day, and yet we deſire that God would forgiue vs daily to the end of our liues.

3. Againe we may obſerue, that there is no perfect ſanctification in this life, ſeeing we muſt euery day to the end craue the pardon of our ſinnes. Therefore wicked is the opinion of the Chathariſts or Puritans, which hold that men may be without ſinne in this life.

4 And when we ſay *forgiue* not me, but *vs*: we are put in minde to pray, not onely for the pardon of our owne ſinnes, but likewiſe for our brethren and enemies, Iam. 5. 16. *Confeſſe one another, and pray one for another: for the prayer of the righteous auaileth much. if it be feruent*, And as ſome thinke, the prayer of Steuen was D a meanes of the conuerſion of Saul.

5. Alſo we note that before prayers for pardon of ſinne, muſt goe a confeſſion of ſinne: for whereas we ſay, *forgiue our debts*, we confeſſe before God that we are flat bankrupts, and not able to diſcharge the leaſt of our ſins: this appeares, 1. Ioh. 1. 9. *If we confeſſe our ſinnes, he is faithfull to forgiue vs.* And it was practiſed by Dauid, Pſal. 51. and 32. 5. The manner of making confeſſion is this: knowne ſinnes, and thoſe which trouble the conſcience, are to bee confeſſed particularly; but vnknowne ſinnes generally, Pſal. 19. 12.

6. Laſtly, hence it is manifeſt, that there is no iuſtification by workes. Our ſins are debts, and ſo alſo are all workes of the law: and it were a fond thing to imagine that a man might diſcharge one debt by another.

4. *Wants to be bewailed.*

The wants to be bewailed are the burthen of our ſinnes, and the corruptions of our natures, and the wickedneſſe of our liues, and the ſinnes of our youth, and of our old age, Pſal. 40. 12. *My ſinnes haue taken ſuch hold vpon mee, that I am not able to looke vp: they are more in number then the haires of mine head, therefore mine heart hath failed me.* Thus with Dauid we are to trauell and grone vnder this burthen: but this griefe for ſinne, is a rare thing in the world. Men can mourne bitterly for the things of this life, but their ſinnes neuer trouble them. Againe, this ſorrow muſt be for ſinne, becauſe *it* is ſinne, though there were neither hell to torment, nor diuell or conſcience to accuſe, nor iudge to reuenge.

5. *Graces to be deſired.*

The grace which we muſt deſire, is the *ſpirit of grace and deprecations.* Zach. 12. 10. which is that gift of the holy Ghoſt, whereby we are inabled to call to God for the pardon of our ſinnes. A man hauing offended the lawes of a Prince, and beeing in daunger of death, will neuer be at quiet till he haue gotten a pardon: euen ſo they which feele and ſee their ſinnes hauing this ſpirit, are ſo mooued, that they can neuer be at reſt, till in praier they be eaſed of the burthen of their ſinnes. A man may, I graunt, babble and ſpeake many words, but he ſhall neuer pray effectually, before he haue this ſpirit of prayer to make him crie, *Abba, father.* For worldly commodities all can pray: but learne to pray for the want of Chriſt.

As we forgiue our debts.

1. *The Coherence.*

These wordes bee a part of the ſifth petition, which is propounded with a condition, Forgiue vs, as we forgiue others: & theſe wordes depend on the former as the reaſon thereof, which ſeemes to be taken from the compariſon of the leſſe to the greater, thus: If we who haue but a ſparke of mercy, doe forgiue others: then doe thou, who art the fountaine of mercy, forgiue vs: but we forgiue others: therefore doe thou forgiue vs. Thus Luk. 11. 4. hath it, *Forgiue vs our ſinnes, for euen we forgiue.* Rhem. Teſt. on Luk. 7. 47. the papiſts take it otherwiſe, who ſay, Forgiue vs, as we forgiue, making our forgiuing a cauſe, for which God is mooued to forgiue vs in temporall puniſhments; whereas our forgiuing of men is onely a ſigne or effect that God doth forgiue vs.

The meaning.

1. *Queſt.* Whether is a man bound to forgiue all debts? *Anſ.* The word *debt*, in this place is not vnderſtood of debt that is ciuill & comes by lawfull bargaining, but of hurts and dammages which are done vnto vs in our bodies, goods, or good name. As for the for-

mer ciuill debts, a man may exact them, ſo he doe it with ſhewing of mercie.

2. *Queſt.* How may any man forgiue treſpaſſes, ſeeing God onely forgiues ſinne. *Anſ.* In euery treſpaſſe which any doe to their neighbours, there be two offences, one to God, another to man. In the firſt reſpect, as it is againſt God and his commaundement, it is called a ſinne; and that God onely forgiues; in the other reſpect it is called an iniurie or dammage, and ſo man may forgiue it. When a man is robbed, the law is broken by ſtealing, and the iniury that is done, is againſt a man that hath his goods ſtolen. This iniury, as it is an iniury, a man may forgiue; but as it is a ſin, he cannot, but God onely.

3. *Queſt.* Whether may a man lawfully pray this petition, and yet ſue him at the law, who hath done him wrong: *Anſwer.* A man may in an holy manner ſue another for an iniury: and as a ſouldier in lawfull warre may kill his enemie, and yet loue him: ſo may a man forgiue an iniury, and yet ſeeke in a Chriſtian manner the remedie: but in doing of this we muſt obſerue fiue things. 1. We are to take heed of all priuate reuenge and inward hatred; which if wee conceiue, we doe not forgiue. 2. We muſt take heede of offence, and haue care that our doings bee not ſcandalous to the Church. 3. Our ſuites muſt be taken in hand to maintaine godly peace: for if all iniuries were put vp, there would bee no ciuill ſtate or gouernement. 4. This muſt be, that the partie offending may be chaſtiſed, and be brought to repentance for his fault: for if many men were not repreſſed, they would grow worſe. 5. Law muſt be the laſt remedie. As Phyſitians vſe deſperate remedies, when weaker will not ſerue: euen ſo muſt wee vſe law, as the laſt meanes when all others faile. The dealing of the world in this caſe is no example for vs to follow. For through rage and ſtomacke men will abide no priuate agreement, and therefore they vſe the law in the firſt place, as the Corinthians did: but what ſaith Paul, 1. Cor. 6. 7. *It is vtterly a fault among you.* But if the law bee vſed aright, a Chriſtian man may ſue his neighbour at law, and loue the partie ſued: for there is difference betweene dealing againſt a man before a magiſtrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

3. *The vſe.*

The vſe of this clauſe is very profitable, for it ſhewes vs a liuely ſigne, whereby our conſciences may be aſſured of the pardon of our ſinnes, namely, a readineſſe and willing deſire to forgiue men. Many vſe theſe words long and often, yet find no aſſurance of pardon: and the cauſe is; becauſe they haue no deſire of Gods mercie, nor willingneſſe to forgiue others, which if indeed they had, then no doubt the forgiueneſſe of their ſinnes ſhould by this meanes be ſealed vnto them. Wherefore if any would bee perſwaded of Gods mercie in this A point, let them deſcend into their owne ſoules and ſearch narrowly, if they can finde their hearts as ready to forgiue, as they are ready to deſire forgiuenes at Gods hand, then they may aſſure themſelues of Gods mercie in Chriſt, as we are taught by our Sauiour Chriſt, Math. 5. 7. *Bleſſed are the mercifull, for they ſhall obtaine mercie.* Conſider theſe compariſons. A man walking vnder a wall in a colde ſunny day, is heated of the wall, which firſt receiued heate from the Sunne: ſo he that ſheweth mercie to others, hath firſt receiued mercie from God. Alſo take a piece of waxe, and put to a ſeale; it leaueth an impreſſion or marke like it ſelfe in the waxe: which when a man lookes on, he doth certenly know that there hath bin a ſeale, B the print whereof is left behinde. Euen ſo it is in euery one that hath a readineſſe to forgiue others: by which a Chriſtian may eaſily know that God hath ſealed to him the forgiueneſſe of his ſinnes in his very heart: therfore let men looke into their hearts, whether they haue any affection to forgiue others, for that is as it were the print in their hearts of Gods mercie towards them in forgiuing them.

Many there are which pray for pardon at Gods hands, but they cannot brooke it, that they ſhould forgiue their neighbours. Hereupon come theſe ſayings: I may forgiue him, but I will not forget him: he may come in my *Pater-noſter*, but he ſhal neuer come in my *Creed.* Behold the diuels logick, which makes malice C to bee charity. Blinde people play with the Lords prayer, as the flie doth with the candle till ſhee be burnt: for the more they pray theſe words, the more they cal for vengeance againſt themſelues, *Iam.* 2. 13. Neither will I help to omit this clauſe, as ſome haue done in Chryſoſtomes daies: for this is euen to mocke God: & if we doe not forgiue, we ſhall not be forgiuen.

Leade vs not into temptatio, but deliuer vs from euill.

1. *The coherence.*

IT might ſeeme to ſome, that this petition is ſuperfluous, for what need he care for D temptations, that hath the pardon of his ſinnes? but our Sauiour did not teach vs thus to pray without ſpeciall reaſon. 1. Becauſe forgiueneſſe of ſinnes, and grieuous temptations be inſeparable companions in this life: which thing wee finde to be trne, both in Gods word & in Chriſtian experience: for there is no man in this world ſo beaten, and buffeted with temptations, as the penitent ſinner that cries moſt bitterly for the pardon of his ſinnes. This is the eſtate that few men in the world are acquainted with. For many are neuer troubled with temptation, but liue in all peace and quietnes both in body and ſoule. Luk. 11. 21. *When the ſtrong man armed keepes his holde, the things that he poſſeſſeth are in peace.* Whereby is ſignified, that the wicked of the world beeing poſſeſſed of Satan, are not a whit moleſted by him with any temptations: neither neede hee trouble them, ſeeing he hath them at commandement to doe what he will. But when a man once begins to make conſcience of ſinne, and to ſue vnto the Lord for pardon of his offences, and ſtill continues in diſlike of ſinne and Satan; then the enemie beſtirres him, and vſeth all meanes to bring that man to confuſion: he offereth all manner of temptations to moleſt him, and neuer affoards this poore ſinner any reſt. Hereupon, for feare of beeing ouercome, he muſt pray continually vnto the Lord, that he may not be lead into temptation.

Here ſome Chriſtian conſcience may reaſon thus: No man is ſo troubled with ſinne and Satan, as I: therefore I am not in Gods fauour, but am a plaine caſt-away. *Anſ.* If pardon of ſinne and temptations goe togither, all is contrary. If thou hadſt no griefe for ſinne, no buffetings of thine enemies, the fleſh, the world, and the diuell, thou couldſt not be in Gods fauour, but vnder the power of Satan: now this great meaſure of the ſpirituall temptations, is a ſigne rather of Gods loue. For whome God loues, the diuell hates; and where God workes in loue, the diuell workes in malice.

2. Secondly, this petition is ioyned with the former, to teach vs, that as we muſt be careful to pray for pardon of ſinnes paſt; ſo alſo we muſt endeauour to preuent ſinnes to come: we muſt not fal againe into our old ſinnes, neither muſt we be ouertaken with new ſinnes.

2. *The meaning.*

Theſe words be but all one petition; which hath two parts, the latter beeing a declaration of the former. *Leade vs not into temptation*: how is that done? *by deliuering vs from euill.*

Temptation.] Temptation is nothing els, but the enticement of the ſoule or heart, either by the corruption of mans nature, or the allurements of the world, or the diuell, to any ſinne. Iam. 1. 13. *God tempts no man*: that is, God mooues no man to ſinne.

Leade vs not] Or carrie vs not into temptation. To be lead, is to be ouercome of the temptation, when it preuailes and wholly gets the victorie, ſo as men tempted are brought to perdition. Then the meaning is this, *When we are mooued or enticed to ſinne, Lord keepe vs that we be not ouercome; and giue thou an iſſue with the temptation.*

Queſt. God is iuſt and cannot ſinne: but if he leade men into temptation, ſhall he not be the author of ſinne? *Anſ.* Indeed many fearing to charge God with ſin, reade the words thus, *Suffer vs not to be ledde.* But the text is very plaine, *Leade*, or *carrie vs not.* And the Scriptures elſewhere vſe the like phraſes of God: Exod. 7.3. God is ſaid to *hardē Pharaohs heart.* 2.Sam.24.1. The Lord *mooued Dauid to number the people.* 2.Theſſ. 2. 11. *God ſent ſtrong deluſions that men might beleeue lies.* Theſe and ſuch places haue a ſpeciall meaning, thus to be gathered. There is no action of man, or of the diuell, abſolutely euil: but although in ſome reſpects it be euil, yet in ſome other it is good: for we are not to think

A that as there is a maine or abſolute good, ſo alſo there is a maine or abſolute euil. Thus then, temptation being an actiō, it is not in euery reſpect euil: but in ſome good, in ſome euill. And ſo farre forth as it is good, the Lord workes it: but as it is euill, hee doth not worke it, but willingly permits it to be done by man & Satan.

And there be foure reſpects in which God may be a worker in temptations, and yet bee free from ſinne. 1. Firſt, he tempteth by *offering occaſions and obiects* to trie whether a man will ſinne or not. A maſter ſuſpecting his ſeruant, which in word profeſſeth fidelitie, layes a purſe of money in his way, to try if he wil ſteale it: which if he ſtealeth, he hath found by watching him, a ſecret thiefe; and ſo hath laid him B open for deceiuing any more. Now, this trying of him is no ſinne, though he ſinne in ſtealing. In the ſame manner God tempteth his owne ſeruants, to prooue and trie them. Deut. 13.3. *Thou ſhalt not hearken vnto the words of the prophet or dreamer of dreames: for the Lord thy God prooueth you, to know whether ye loue the Lord your God with all your heart.*

2. Secondly, God leades into temptation by *withdrawing his grace.* Neither can this be a ſinne in God: becauſe he is bound to no man to giue him grace. And here is a difference betweene the tempting of God and Satan. God holdes backe grace when he tempts, the diuell ſuggeſts euill motions.

3. Euery action, ſo farre forth as it is an *action*, C is good, & of God. Act.17.28. *In him we liue, mooue, and haue our beeing.* Therefore God is a worker in temptations ſo far forth as they are actions. One man kils another: the very moouing of the body in the doing of this villany is of God: but the wickedneſſe of the action is from man and the diuell. A man rides vpon a lame horſe, and ſtirres him: the rider is the cauſe of the motion, but the horſe himſelfe of the halting in the motion. So God is author of the action, but not of the euil of the action.

4. The fourth way is in regard of the *ende.* God tempts his ſeruants onely to correct and humble them for their ſinnes, to trie how they will abide the croſſe, and to mooue them the more to loue him. Deut. 8.2. God afflicts the D children of Iſrael, *to try them whether they would keepe his commandements.* 2.Chr.32.31. *He trieth Ezechias to ſee what was in his heart.* The diuels end in tempting, is onely to bring the partie to deſtruction. Thus we neede not feare to ſay, that God in ſome reſpects doth tempt his owne ſeruants.

Deliuer vs from euill] That is, free vs from the power of the fleſh, the diuell, and the world. Some take euil in this place only for the diuel, but we may take it more largely for al ſpiritual enemies. 1.*Ioh.*5.19. *The whole world lies in euill*, viz. vnder the power of ſinne and Satan. Theſe words (as I haue ſaid) are a proofe & explanation of the former: for when a man is deliuered from euill, he is not led into temptation: the cauſe being taken away, the effect ceaſeth.

A

3. *The vſes.*

1. Hence we learne what a righteous God, *Iehouah* is, that can worke in euill actions, and yet be void of ſinne.

2. Whereas wee ſay, *leade vs not, &c.* Wee note that the diuell in temptations can goe no further then God permits him.

3. We are not to pray that temptations be quite taken from vs, or that we be wholly freed from them: but that they doe not ouercome vs. For it is the Lords will that his Church ſhould be tempted. Nay, Dauid deſired ſome kinde of temptations. Pſal. 26. 1. *Prooue mee, O Lord.* And Iames ſaith, *Account it for exceeding ioy, when yee ſhall fall into diuers temptations,* Iam. 1. 2.

4. Note alſo that euery man by nature is the bondſlaue of ſinne and Satan. For where is deliuerance, there was a bondage firſt. This confutes the Papiſts who mainetaine freewill: for we are dead in ſinne by nature, as a man in a graue; and we muſt ſtill pray thus till we be fully deliuered.

4. *Wants to be bewailed.*

The corruption, which in this petition wee ought to mourne for, is the continuall rebellion of our wicked natures; and our proneneſſe to yield vp our ſelues in euery temptation to ſinne and Satan. And the remnants of the old bondage vnder Satan muſt be grieuous & irkſome vnto vs, and we muſt bewaile them bitterly. The Iewes in a bodily captiuitie, *wept when they remembred Sion.* Pſal. 127. How much more ſhould we weepe, when wee feele the law of our members rebelling againſt the law of our mindes, and leading vs captiue to ſinne?

5. *Graces to be deſired.*

The contrarie bleſſing to be deſired, is that God would ſtabliſh vs by his *free ſpirit,* Pſal. 51. 12. Which is ſo called, becauſe it ſets vs euery day more and more at libertie out of the reach of ſinne and Satan.

For thine is the kingdome, the power, and glorie, for euer.

1. *The meaning.*

THeſe words containe a reaſon of all the former petitions: whereby we are mooued to craue things needefull at Gods hand.

Thine is] Earthly kings haue *Kingdome, power, and glorie,* Dan. 2. 37. yet not from themſelues, but from God, whoſe vicegerents they are on earth. Therefore to make a difference betweene Gods kingdome, power and glorie, & thoſe of earthly kings, it is ſaid, *Thine is the kingdome, &c.* that is, that God hath all theſe in himſelfe, and from himſelfe, & men from him.

The kingdome] Theſe words, 1. Chron. 29. 11. are fully expounded, *Thine, O Lord, is greatnes, power, and victorie, and praiſe: and al that is in heauen and earth is thine: thine is the kingdome, and thou excelleſt as head ouer all, &c.* The kingdome is ſaid to be Gods, becauſe he is abſolute poſſeſſour and owner of all things that are; and alſo hath ſoueraigne rule ouer all things at his will. Now out of the firſt propertie of God we may gather a ſtrong motiue to induce vs to pray vnto him alone. For ſeeing all things are his, both in heauen and earth whatſoeuer; therefore we muſt come to him for the graces and bleſſings which we deſire.

The power] Oftentimes earthly princes haue kingdomes, yet want power: but God hath kingdome and power alſo: yea his power is infinite, and he can doe all that he will, and more then he will: as for thoſe things which come of impotencie, hee cannot doe them; and if hee could, he ſhould not be omnipotent. And as he is omnipotent in himſelfe, ſo all the power which any creature hath, is from him alone.

B *Queſt.* How can this bee, ſeeing the diuell hath power to ſinne; which is not from God? *Anſ.* To ſinne is no power, but rather a want of power: otherwiſe all the ſtrength and power Satan hath, is of God.

And from this ſecond propertie is taken another motiue to moue vs to pray vnto God. Becauſe all power being his, wee can neuer doe any of the things which we aske, but by power receiued from him.

Thine is the glorie] The third propertie of God, ariſeth from the two former, for ſeeing the title and intereſt in all things, and the power whereby they are diſpoſed and gouerned, is of God: therefore it followes, that all glory is his: yea in him is fulnes of glory, & the glory C of the creature is all of him. To ſinnefull men *belongs nothing but ſhame and confuſion,* Dan. 9. 7.

The third propertie miniſtreth a third motiue to induce men to pray vnto God alone. For ſeeing al glory by right is his, therefore we muſt inuocate his holy name, that in ſo doing, we may giue him the glory due vnto him.

For euer] The words in the originall are, *for ages.* Now an age ſignifies the ſpace of an 100. yeares: but here it is taken for eternity; becauſe eternity is nothing but multiplication of ages. And as eternity is here noted by ages, ſo on the contrarie we reade, that eternitie is taken for a certen and diſtinct time, Gen. 17. 8. God promiſeth Abraham to giue him the land of Canaan *for an euerlaſting poſſeſſion*: that is, for a D long ſeaſon. For elſe Abrahams ſeede ſhould inherit the land vntill this time, which it doth not. Wherefore, as often the whole is put for the part: *viz.* eternity for a certaine time: ſo here the part is put for the whole, ages for eternity. This alſo makes a difference betweene earthly princes and the mightie *Iehouah.* They haue kingdome, power, and glory for a ſhort time, but he abſolutely and for euer.

2. *The vſes.*

1. Here we learne in prayer to abaſe our ſelues before God, and vtterly to denie al that is in vs: Kingdome, power, and glorie is all his, not ours: wee are no better then rebels and traitours to him: if we haue any good thing, it is from him, euen the grace whereby we pray.

A And hee that in prayer will not confeſſe this, ſhall no more be heard, then the inſolent beggar that will not acknowledge his want.

2. Secondly, in prayer we learne, that wee muſt be perſwaded of two things, and build vpon them; Gods power and will: his power, in that he is able; his will, in that hee is carefull to performe our requeſts, as it was noted in the preface: the firſt of theſe is ſignified by kingdome and power, the ſecond is noted in that glory is his. 2. *Cor.* 1.20. *For al the promiſes of God in him, are yea, and Amen, vnto the glory of God.*

3. Againe, we gather that prayer & thankſgiuing muſt goe togither: for as in the ſixe petitions we make requeſt vnto God; ſo in theſe words wee praiſe him, and thereby giue him B thanks. Phil. 4.6. *But in all things, let your requeſts bee ſhewed to God in prayer and ſupplication with thankeſgiuing.*

There is none but in want will bee readie to pray: but when we haue receiued, we are ſlacke in giuing of thankes: but he which will pray aright, muſt ioyne them both togither. And the ſumme of all Gods praiſe ſtands in theſe three points. 1. That he is an abſolute King. 2. That hee hath abſolute power to rule all things. 3. That hauing power and a kingdome, hee hath glorie alſo, which appeares in the holding of his kingdome, and the ſhewing of his power in gouerning of it.

4. Whatſoeuer we aske, we muſt referre it to Gods glory: this is the firſt thing which wee C are taught to craue, and the laſt wee are to performe, becauſe it is noted both in the beginning, and in the ende of the prayer.

Thus much of the vſe of theſe words altogither: now let vs make vſe of them particularly. 1. Whereas we ſay, *Thine is the kingdome*, Magiſtrates and rulers muſt know, that all the authoritie & rule which they haue is from the Lord; & therefore they muſt remember to order themſelues as Gods vicegerēts, vſing their power to bring men in ſubiection to Gods lawes, & referring all their callings to his glory.

2. Where we ſay, *Thine is the power*, wee are admoniſhed, when wee are to performe any D worke, as to doe ſeruice to God, to keepe our ſelues in the compaſſe of our callings, that we haue no power of our ſelues: and for this cauſe wee muſt aske power at Gods hands, that wee may be inabled to walk vprightly before him, and doe our duties. 3. In ſaying, *Thine is the glory*, wee learne, that if we would haue a good report and praiſe among men, we muſt aboue all things ſeeke Gods glory, not regarding ſo much our owne. If hee giue thee praiſe among men, giue him thankes: if not, be content becauſe all glorie is his.

Amen.

1. The meaning.

WE haue heard the Preface, and the petitions what they are: now followeth the third part, which is the aſſent or teſtification of faith required in praier in this word, *Amen*. And it containes more then men at the firſt would imagine. It ſignifies, *certenly, ſo be it, or it ſhall be ſo*. 2. Cor. 1.20. It is often taken for a bare aſſent af the people, ſaying *Amen* to the miniſter: but in this place it containes more: for euery point in this prayer is not onely a direction for publike prayer, but for priuate alſo, and muſt be ſaid as well of the miniſter, as of the people. Now then there beeing two principall things in prayer: the firſt, a deſire of grace; the ſecond, faith, whereby we beleeue that God will graunt things deſired; The firſt is expreſſed in the ſixe Petitions: the latter is ſet forth in this word *Amen*, carrying this ſenſe in effect. As we haue craued theſe things at thy hands, O Lord; ſo wee doe beleeue that for Chriſts ſake, in thy good time thou wilt grant them to vs. Therefore this part is more excellent then the former, by how much our faith is more excellent then our deſire. For in this word is contained the teſtificatiō of our faith, whereas the petitions are onely teſtifications of our deſires. And as it is the end, ſo alſo it is the ſeale of our praiers to make them authenticall, and it is not only to be vſed (as men commonly take it) for this end to anſwer the Miniſter, praying in the Congregation; but alſo to teſtifie our faith for the thing deſired.

2. Graces to be deſired.

Hereby we are taught, what grace we are to ſhew in prayer. We muſt labour to giue aſſent to Gods promiſes when wee pray, and ſtriue againſt doubting and vnbeliefe. Mark. 9.24. *Lord I beleeue, Lord helpe mine vnbeliefe.* Pſal. 42. 11. *Why art thou caſt downe my ſoule, and why art thou diſquieted within me? waite on God.*

Many there are that will ſtand vpon the ſtrength of their faith, & plead for themſelues that they neuer doubted, but they are far wide: for true faith beeing imperfect, is alwaies accompanied with doubting more or leſſe. Wherfore the heart that neuer felt doubting, is not filled with faith, but with preſumption. As for them which are moleſted with doubtings, and complaine of them, they haue leſſe cauſe to feare: for as fire and water doe neuer ſtriue till they meete; no more doth doubting and faith, till faith be wrought in the heart.

To conclude, we ſee what an excellent work praier is: in which two moſt excellent graces of a Chriſtian man be ſhewed forth, hungring after mercy; & faith, whereby we beleeue the obtaining of it. This might mooue men to learne to pray, prayer beeing the exerciſe of grace.

Of the vſe of the Lords prayer.

The principall vſe of the Lords prayer, is to direct Gods Church in making their prayers in all places, at al times, and vpon al occaſions, though their prayers ſhould be innumerable: and vnleſſe they bee framed after this prayer, they cannot be acceptable vnto God. In the vſing of it there bee three things required. 1. The firſt, is the knowledge of the Lords praier, and all the parts thereof. Hee that would pray by it, muſt vnderſtand the meaning thereof, the wants therein to be bewailed, and the graces to be deſired, for which ende it hath beene expounded. 2. Knowing this, there is in the ſecond place required thus much skill, that he be able to referre euery want and grace to one of the ſixe petitions; for example, feeling in himſelfe pride of heart, hee muſt bee able to ſay, this is a want in the firſt petition: and feeling a rebellion and ſlowneſſe in doing Gods commandements, he muſt be able to ſay, this is a ſinne to bee prayed againſt in the third petition. Thus euery want hee muſt referre to his proper head: againe, hee muſt referre euery grace to be deſired to one of the ſixe petitions: as ſtrength in temptation, to the ſixth; affiance in Gods prouidence, to the fourth; knowledge of God, to the firſt, &c. and ſo in the reſt. 3. In the third place, he muſt before he pray, conſider what be his wants and imperfections which moſt trouble him, as alſo the graces which he would obtaine: then for the helping of his memory, he muſt goe to the petitions, & he muſt ſet thoſe things firſt in his minde, which concerne the firſt petition: and thoſe which concerne the ſecond petition, muſt haue the ſecond place in his minde, and ſo he muſt proceed in order as he ſhall haue occaſion. Thus a man keeping in minde the order of the petitions as they ſtand, ſhall be able by referring euery grace & want to his proper head, to make diſtinct prayer: and to vary as time, place, and other occaſions ſhall mooue him.

Queſt. Muſt we of neceſſity follow all the petitions in conceiuing a prayer? *Anſ.* No, but onely thoſe which doe principally belong to the time, place, and occaſion: as Paul maketh a prayer, *Coloſſ.* 1. 9, 10. and all the points of it may be referred to the third and laſt petitions.

Againe, a Chriſtian man may make an excellent confeſſion of his ſinnes by this prayer: if he ſhall, keeping the order of the petitions, confeſſe and bewaile the ſinnes which euery petition requires vs to pray againſt. And it ſerues to make a thankſgiuing to God, thus: let a man remember all the graces which hee hath receiued from God, let him then referre them to the petitions, & giue thankes to God after the order of them, turning euery petition into a thankſgiuing.

Of the circumſtances of prayer.

Queſt. 1. Whether a man is to vſe a voice, in prayer? *Anſ.* In publike prayer it is requiſite that there be a voice: for the Miniſter is the mouth of the people, and to the prayer which hee conceiues, they giue aſſent. For priuate prayer, vſing of a voice is conuenient; yet ſo as it may be done in ſilence. I. The Lord gaue vs the voice, as well as the heart to bleſſe him withall, *Iam.* 3. 9. II. God created the tongue as wel as the heart; and ſo wil be praiſed by both. III. The voice often ſtirres vp the heart: and againe, the vehemencie of affection doth often draw out a voice: the voice then in priuate prayer is requiſite, yet in ſome caſes may be omitted, A for it is not abſolutely neceſſarie. Moſes and Anna prayed in ſilence.

Queſt. 2. What geſture is to bee vſed in prayer? *Anſ.* The word doth not affoard any particular direction. Our Sauiour and his diſciples praied in diuers geſtures: kneeling, ſtanding, groueling, looking vp to heauen, looking downe to the earth, ſitting, lying, &c. Luk. 11. 41. Act. 7. God reſpects not the geſture, but the affection of the heart: yet two things muſt alwaies be in geſture: firſt, that it be comely: ſecondly, that it doth fitly expreſſe the affection of the heart: as when wee aske mercie, to looke to heauen: when we bewaile our ſinnes, to looke downeward, and to humble our bodies, &c.

B *Queſtion.* 3. What place muſt we pray in? *Anſ.* The place is ſet downe, 1. *Tim.* 2. 8. Wee may pray in all places: of which there is no difference. Some will ſay, that in the time of the law the tabernacle and temple were places of diuine prayer. *Anſ.* The temple and tabernacle were types of Chriſt & his Church, and the vnity of it: but now wee hauing the thing it ſelfe ſignified thereby, may pray in all places. Our Sauiour prayed in the wilderneſ, on the Mount. Peter on the houſe toppe, Paul by the ſea ſhore: yet ſo, that publike praier muſt be vſed in publike places, as Churches, Chappels, &c. not becauſe in them is more holineſſe, but for order ſake.

Queſt. 4. What is the time appointed for C prayer? *Anſw. Pray continually*, 1. Theſſ. 5. 17. that is, vpon all occaſions: for when a man begins any buſineſſe, whether it bee in word or deede, Coloſſ. 3. 17. or as Daniel, who prayed *thriſe euery day*, Dan. 9. 11. or as Dauid, who prayed *at euening and morning, and noone tide*, Pſal. 55. 18. and *ſeauen times a day*: that is, many. Pſal. 119. 364. Thus we ſhall pray continually. Euery day affoards three ſpeciall occaſions. 1. The entrance to our callings in the morning. 2. The receiuing of Gods creatures at noone tide. 3. The going to reſt at night. Againe, beſide ſet and ſolemne prayers, there be certaine kindes of ſhort prayers, which the fathers call *Eiaculationes*, that is, the lifting vp of the heart into heauen ſecretly and ſuddenly: and this kinde of praying may be vſed as D occaſion is offered euery houre in the day.

Queſt. 5. Whether may we pray for al men or no? *Anſ.* We may, and we may not. VVe may, if all men, or mankinde be taken *diſtributiuely*, or ſeuerally. For there is no particular countrey, kingdome, towne, perſon, but wee may make prayers for it. And though men be Atheiſts, Infidels, Hereticks, yea diuels incarnate, yet for any thing we know, they may belong to the election of God: except they ſin againſt the H. Ghoſt, which ſin is very ſeldome and hardly diſcerned of men. And in this ſenſe muſt the commandement of Paul bee vnderſtood: *I exhort therefore that firſt of all ſupplications, prayers, &c. bee made for all men*, 1. Tim. 2. 1. VVe may not pray for all men, if all men or mankinde be taken *collectiuely*, that is, if al men bee conſidered wholly together as they make one bodie or company, and be taken as we ſay in groſſe: for in this body or maſſe of mankind there bee ſome, though they bee vnknowne to vs, yet I ſay, there be ſome whome God in his iuſt iudgement hath refuſed, whoſe ſaluation by prayer ſhall neuer be obtained.

Queſt. 6. Whether is it poſſible for a man to pray in reading of a prayer? *Anſ.* It pleaſeth ſome to mooue this queſtion; but there is no doubt of it. For prayer is a part of Gods worſhippe, and therefore a ſpirituall action of the heart of man ſtanding ſpecially in a deſire of that which wee want, and faith whereby we beleeue, that our deſire ſhall be granted. Now the voice or vtterance, whether it bee reading or otherwiſe, is no part of the prayer, but an outward meanes whereby prayer is vttered & expreſſed. Therefore there is no reaſon why a forme of prayer being read, ſhould ceaſe to be a prayer, becauſe it is read; ſo be it the ſpirit of grace and prayer be not wanting in the partie reading and the hearers. *Obiect.* To reade a ſermon is not to preach: and therefore to reade a prayer is not to pray. *Anſ.* The reaſon is not like in both. For the gift of preaching or prophecy cannot bee ſhewed or practiſed in the reading of a Sermō: and for this cauſe the reading of a Sermon is not preaching or prophecy: but the grace & gift of praier may be ſhewed in reading of a prayer: otherwiſe it would go very hard with them that want conuenient vtterance, by reaſō of ſome defect in the tongue, or baſhfulnes in the preſence of others.

Of Gods hearing our prayers.

Hitherto we haue ſpoken of the making of prayer to God, a word or twaine of Gods hearing our prayers.

Queſt. How many waies doth God heare mens prayers? *Anſ.* Two waies. The firſt, in his mercie, when he graunts the requeſt of ſuch as cal vpon him in the feare of his name. Secondly, he heares mens prayers in his wrath. Thus hee gaue the Iſraelites Quailes according to their deſire, *Pſal.* 78.29,30,31. Thus often men curſe thēſelues, & wiſh that they were hanged or dead, and accordingly they haue their wiſh.

Queſt. 2. Why doth God deferre to heare the praiers of his ſeruants? *Anſ.* Firſt, to prooue them by delay. Secondly, to exerciſe their faith. Thirdly, to make them acknowledge that the things which they receiue are Gods gifts, and not from themſelues. Fourthly, that graces quickly giuen might not bee lightly eſteemed. Fiftly, that an hungring after grace might be ſharpened and increaſed.

Queſt, 3. After what maner doth God heare his ſeruants prayers? *Anſ.* Two waies. Firſt, by granting the thing which was asked according to his will. Secondly, by denying the thing deſired, and by giuing ſomething proportionall to it. Thus God denies temporarie bleſſings, & in the roome thereof giues eternall in heauen. Thus he refuſeth to remooue the croſſe from A his ſeruants, and giues in ſtead therof ſtrength & patience. Chriſt prayeth that the cup might be remooued. It was not remooued, hee yet in his manhood was enabled to beare the wrath of God. When *Paul prayed three times that the prick in the fleſh might be remoued, it was anſwerd, My ſtrength is ſufficient for thee,* 2. Cor. 12.8,9.

Queſt. 4. Why doth not God alwaies heare mens prayers? *Anſ.* There be many cauſes of this. The firſt, becauſe oftentimes we know not to aske as we ought, *Mat.* 20.22. The ſecond, becauſe we aske amiſſe, *Iam.* 4.3. The third, becauſe otherwhiles, the things which wee aske, though they be good in themſelues, yet they are not good vnto vs, and for that cauſe are withheld, 3. *Cor.* 12.7. The laſt, becauſe God will for ſome long time deferre the graunting B of that which we aske, that hee may ſtirre vp our faith and hope, and our diligence in prayer: and that we might the better eſteeme of the gifts of God when wee haue them, and ſhew our ſelues more thankfull.

To the Reader.

P*Aul in his Epiſtles, hath ſet downe the ſumme of many of his prayers: they are very gracious and heauenly, and I haue here ſet them downe, that thou mighteſt know them, and in thy prayers follow them.*

Epheſ. 1.

16. I ceaſe not to giue thankes for you, making mention of you in my prayers.

17. That the God of our Lord Ieſus Chriſt, the father of glorie, might giue vnto you the C ſpirit of wiſedome, and of reuelation, in the acknowledgement of him.

18. The eyes of your minde being enlightened, that ye may know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.

19. And what is the exceeding greatnes of his power in vs that beleeue; according to the working of his mightie power.

20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his right hand in heauenly places.

The Expoſition.

I*N this excellent prayer wee are to marke two things: the firſt, to whome it is made: the ſecond, is the matter.*

D *For the firſt, it is made to God the Father, who is deſcribed by two titles. The firſt,* The God of our Lord Ieſus Chriſt, *namely, as Chriſt is man: for as Chriſt is God, he is equall with the Father. The ſecond,* The Father of glory, *that is, a glorious Father, and hee is ſo called to diſtinguiſh him from earthly fathers.*

The matter of the prayer ſtands in two principall points. Firſt, he asketh of God, the ſpirit of wiſdome, *whereby the ſeruants of God are enabled to diſcerne out of the word, in euery buſines which they take in hand, whether it bee in word or deede, what ought to be done, and what ought to bee left vndone: as alſo the circumſtances, the time, place, manner of doing any thing.*

Secondly, hee prayeth for the ſpirit of reuelation, *whereby the faithfull haue their whole eſtate before God reuealed vnto them according to the word: the thing it ſelfe beeing otherwiſe ſecret and hidden.* 1.Cor.2.9.10.12. *Further, the worke of this ſpirit in the godly is two-fold, the one concernes God himſelfe, the other the things of God.*

The worke of the ſpirit of reuelation, which reſpects God himſelfe, is an acknowledgement of the Father, or of Chriſt. *Now to acknowledge God the Father, is not onely to know, & confeſſe that he is a father of the faithfull, but alſo to be reſolued in conſcience that he is a father to me in particular. Secondly, that Chriſt is not onely in generall a Sauiour of the elect, but that he is in ſpeciall my Sauiour and Redeemer.*

The ſecond worke of this ſpirit, is an illumination of the eyes of the minde to ſee and know the things of God which he hath prepared for them that doe beleeue: and they are two. The firſt, is life eternall, *which is deſcribed by 5. arguments.* 1. *It is the Epheſian* hope, *that is, the thing hoped for in this life.* 2. *It is* the hope of the calling of God: *becauſe preaching of the Goſpell it is offered, and men are called to waite for the ſame.* 3. An inheritance, *properly to Chriſt, becauſe he is the naturall Sonne of God: and by him to all that ſhall beleeue.* 4. *The excellencie, becauſe it is a rich and glorious inheritance.* 5. *Laſtly, it is made proper to the Saints.*

The ſecond thing, is the greatnes of the power of God, *whereby ſinne is mortified, the corrupt nature renued, and mightily ſtrengthned in temptations. This power is ſet forth by two arguments. The firſt, is the ſubiect or perſons in whom this power is made manifeſt.* In them that beleeue. *Becauſe none can feele this, but they which apprehend Chriſt by faith. The ſecond, is the manner of manifeſting this power in them, which is* according to the working of his mightie power, which he ſhewed in Chriſt. *And that was in three things. Firſt, in putting all his enemies vnder his feet.* v. 20. *Secondly, in raiſing him from death. Thirdly, in placing him at his right hand. Now therefore Paul prayes that this wonderfull power of God, which did ſhew forth it ſelfe in the head Chriſt, might likewiſe ſhew it ſelfe in the members of Chriſt. Firſt, in treading Satã & ſin vnder their feet.* Rom. 16. 10. *Secondly, in raiſing them from ſinne, as out of a graue to holines of life. Thirdly, in aduancing them in the time appointed to the kingdome of glorie in heauen.*

Epheſ. 3.

14. For this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt.

15. Of whom is named the whole family in heauen and earth.

16. That he would grant you according to the riches of his glorie, that ye may be ſtrengthened by his ſpirit in the inner man.

17. That Chriſt may dwell in your hearts by faith.

18. That ye being rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19. And know the loue of Chriſt, which paſſeth knowledge, that ye may be filled with all fulneſſe of God.

20. Vnto him therfore that is able to do exceeding aboundantly, aboue al that we aske or think, according to the power that works in vs.

21. Be praiſe in the Church by Chriſt Ieſus, throughout all generations for euer, Amen.

The Expoſition.

THeſe *words containe two parts, a prayer, and a thankeſgiuing. In the prayer theſe points are to be marked. Firſt, the geſture,* I bow my knees, *whereby Paul ſignifies the humble ſubmiſſion to God in prayer. Secondly, to whom he prayes. To the Father, who is deſcribed by two titles: the firſt,* the Father of our Lord Ieſus Chriſt, *and that by nature as he is God, and as he is man by perſonal vnion. The other title*, Of whom the whole family which is in heauen and earth is named: *In which words is ſet down a deſcriptiõ of the Church: firſt, it is a* Family, *becauſe it is the companie of Gods elect children vnder the gouernment of one Father,* 1. Tim. 3. 15. *It is called the* houſe of God. Eph. 2. 19. *They that beleeue are ſaid to be of the houſhold of God: ſecondly, the parts of the Catholike Church are noted, namely, the Saints in heauen departed, and Saints liuing on earth: thirdly, it is ſaid to be* named of the Father of Chriſt, *becauſe as the Father of Chriſt is the Father of this family, ſo alſo this family is called by him.* Gen. 6. 2. Dan. 9. 19. *Thirdly, the matter of this prayer ſtands of foure moſt worthy points.*

The firſt, is ſtrength to beare the croſſe, and to reſiſt ſpiritual temptations, v. 16. *where the ſtrength is ſet out by diuers arguments. Firſt, that it is the meere gift of God,* that he would graunt you: *Secondly, the cauſe of ſtrength,* by his ſpirit: *thirdly, the ſubiect or place where this ſtrength muſt be,* in the inner man, *that is, in the whole man, ſo farre forth as he is renued by grace.* Eph. 6. 14. *The ſecond is,* the dwelling of Chriſt in their hearts by faith: *Faith is when a man being ſeriouſly humbled for his ſinnes, is further in conſcience perſwaded and reſolued of the pardon of them, and of reconciliation to God. Now where this perſwaſion is indeede, there followes neceſſarily Chriſts dwelling in the heart, which ſtands in two things: the firſt, is the ruling and ordering of the thoughts, affections, and deſires of the heart, according to his will; as a maſter rules in his houſe: the ſecond, is the continuance of his rule. For he cannot be ſaid to dwell in a place, who rules in it but for a day.*

The third, is the knowledge, and the acknowledgement of the infinite greatneſſe of Gods loue in Chriſt, an effect of the former, v. 18. 19. *the wordes are thus explaned:* Rooted and grounded. *Here the loue of God wherewith he loues the elect, is as a roote & foundation of all Gods benefits, election, vocation, iuſtification, and glorification. Men are rooted & grõded in loue, whẽ Gods ſpirit aſſures their hearts of Gods loue, and doth giue them ſome inward ſenſe and feeling of it. For then they are as it were ſenſibly put into the root, and laid on the foundation.* With all Saints: *Paul deſires this benefite, not onely to the Epheſians, but alſo to all the faithfull with them.* What is the length, the breadth. *Here is a ſpeech borrowed from the Geometricians,* A *and it ſignifies the abſolute greatneſſe or infiniteneſ of Gods loue, and that it is like a world, which for length, breadth, height, and depth, is endleſſe. Here note the order of receiuing grace. Firſt, Chriſt dwels in the heart by faith. Secondly, then comes a ſenſe and feeling of Gods loue, as it were by certaine drops thereof. Thirdly, after this ariſeth a plentifull knowledge, and apprehenſion of Gods loue, and as it were the pouring out of a ſea into a mans heart, that for greatneſſe hath neither bottome nor banke.* And know the loue of Chriſt: *Theſe words (as I take it) are an expoſition of the former: for to comprehend the loue of God, is nothing elſe, but to know the loue of Chriſt: conſidering that all whome the Father loueth, he loueth them in Chriſt:* which paſſeth B knowledge, *that is, which for the greatneſſe of it no man can fully know.*

The fourth thing is, the fulneſſe of Gods graces, verſ. 19. *Here* the fulneſſe of God, *doth not ſigniſie the fulnes of the godhead or diuine nature, but the perfection of the inner man, which ſhall not bee till after this life.*

Now followes the thankeſgiuing, or the praiſe of God, verſ. 20. 21. *containing theſe points. The matter of praiſe, his power and bountifulnes,* whereby he can work exceeding aboundantly aboue all we aske or thinke: *and both theſe are not onely to be conceiued in mind, but alſo may be felt in the heart,* according to the power that worketh in vs. 2. *The forme of praiſe,* glorie vnto God by Chriſt, *as all benefits are receiued from the Father by Chriſt.* 3. *The proper place of true praiſe of God,* C the Church. 4. *The continuance of his praiſe,* thorough all generations for euer.

Philip. 1.

9. And this I pray, that your loue may abound yet more and more, in knowledge and all ſenſe.

10. That ye may diſcerne things that differ: to the end, ye may be pure and without offence to the day of Chriſt.

11. Filled with fruites of righteouſneſſe, which are by Ieſus Chriſt, vnto the praiſe and glorie of God.

The Expoſition.

T*His prayer containes three parts. In the firſt, Paul prayeth for increaſe of loue in the Philippians, whether it be to God or men,* verſ. 9. *and hee* D *ſhewes the meanes of increaſe, which are two:* knowledge, *and* ſenſe *or feeling,* For *(to goe backward) the more a godly man feeles Gods loue, and hath experience of Gods word in himſelfe; the more hee knowes of Gods word, and perceiues his loue vnto him: the more he loues God againe, and his neighbour for his ſake.*

The ſecond thing prayed for, is the gift of diſcerning, whereby men know, what is true, what falſe: what is to be done, what to be left vndone: the ends of this gift are two. The firſt, that by meanes of it, they may be pure and ſincere: that is, keepe a good conſcience before God and men in their liues and callings. The ſecond, is to be without offence: *that is, innocent, giuing no occaſion of euill to any, and not taking them offered by others: and the continuance of theſe is noted* to the day of Chriſt: *which is the time* A *in which he commeth to vs, either by our death, or by the laſt iudgement,*

Thirdly, he prayeth that they might abound in good workes, which are deſcribed by a ſimilitude, fruites of righteouſneſſe: *Chriſtians beeing fruitfull trees.* Ezech. 47. 12. Eſa. 61. 3. 2. *By the cauſe efficient,* which are by Chriſt. 3. *By the end,* vnto the glorie and praiſe of God.

Coloſſ. 1.

9. I ceaſe not to pray for you, and to deſire that ye might be filled with knowledge of his will, in al wiſdome & ſpiritual vnderſtanding.

10. That ye might walke worthy of the Lord, and pleaſe him in all things, fructifying in all good workes, and increaſing in the acknow-B ledgement of God.

11. Strengthened with all might through his glorious power, vnto all patience and long-ſuffering with ioyfulneſſe.

12. Giuing thankes to the Father which hath made vs fit to be partakers of the inheritance of the Saints in light.

13. Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the kingdome of his owne Sonne.

The Expoſition.

T*Heſe words containe a prayer, and a thankeſgiuing. In the prayer, three things are asked. The firſt, is the increaſe of the* knowledge of Gods *reuealed* will *in his word, and he deuides it* C *into two parts:* wiſedome, *which is not onely to know Gods word, but alſo to apply it to euery action for the right and holy performing thereof;* and ſpirituall vnderſtanding, *which is, when men by the aſſiſtance of Gods ſpirit, doe conceiue the will of God in generall without applying.*

Secondly, Paul prayes for the fruites of this knowledge, which are foure. 1. *To walke worthy of God, as good ſeruants doe, who in their apparell, geſture, and all their doings, ſo behaue themſelues that they may credit their maſters.* 2. To pleaſe God in all things, *by approouing their hearts vnto him.* 3. *To be plentifull in all good workes.* 4. *To increaſe in the acknowledgement of God. For the more any increaſe in knowledge and experience in Gods word,* D *the more ſhall they acknowledge God the Father to bee their father, Chriſt to be their Redeemer, and the Holy Ghoſt their ſanctifier.*

Thirdly, he prayes that the Coloſſians may bee ſtrengthened, v. 11. *Where he notes the cauſe,* Gods glorious power; *and the effects, which are three.* 1. Patience, *becauſe it is neceſſarie that the godly ſuffer many afflictions.* 2. Long ſuffering, *becauſe oftentimes the ſame afflictions continue long.* 3. Ioyfulneſſe, *becauſe the croſſe is bitter.*

The thankeſgiuing is for a benefit, that God had made the Coloſſians fit for the kingdome of glorie: and the reaſon is, becauſe he had made them members of the kingdome of grace.

1. *Theſſ.* 3.

12. The Lord increaſe you, and make you abound in loue one towards another, and to-

wards all men: euen as we doe towards you.

13. To make your hearts ſtable and vnblameable in holineſſe before God, euen our father, at the comming of our Lord Ieſus Chriſt with all his Saints.

2. *Theſſ.* 2.

16. Ieſus Chriſt our Lord, and our God, euen the father which hath loued vs, and hath giuen vs euerlaſting conſolation and good A hope through grace.

17. Comfort your hearts, and ſtabliſh you in euery word and good worke.

1. *Theſſ.* 5.

23. Now the very God of peace, ſanctifie you throughout: and I pray God, that your (*a*) whole ſpirit and (*b*) ſoule, and body may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

a The mind or vnderſtanding. b The will and affection.

A Song gathered out of the Pſalmes, containing the ſobbes and ſighes of all repentant ſinners.

1. A preface to preparation of prayer.
Lord heare my prayer, hearke the plaint that I doe make to thee:
Lord in thy natiue truth, and in thy iuſtice anſwer mee.

Regard, O Lord, for I complaine, and make my ſuite to thee:
Pſal. 143.1. Pſal. 61.1. Let not my words returne in vaine, but giue an eare to mee.

2. A confeſſion of ſin with ſorrow of heart.
Behold, in wickedneſſe my kind, and ſhape I did receiue:
And loe, my ſinfull mother eke, in ſinne did me conceiue.
Pſal. 51.5. Pſal. 40.14.

And I with euils many one, am ſore beſet about.
My ſinnes increaſe, and ſo come on, I cannot ſpie them out.

For why, in number they exceede the haires vpon my head:
Verſ. 16. My heart doth faint for very feare, that I am almoſt dead.

Thus in me in perplexitie, is mine accumbred ſpright:
Pſal. 143.4. And in me is my troubled heart, amazed and affright.

The wicked workes that I haue wrought, thou ſetſt before thine eye:
Pſal. 90.8. My ſecret faults, yea eke my thoughts, thy countenance doth ſpie.

O Lord my God, if thou ſhalt weigh my ſins, and them peruſe:
Pſal. 130.3. What one ſhall then eſcape and ſay, I can my ſelfe excuſe?

Pſal. 143.2. In iudgement with thy ſeruant, Lord, oh enter not at all:
3. Prayer for pardon of ſinnes knowne & vnknowne.
For iuſtified in thy ſight, not one that liueth ſhall.

And for thy pitie plentifull, O Lord, I thee intreat:
Pſal. 25.10. To graunt me pardon for my ſinne, for it is wondrous great.

B O Lord, what earthly man doth know, the errours of this life? Pſal. 19.12.
Then cleanſe me from my ſecret ſinnes, which are in me moſt riſe.

And keepe me that preſumptuous ſinnes preuaile not ouer mee: Verſ. 13.
And then I ſhall be innocent, and great offences flee.

To thee, O Lord my God, loe I do ſtretch my crauing hands: Pſal. 143.6
My ſoule deſireth after thee, as doth the thirſty lands.
4. Faith ſhewing it ſelfe in deſire of reconciliatiō with God.

As hand-maides watch their miſtris hands, C ſome grace for to atchiue: Pſal. 125.2.
So I behold thee, Lord my God, till thou doe me forgiue.

Lord turne thee to thy wonted grace, my ſilly ſoule vp take: Pſal. 6.
O ſaue me not for my deſerts, but for thy mercie ſake.

My ſoule why doſt thou faint and quaile? ſo ſore with paine oppreſt: Pſal. 42.
With thoughts why doſt thy ſelfe aſſaile? ſo ſore within my breſt.
5. Faith fighteth with diſtruſt, and laboureth to ouercome it.

Truſt in the Lord thy God alway, and thou the time ſhalt ſee: Verſ. 12.
D To giue him thankes with laud and praiſe, for health reſtord to thee.

For why? his anger but a ſpace doth laſt, and ſlacke againe: Pſal. 30.5.
But in his fauour and his grace, alway doth life remaine.

Though gripes of griefe and pangs full ſore, doe lodge with thee all night: Ibid.
The Lord to ioy ſhall thee reſtore, before the day be light.

The Lord is kind and mercifull, when ſinners doe him grieue: Pſal. 103.8.
The floweſt to conceiue a wrath, and readieſt to forgiue.

Verſ.13. And looke what pitie parents deare, vnto their children beare: A
Like pitie beares the Lord to ſuch, as worſhip him in feare.

Verſ.14. The Lord that made me knowes my ſhape, my mould and faſhion iuſt:
How weake and fraile my nature is, and how I am but duſt.

6. Prayer for regeneration and Gods holy ſpirit.

O God, create in me an heart, vnſpotted in thy ſight:
And eke within my bowels, Lord, renue a ſtable ſpright. B

Pſal.51.10. With thy free ſpirit confirme thou me, and I will teach therefore:
Verſ.12. Sinners thy waies, and wicked ſhall be turned to thy lore.

7. Prayer for obedience to God in our liues and callings.

My ſoule is rauiſht with deſire, and neuer is at reſt:
But ſeekes to know thy iudgements high, and what may pleaſe thee beſt.

O would to God it might thee pleaſe, my waies ſo to addreſſe: Pſal.119.20.
That I might both in heart and voice, thy lawes keepe and confeſſe. Verſ.5.

In righteouſneſſe I doe intend, my time and daies to ſerue: Pſal.20.11.
Haue mercy Lord and me defend, ſo that I do not ſwerue.

8. Prayer for life euerlaſting. Pſal.106.5.

And with thy ſauing health, O Lord, vouchſafe to viſit mee:
That I the great felicitie, of thine elect may ſee.

And with thy peoples ioy I may, a ioyfull mind poſſeſſe: Verſ.6.
And may with thine inheritance, a glorying heart expreſſe.

9. A concluſion with prayſing of God, Verſ.46.

The Lord the God of Iſrael, be bleſt for euermore:
Let all the people ſay, Amen, praiſe yee the Lord therefore

FINIS.

◆

A
TREATISE TENDING VNTO A DECLARATION, WHETHER A MAN BE IN THE ESTATE OF DAMNATION, OR IN *THE ESTATE OF GRACE: AND IF HE BE IN* the firſt, how he may in time come out of it: if in the ſecond, *how he may diſcerne it, and perſeuere in the ſame* to the end.

Reviewed and corrected by the Authour.

The points that are handled be ſet downe
in the page following.

2. Pet. 1. verſ. 10.
Giue all diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall neuer fall.

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA MATER CANTABRIGIA

Printed at London by Iohn Legatt, Printer to
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1612.

The Contents of the Booke.

How farre a Reprobate may goe in Chriſtian Religion.

The eſtate of a true Chriſtian in this life: which alſo ſheweth how farre the elect being called, goe beyond all Reprobates in Chriſtianitie.

A Dialogue to the ſame purpoſe, gathered out of the ſauorie writings of Maſter *Tindall* and *Bradford.*

How a Reprobate may performe all the Religion of the Church of Rome.

The conflicts betweene Satan and a Chriſtian.

How the word of God is to be applied aright vnto the conſcience.

Conſolations for the troubled conſciences of weake Chriſtians.

A Declaration of certaine ſpirituall Deſertions.

TO THE RIGHT VVORſhipfull and my Chriſtian friend Maſter Valentine Knightly, Eſquire, one of her Maieſties Iuſtices *of peace in Northampton-ſhire.*

SIR, I pray you conſider with me an eſpeciall point of Gods word, carefully to be weighed: it is this, (*a*) *Many profeſſours of Chriſt, in the day of grace, perſwade thẽſelues that they are in the eſtate of grace, and ſo the true Church eſteemeth of them too: yet when the day of grace is paſt, they contrariwiſe ſhall finde themſelues to be in the eſtate of damnation remedileſſe.* A dolefull caſe, yet a moſt reſolute truth, and the reaſon is plaine. Men that liue in the Church are greatly annoyed with a fearefull ſecuritie and deadneſſe of heart, by which it comes to paſſe that they thinke it enough to make a common proteſtation of the faith, not once in all their life times, examining themſelues whether they be in the eſtate of grace before the eternall God or not. (*b*) And indeed it is a grace peculiar to the man elect to trie himſelfe whether he be in the eſtate of grace or not.

The further opening of the truth of this point, as alſo the danger of it, I haue enterpriſed in this treatiſe, which I am willing to beſtow on you, both for the profeſſion of the faith, which you make, as alſo for that Chriſtian friendſhip, you haue ſhewed to me. Accept of it I pray you and vſe it for your edification. (*c*) Thus I commend you to God, and to the word of his grace, that is able to build you vp further, and giue you an inheritance among them which are ſanctified. From Cambridge this 24. of Nouember. 1586.

Mat.25.1,2,3,4,5,6,7,8,9,10,11,12. Luk.13.24.

A caueat to all proteſtants, of what eſtate or condition ſoeuer.

b 2.Cor.13.5. Pſal.119.59.

c Act.20,32.

Your VVorſhips to command,

VVilliam Perkins.

To the Chriſtian Reader.

GOod Reader it is a thing to be conſidered, that a man may ſeeme both vnto himſelfe & to the Church of God to be a true profeſſour of the Goſpel, and yet indeed be none. All profeſſors that be of this ſort, are excellētly deſcribed in theſe words: And they which are vpon the ſtony ground are they, which when they ſhal heare receiue the word with ioy: but hauing no root, beleeue for a time, & in the time of temptation go away. Luk.8.13. *Where are to be noted three things. I. their faith, in that they are ſaid to beleeue for a ſeaſon. II. the fruits of that faith, in that they are ſaid to receiue the word preached with ioy. III. their vnſoundnes, in that they are compared to ſtony ground, and in time of temptation goe away.*

Concerning their faith, whereas the ſpirit of God ſaith, that they doe beleeue, theſe things are to be conſidered. Firſt, that they haue the knowledge of Gods word. Secondly, that they both can & do giue aſſent vnto Gods word, that it is moſt true. Thirdly, in more ſpeciall manner they giue aſſent vnto the couenant of grace made in Chriſt, that it is moſt certen & ſure: and they are perſwaded in a generall & confuſed maner, that God will verifie the ſame couenant in the members of his Church. This is all their faith: which indeed proceedeth from the H. Ghoſt; but it is not ſufficient to make them ſound profeſſours. For albeit they do generally beleeue Gods promiſes, yet herein they deceiue thēſelues, that they neuer apply the ſame to their own ſoules. An example of this faith we haue, Ioh.2.24. *When our Sauior came to Ieruſalem at the feaſt of Eaſter,* many beleeued in his name, & yet he would not cōmit himſelf vnto them, becauſe he knew them al, & what was in them.

To come to the ſecond thing: thoſe profeſſors which are indued with thus much grace, as to beleeue in Chriſt in a confuſed manner, go yet further: for this their faith, though it be not ſufficient to ſaluation, yet it ſheweth it ſelfe by certaine fruits which it brings forth: for as a tree or a branch of a tree that hath no deep rooting, but either is couered with a few moules, or elſe lies in the water, at the ſeaſon of the yeare brings forth leaues & bloſſomes, and ſome fruit too, and that for one or two, or moe yeares; ſo one that is an hearer of the word, may receiue the word: and the word as ſeed, by this generall faith may be ſomewhat rooted in his heart, and ſetled for a ſeaſon, and may bring forth ſome fruits in his life peraduenture very faire in his own and other mens eyes: yet indeed neither ſound, nor laſting, nor ſubſtantiall. What theſe fruits are it may be gathered forth of theſe words,
1 *where it is ſaid,* that they receiue the word with ioy, *when they heare it: for here may be gathered; Firſt,*
2 *that they do willingly ſubiect themſelues to the miniſtery of the word. Secondly, that they are as forward as any,*
3 *and as ioyfull in frequenting ſermons. Thirdly, that they reuerence the miniſters whome they ſo ioyfully heare.*
4 *Laſtly, they condemne them of impiety, which will not be hearers, or be negligent hearers of the word.*

Marke, that there is a true faith, wrought by the holy Ghoſt, very like ſauing faith, yet not ſauing faith.

Now, of theſe and ſuch like fruits, this might be added though they are not ſound, yet they are voide of that groſſe kind of hypocriſie. For the mindes of thoſe profeſſours are in part enlightened, and their hearts are indued with ſuch a faith, as may bring forth theſe fruits for a time: and therefore herein they diſſemble not that faith which they haue not: but rather ſhew that which they haue. Ad hereunto, that a man being in this eſtate, may deceiue himſelfe, and the moſt godly in the world, which haue the greateſt gifts of diſcerning, how they & their brethren ſtand before the Lord: like as the fig-tree with greene leaues deceiued our Sauiour Chriſt, as he was man: for when in his hunger he came vnto it to haue had ſome fruit, he found none.

If this be ſo, it may be then required, how theſe vnſound profeſſours differ from true profeſſours. I anſwer, in this they differ, that they haue not ſound hearts to cleaue vnto Chriſt Ieſus for euer. Which appeareth in that they are compared to ſtony ground. Now ſtony grounds mingled with ſome earth are commonly hot, and therfore haue as it were ſome alacrity and haſtineſſe in them, and the corne as ſoone as it is caſt into this ground, it ſprouteth out very ſpeedily, but yet the ſtones will not ſuffer the corne to be rooted deeply beneath, and therefore when ſummer commeth, the blade of the corne withereth with rootes and all. So it is with theſe profeſſours: they haue in their hearts ſome good motions of the holy Ghoſt, to that which is good: they haue a kinde of zeale to Gods glory, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleeue. But theſe good motions and graces are not laſting, but like the flame and flaſhing of ſtraw and ſtubble: neither are they ſufficient to ſaluation.

With true profeſſours it is far otherwiſe: for they haue vpright and honeſt hearts before the Lord. Luk.8.15. And they haue faith which worketh by loue. Gal.5.6. *And that Chriſtian man which loues God, whatſoeuer ſhall befall, yea though it were a thouſand deaths, yet his heart can neuer be ſeuered from the Lord, and from his Sauiour Chriſt: as the Spouſe ſpeaketh vnto Chriſt of her owne loue:* Cant.8.6,7 Set me as a ſeale on thy heart, as a ſignet vpon thy arme: for loue is as ſtrong as death: iealouſie is as cruell as the graue; the coales therof are fiery coales, and a vehement flame. Much water cannot quench loue, neither can the floods drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.

Wherfore (good Reader) ſeeing there is ſuch a ſimilitude and affinity between the temporary profeſſour of the Goſpel, & the true profeſſour of the ſame: it is the duty of euery Chriſtian to trie & examine himſelfe whether he be in the faith or not. 2.Cor.13.5. *And whereas it is an hard thing for a man to ſearch out his owne heart, we are to pray vnto God that he would giue vs his ſpirit to diſcern between that which is good & euill in vs. Now when a man hath found out the eſtate of his heart, by ſearching it,* he is further to obſerue & keep it with all diligence, Prou.4.23. *that when the houre of death, or the day of triall ſhall come, he may ſtand ſure, and not be deceiued of his hope.*

And for this purpoſe I haue deſcribed the moſt of theſe ſmal treatiſes which follow, to miniſter vnto thee ſome help in this examining & obſeruing of thine own heart. Read them, & accept of them, & by the bleſſing of God they ſhal not be vnprofitable vnto thee. And if they ſhall any whit help thee, help me alſo with thy praier. 1595.

CERTAINE PROPOSITIONS DECLARING HOW FARRE A MAN MAY GOE IN THE *PROFESSION OF THE GOSPELL, AND YET* be a wicked man and a Reprobate.

I.

A A Reprobate hath in his mind a certen (*a*)knowledge of God, of commō equity among men, of the difference of good from bad:and this is partly from nature, partly from the contemplation of Gods creatures, in which the wiſedome,the power,the loue, the mercie, the maieſtie of God is perceiued.

a Rom.1,21. Pſ 19.1.3.

II.

B This knowledge is onely generall and imperfect,much like the ruines of a Princes pallace: it is not ſufficient to direct him in doing of a good worke. For example;he knowes that there is a God, & that this God muſt be worſhipped: come to particulars, who God is, Here his knowledge failes him, and he is altogither vncertaine what to doe to pleaſe God.

III.

By reaſon of this knowledge,the Reprobate doth giue conſent,and in his heart ſubſcribeth to the equitie of Gods law; as may appeare by the ſaying of Medea: *Video meliora proboque; deteriora ſequor.* That is,I know what is beſt to be C done,and like it; yet I doe the worſt. This approbation in the Reprobate commeth from conſtraint,and is ioyned with a diſliking of the law: in the elect being called, the (*b*) approbation of the law,proceedeth from a willing and ready minde, and is ioyned with loue & liking.

b Rom.7. 15.

IV.

And by reaſon of this light of nature, a meere naturall man, and a reprobate may bee ſubiect to ſome temptations: for example, he may be tempted of the diuell, and of his owne corrupt fleſh, to beleeue that there is no God at all. As Ouid ſaith of himſelfe, *Eleg.3. Sollici-* D *tor nulles eſſe putare deos*: I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may be an Atheiſt: as *Dauid* ſaith: (*c*)*The foole hath ſaid in his heart there is no God.* And a man may now a daies finde houſes and townes full of ſuch fooles: Nay, this glimmering light of nature, except it bee preſerued with good bringing vp, with diligent inſtruction, & with good companie, it will be ſo darkened, that a man ſhall know very little, & leade a life like a very beaſt: as experience telleth, and Dauid A knew very well: who ſaith, (*d*) *Man is in honour, & vnderſtandeth not; he is like to beaſts that periſh.*

c Pſal.14 1. Rom.3,10. 11.

d Pſal.49. 10.

VI.

Wherefore, this knowledge which the reprobate receiueth from nature, and from the creatures, albeit it is not ſufficient to make him doe that which ſhall pleaſe God: yet before Gods iudgement ſeat, (*e*) it cuts of all excuſe, which he might alleadge, why he ſhould not be condemned.

e Act.14.17. Rom.1,21.

VII.

Beſide this naturall knowledge, the reprobate may be made partaker of (*f*)the *preaching of the word, and be illuminated* by the H. Ghoſt, B and ſo may come to the knowledge of the reuealed will of God in his word.

f Heb.6.4. 2.Pet.2.21.

VIII.

Thus when they heare the preaching of the word, God profereth ſaluation to them, and *cals them,* (*g*) yet this calling is not ſo effectuall in them as it is in the elect children of God. For the reprobate when he is called, hee liketh himſelfe in his owne blindneſſe, and therefore neither will he; and if he would, yet could hee not anſwer, and be obedient to the calling of God. The elect beeing called, with ſpeede he anſwereth and commeth to the Lord, and his C heart being ready, giueth a ſtrong and loud *eccho* to the voice of the Lord. This *eccho* we ſee in Dauids heart: (*h*) *When* (ſaith he) *thou ſaidſt, Seeke ye my face: mine heart anſwered vnto thee: O Lord, I will ſeeke thy face.* And God himſelfe ſpeaketh the ſame of his children. *Zach.13.9. They ſhall call on my name, and I will heare them: I will ſay, it is my people* (now marke the *eccho*) *and they ſhall ſay, the Lord is my God.*

g Mat.22 4. Luk.13. 24. Prou.1, 24. Ioh.9.41. Luk.14.6.

h Pſal.27.8.

IX.

After that hee hath an vnderſtanding of Gods word, (*i*)he may *acknowledge the* truth of it, *and confeſſe it*: and if neede require, be *a defen-* D *der of it*; As Iudas was, and Iulian *the Apoſtata.*

i Heb.10.26 Act.1.16.17.

X.

The reprobate may haue a feeling of his ſinnes, and ſo acknowledge them: and the puniſhment due vnto them: (*k*) as Saul did; who ſaid, *I haue ſinned: come againe my ſonne Dauid: for I will doe thee no harme, becauſe my ſoule was pretious in thine eyes this day: Beholde I haue done fooliſhly, and haue erred exceedingly.* Thus did Cain, (*l*) when he ſaid; *My puniſhment is greater then I can beare.* (*m*) Galerius Maximinus, a vile perſecutor of Chriſtians, had his bowels rotting within him: ſo that an infinite number

k 1.Sam.26. 21.

l Gen.4.13.

m Euſeb. l. 8.c.17,18.

of wormes continually crauled forth of his body, & ſuch a poyſoning ſtinke came from him, that no man could abide him: beeing thus plagued with the hand of God, hee began to perceiue his wickednes in perſecuting Chriſtians, and he confeſſed his ſins to the true God: and aſſembling the chiefe rulers about him, he commaunded that all within his dominions ſhould ceaſe to trouble Chriſtians, and in all haſte he made a law for the peace and libertie, and the publike meetings of Chriſtians.

XI.

The reprobate hath oftentimes feare and terrour of conſcience: but this is only, becauſe he conſidereth the wrath & vengeance of God, which is moſt terrible. When Paul preached before Fœlix: and by the maieſty of Gods ſpirit, did (as it were) thunder from heauen againſt his ſins, doubtleſſe hee made his heart to ake, and euery ioynt of him to tremble. (a) Ecebolius a Philoſopher of Conſtantinople, in the daies of Conſtantius, profeſſed Chriſtian religion, and went beyond al other in zeale for the ſame religion: yet afterward vnder Julian, hee fell from that religion vnto Gentiliſme. But after Iulians death making meanes to bee receiued into the Church againe, ouerwhelmed with the horror of his owne conſcience for his wicked reuolting, hee caſt himſelfe downe on the ground before the dores of the Church, crying aloud, *Calcate me ſalem inſipidum:* Trample on me vnſauerie Salt. And the diuell beleeueth the word of God, and at his own damnation he trembleth, *Iam.* 2.19. Theſe ſeruile feares, though they harden the heart of the reprobate, as heate doth yron, after it hath bin in the furnace: yet theſe feares in the children of God (b) *are very* good preparations, to make them fit to receiue grace: like as we ſee the needle which ſoweth not the cloath, yet it makes a paſſage and entrance for the thread, which ſerueth for this vſe, to ſowe cloath togither.

a Socrat. l. 3. c. 11.

b Act. 2. 37. Rom, 8. 15.

XII.

A reprobate before he commit a ſinne, is often vexed within himſelfe, and feareth to commit it: not becauſe he hateth and diſliketh the ſinne for it ſelfe, but becauſe he cannot abide the puniſhment due vnto the ſin. (c) When the daughter of Herodias daunced before Herod, and pleaſed him: that he might do her a pleaſure, he bad her aske what ſhee would: ſhee asked Iohn Baptiſts head in a platter: Herod did graunt her requeſt, but yet he had a grudging in heart, & he was ſore grieued at it. (d) In like maner, Pilate was very much troubled inwardly before he condemned our Sauiour Chriſt.

c Mark. 6. 20, 25.

d Math. 27. 19, 24.

XIII.

After he hath committed a ſinne, he (e) *ſorroweth and repenteth:* yet this repentance hath two wants in it. Firſt, hee doth not deteſt his ſinne, and his former conuerſation when hee repenteth: he doth bewaile the loſſe of many things which hee once enioyed, hee crieth out through very anguiſh & through the perplexities which God in his iudgement laies on him: yet for his life, he is not able to leaue his filthy ſinne: and if he might be deliuered, hee would ſinne as before. (f) Eſau wept before his father with great yelling and crying, but after he was gone from his fathers preſence hee hated his brother, who had got his bleſſing, and in contempt of his father, choſe him a wife againſt his liking. Pharao, as oft as the Lord laid any calamitie on him, (g) hee euermore deſired to be deliuered from it, yet afterward alwaies hee returned to his olde byas againe. Fœlix *trembled* before Paul: for al that, he could not leaue his couetouſnes, but euen then he ſought for a *bribe.* Secondly, the reprobate, when he repenteth he cannot come vnto God, and ſeeke vnto him: he hath no power, no not ſo much as once to deſire to giue one little ſob for the remiſſion of his ſinnes: if hee would giue all the world hee cannot ſo much as giue one rap at Gods mercie gate, that hee may open to him. He is very like a man vpon a racke, who crieth and roareth out for euery paine, yet cannot deſire his tormentor to eaſe him of his paine. (h) Cain would haue beene voide of his trembling, but hee could not aske pardon of his ſin from his heart: neither could Saul, or Iudas, or now can the diuell.

e Mat. 27. 8 Heb, 12, 17.

f Gen. 27. 38. and 27. 41. & 28. 9.

g Exod. 8. 8.

Act. 24. 25.

Math. 7. 7.

h Gen. 4. 13. 1. Sam. 31 4. Math. 27. 5.

XIV.

The Reprobate may humble himſelfe for ſome ſinnes which hee hath committed, and may declare this by faſting and teares. When Eliah reproued Ahab for his Idolatrie, and threatned him from the Lord, it is ſaid, that when hee had heard theſe words, (i) *he rent his cloathes, and put ſackecloath vpon him, and faſted, and went ſoftly in token of mourning: and this* humiliation ſtayed Gods wrath for a time.

i 1. Reg. 21. 27. 29.

XV.

Hee may confeſſe his ſinnes, euen his particular ſinnes before men: but this is onely then, when his ſoule is tormented for them, and can finde no eaſe. For then he ſticketh not to vtter his ſecret filthines to the hearing of all men, and to the open ſhaming of himſelfe. When God ſmote all that was in the fields of Egypt with haile, then Pharao ſent, & called for Moſes and Aaron, and ſaid vnto them, (k) *I haue now ſinned, the Lord is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mightie thunders, &c.* So Iudas, when hee ſawe that Chriſt was condemned, & felt an hell in his conſcience, brake out, and ſaid, Mat. 27. 4. *I haue ſinned in betraying the innocent blood.* And the experience of theſe daies giueth fearefull examples for the proofe of this point.

k Exod. 9. 27.

Rum. 22. 34

XVI.

He hath often a deſire to bee like the children of God in happines, and to be ſaued: not becauſe hee hath any loue to the kingdome of God, but becauſe he is afraid of hell. As Balaam ouerpreſſed with the feare of Gods iudgement, prayed thus: Num. 23. 10. *O that my ſoule might die the death of the righteous, and that my laſt end might be like his!*

XVII.

The wicked in their diſtreſſe may pray to God, and God may heare their prayers, and graunt them their requeſt, (*a*) as the Iſraelites wickedly murmuring againſt God, deſired fleſh in the wildernes: God heard their crie, and rained Quailes among them. But God heareth the wicked after one ſort, and them that feare him after another: them that feare him, hee granteth their requeſts of loue and mercie: to the other of indignation and anger. (*b*) As may appeare in the Iſraelites, who when they were in eating of their Quailes, and the meate was within their teeth, God in his anger ſtroke them with a ſore plague. And (which is more ſtrange then this) God hath performed that which hee hath promiſed to the vnbeleeuers, though they refuſed to aske it at his hands, euen then when they were particularly commanded: (*c*) of this thing we haue a worthy example in King Achas, who vtterly refuſed to haue a ſigne of his deliuerance, and the confuſion of his enemies, when GOD offered it to him, and yet the Lord deliuered him.

a Num.11.18
b Num. 11. 33.
Pſal.78.31.
c Eſa. 7.11.

XVIII.

The reprobate may goe further in the profeſſion of religion, and may ſeeme for a time to bee planted in the Church, for hee doth beleeue the promiſes of God made in Chriſt Ieſus, yet ſo that hee cannot apply them to himſelfe. In this thing the elect and the reprobate differ. 1 The reprobate (*d*) *generally in a confuſed manner* beleeueth that Chriſt is a Sauiour of ſome men: and he neither can, nor deſireth to come to the particular applying of Chriſt. The elect beleeueth that Chriſt is a Sauiour of him particularly. 2 The reprobates faith may periſh in this life, but the faith of the Elect cannot. 3 The reprobate may be perſwaded of the mercie and goodnes of God towards him for the preſent time in the which he feeles it: the elect is not onely perſwaded of the mercies hee preſently enioyeth, but alſo he is perſwaded of his eternall election before the foundation of the world, and of his euerlaſting life, which yet hee doth not enioy: Yea (*e*) *if God would confound him, and he ſaw nothing but preſent death*, and hell fire: yet ſuch is his nature, that ſtill hee would beleeue; for faith and hope are not grounded vpon ſenſe and feeling; but are the euidence of thoſe things which were neuer yet ſeene or felt. The life of the faithfull is hid in Chriſt, as the ſap in the root of the tree: their life is not in ſenſe and feeling, but in hoping and beleeuing: which oftentimes are contrarie to mans ſenſe and feeling.

Difference of Elect & reprobate.
d Luk.8.13.
e Iob 13.15.

XIX.

After that he hath receiued a generall, and a temporary faith in Gods heauenly word, and his moſt mercifull promiſes of euerlaſting life contained therein, by the power of the ſpirit of God, (*f*) *he commeth to haue a taſte in his heart* of the ſweetnes of Gods mercies, and a reioycing in conſideration of the *election, adoption, iuſtification*, and *ſanctification*, of Gods children. But A what is this taſte? I expreſſe it thus, after the meaning of Gods word. Suppoſe a banquet prepared, in which are many ſweet, & pleaſant, and daintie meates. At this banquet, ſuch as are the bidden gueſts, they muſt be ſet downe, they ſee the meats, they taſte them, they chawe them in their mouthes, they digeſt them: they which are not bidden to this feaſt, may ſee the meates, handle them, and taſt of them to feele how good they are: but they muſt not eate and feede of them. The firſt reſemble the Elect, which truely eate, digeſt, and are nouriſhed by Chriſt vnto euerlaſting life, becauſe they haue great aboundance of the vitall heate of Gods holy ſpirit in them, and doe feele ſenſibly his grace and vertue in them, to ſtrengthen them B and guide them. The ſecond ſort truly reſemble the reprobates; which neuer in truth enioy Chriſt, or any of his benefits appertaining to ſaluation: but onely ſee them, and haue in their hearts a vaniſhing, but no certen or ſound feeling of them; ſo that they may bee changed & ſtrengthened, and guided thereby. To vſe another ſimilitude. The reprobates haue no more feeling, and enioying of Chriſt and his benefits, then thoſe men haue of the ſunne, which ſee onely a glimmering of his light at the dawning of the day, before it riſeth. (*g*) Contrariwiſe, the elect, they haue the *day ſtar*, euen the Sunne of righteouſneſſe, Ieſus Chriſt, *riſing in their hearts*; the *day ſpring from an high doth viſit them, the glorie of God doth riſe vpon them*: they C haue their eyes *annointed with the oyntment of the ſpirit*, which is *the true eye-ſalue*, and do plainly beholde the Sonne of righteouſneſſe; they enioy his preſence, they effectually feele his comfortable heat to quicken & reuiue them.

f Heb. 6.4.
Mat.13. 20.
g 2.Pet.1.19
1.Ioh.2.8.
Luk 1.78.
Eſa. 60.1,2.

XX.

From this ſenſe and taſt of Gods grace proceede many fruits: as firſt, generally, hee may do outwardly all things which true Chriſtians doe, and hee may leade ſuch a life here in this world, that although hee cannot attaine to ſaluation, yet his paines in hel ſhal be leſſe: which appeareth in that our Sauiour Chriſt ſaith, (*h*) *It ſhall be eaſier for Tyrus and Sydon, for Sodome and Gomorrha; then for Capernaum, and other cities vnto which hee came, in the day of iudgement.*

h Mat.11.20, 21,22,23.

D XXI.

Alſo the reprobate may haue a loue of God: but this loue can bee no ſincere loue, for it is onely becauſe God beſtoweth benefits and proſperitie vpon him, as appeareth in Saul, (*i*) who loued God for his aduancement to the kingdome: and here is a difference betweene the elect & the reprobate: the elect loue God, as children their fathers: but reprobates, as hirelings their maſters, whome they affect not ſo much for themſelues, as for their wages.

i 1.Sam. 10. 9.

XXII.

Alſo a reprobate hath often a reioycing in doing thoſe things which appertain to the ſeruice of God, as preaching & prayer. (*k*) Herod heard Ioh. Baptiſt preach *gladly*: & the ſecond

k Mar.6.20.
l Mat.13.20.

kinde of naughtie ground receiueth the word preached *with ioy*.

XXIII.

A reprobate often deſireth them, whome he thinketh to be the children of God, to pray for him. (*a*) As Pharao deſired Aaron & Moſes to pray for him. (*b*) So did Simon Magus deſire Peter that none of the things which he had ſpoken againſt him, ſhould come to paſſe. But yet they cannot pray themſelues, (*c*) becauſe they want the ſpirit of Chriſt.

a Exod.9.27
b Act.8.24.
c Rom.8.16.26.

XXIV.

He may ſhew liking to Gods Miniſters, hee may reuerence them, and feare to diſpleaſe them. (*d*) Thus did Simon Magus, who at Philips preaching *beleeued, wondered* at his miracles, and kept *company* with him. And (*e*) Herod is ſaid to *feare* Iohn, knowing that he was a iuſt man and holy: alſo he gaue reuerence to him. Antonius the Emperour, called Pius, though he was no Chriſtian, (*f*) yet in a generall Parlament held at Epheſus, hee made an act in the behalfe of Chriſtians: that if any man ſhould troble or accuſe a Chriſtian, for being a Chriſtian; the party accuſed ſhould goe free though he were found to be a Chriſtian, and the accuſer ſhould be puniſhed. (*g*) And Plinius ſecundus, gouernour of Spaine vnder Traianus the Emperour, when he ſaw an innumerable company of Chriſtians to be executed; being mooued with compaſſion, he wrote in their behalfe beeing no Chriſtian, vnto Traianus to ſpare them that could bee charged with no crime: and his letter is yet extant.

d Act.8.13.
e Mar.6.20.
f Euſ.lib.4.
g Plin.l.10. Epiſt.97.

XXV.

He may bee zealous in the religion which hee profeſſeth, and fall from that profeſſion, as the Galatians did, (*h*) who, after they had *receiued Paul as an Angel*, and would haue *plucked out their eyes* to haue done him good: yet they fell from the doctrine which hee had taught them to iuſtification by the workes of the law, which flatly ouerthrowes iuſtification by faith alone. The (*i*) ſame appeareth in Iehu, who was very zealous for Gods cauſe, and for the defacing of idolatry, and thereupon God bleſſed him in his children: yet neuertheleſſe he was a wicked man, (*k*) *and followed the vile ſinnes of* Ieroboam *his father*.

h Gal.4.16.
i 2.Kin.10.16.
k & 30.31.

XXVI.

(*l*) After that he hath ſinned, he doth *in many things* in which he is faulty, amend & reforme his life, and doth profeſſe great holineſſe outwardly. Herod did many things which Iohn Baptiſt in preaching mooued him vnto: Saul, when hee was to bee choſen king, profeſſed great humility. They may repreſſe their vices & corruptions, & ſo moderate themſelues that they breake not out (*m*) as did Haman; of whom it is written: that when he was full of indignation againſt Mordecai, yet hee refrained himſelfe. And herein the elect and the reprobate differ: for (*n*) the elect are ſomewhat reformed in euery one of their ſins. But the reprobate, though hee be amended in many faults: yet ſome one fault or other, he cannot abide to haue it reformed; and by that, in a vile manner the diuell wholly poſſeſſeth him. As Herod, who did many things, yet would not leaue his brothers wiſe. And no doubt, in Iudas moſt of his ſinnes in appearance were mortified: & yet by couetouſnes the diuell poſſeſſed him, & held him faſt chained in bondage vnder him. For one ſinne is ſufficient to him, that by it he may bring a man to damnation. Secondly, in infidels liuing honeſtly, the ſpirit of God bridleth the force of ſinne, and the corrupt nature that it breake not out, as it doth in many other. But in Chriſtians that are indeede godly, the ſame ſpirit not only repreſſeth the corruptiō of nature outwardly; but alſo mortifieth it within at the roote, & regenerateth the whole man into a new creature. Thus then neither the faithfull nor infidels do effect any thing that is laudable but by the ſpirit of God: the faithfull by the ſpirit of regeneration: infidels by the ſame ſpirit, onely ſuppreſſing the outward act of ſin.

l 2.Pet.2.20.
Mar.6.20.
1.Sam.9.21.
m Heſt.5.9.10.
n 1.Theſſ.5.23.

XXVII.

Beſide this, hee may haue the gift of *working miracles*, of caſting forth diuels, of healing, and ſuch like: (*o*) and this power of doing ſtrange miracles, ſhall be vſed as an excuſe of ſome of the reprobates in the day of iudgement.

o Mat.7.22.
Mat.9.38.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghoſt, to diſcharge the moſt waighty calling that can be in any common wealth. And this is meant, when God is ſaid, (*p*) *to giue Saul another heart*; that is, ſuch vertues as are meete for a king.

p 1.Sam.10.9.

XXIX.

A reprobate may haue the word of God much in his mouth, & alſo may be a preacher of the word: (*q*) for ſo *prophecying in Chriſts name*, ſhalbe vſed as an excuſe of reprobates: & we know that among the 12. Apoſtles, (*r*) Iudas was a reprobate. And this may be wel perceiued in the reſemblance of taſting, which the Author to the Hebrewes vſeth. Wee know, that cookes commonly which are occupied in preparing of bankets, haue as much feeling & ſeeing of the meate, as any other: & yet there is none that eateth leſſe of it then they: for their ſtomackes are cloyed with the ſmell & taſte of it: ſo, in like manner it may come to paſſe, that the miniſter which dreſſeth and prouideth the ſpiritual food, may eate the leaſt of it himſelfe; and ſo, labouring to ſaue others, hee may bee a reprobate. And it is thought, that ſome of them which built the Arke, were not ſaued in the Arke, but periſhed in the floud.

q Mat.7.22.
r Act.1.16,17
Coloſſ.4.
2.Tim.4.10

XXX.

When as a reprobate profeſſeth thus much of the Goſpel, though indeed he be a goate, yet he is taken for one of Gods ſheepe: he is kept in the ſame paſtures, and is folded in the ſame folde with them. (*ſ*) He is counted a Chriſtian of the children of God, and ſo he taketh himſelfe to be; no doubt becauſe through the dulneſſe of his heart, he cannot trie and examine

ſ Ioh.2.23,24,25.

himſelfe, and therefore truely cannot diſcerne of his eſtate, whether hee be in Chriſt or not: and it may be thought that Satan is ready with ſome falſe perſwaſion to deceiue him. For this is his propertie, that vpon whom God threatneth death, there Satan is bold to pronounce life and ſaluation: as on the contrarie, to thoſe, to whom God pronounceth loue and mercie, to thoſe (I ſay) hee threatneth diſpleaſure and damnation: ſuch malice hath he againſt Gods children.

XXXI.

a The elect may be of the Catholike church and not of the viſible, and the reprobate may be of the viſible and not of the Catholike.

b 1.Cor.5.5.

c Rom. 8.9. 11.

d 2. Cor. 2. 7.11.

And hereby it commeth to paſſe, that an (*a*) hypocrite may bee in the viſible Church, and obey it in the word and diſcipline, and ſo bee taken for a true member of Chriſt: whenas a man indeede regenerate may be excommunicate, and ende his life before he be receiued againe: for this is the end of excommunication, (*b*) that *the fleſh*, that is, the part vnregenerate, *may bee deſtroyed: and the ſpirit*, that is, the part regenerate, *may bee kept aliue in the day of the Lord.* Now the man in whom is ſpirit and fleſh, (*c*) muſt needes be the childe of God, becauſe this argueth that he hath the ſanctifying ſpirit of Chriſt. Againe, Paul when he biddeth the Corinthians to comfort the inceſtuous man (*d*) *leſt through the ſleight of Satan he ſhould be ouerwhelmed of ouermuch heauines*, giueth men to vnderſtand, that hee might haue ended his life in great extremitie of ſorrow, before hee had beene viſibly receiued into the Church againe.

XXXII.

e Gen. 7.1. & 19.21. & 18. 32. and 39.23.

f 1.Sam.7. 13.

g Act.27. 24.

h Gen. 17. 7.10.

i Gal. 3.8.

k 1.Cor.7. 14. Rom. 11.16

Though God will neuer adopt any reprobate: yet by the adoption of the elect they may receiue profit. For they finde the bleſſing of God to bee on them by reaſon that they dwell togither, and haue ſocietie with the children of (*e*) God. For Noahs ſake euery one in his family is ſaued in the flood. For Lots cauſe the men of Zoar are preſerued from the fire. And God would haue ſpared Sodome, if there had beene but tenne good men in it. For Rahabs cauſe, her familie and kindred are at liberty in Iericho. When Ioſeph was in Putiphars houſe, all things proſpered well. *(f)* For Samuels cauſe the Iſraelites were deliuered from the Philiſtimes: (*g*) And for Pauls cauſe they which were with him in the ſhippe were preſerued. And againe, a reprobate by meanes of the faith of either of his parents may bee within Gods couenant, and ſo bee made partaker of Baptiſme, one of the ſeales of the couenant. For ſo God made his couenant with Abraham, (*h*) that he would be not onely his God, but alſo the God of his ſeede after him: (*i*) which Paul expoundeth not of a few, but of all nations. Alſo he ſaith manifeſtly that thoſe children, either of whoſe parents are beleeuers, (*k*) *are holy:* which *holineſſe* is not inherent in their perſons, but onely outward: and it is a ſpirituall prerogatiue graunted them of God, in that hee vouchſafeth them to bee in his couenant: whereby they are diſtinguiſhed A from the wicked and prophane men of the world.

XXXIII.

l Rom.9. 22.& 2.4.5. Gen.6.3.

m Pſ.73. 12.

n 2.Pet.2. 22. 1.Tim.4.1. 2.Theſ.2.6 Eſa.6.10.

o Theod.c. l.3.Hiſt. 25.Iacob. Berg.Chro.

q Mat.13. 21.

Beſides this, reprobates haue ſome prerogatiues of God; *(l)* as that hee is *patient towards them:* that before he will deſtroy them, hee vſeth many meanes to winne them, that they commonly ſpend all the daies of their liues in proſperity: in ſo much, that it is ſaid of them in the Pſalme: *(m) that they go in continuall proſperity vnto their death, & pine not away as the children of God doe.* But *(n)* after a certaine time God in his iuſt iudgement hardneth their hearts, blindeth the eies of their mindes, he maketh their heads giddy with a ſpirituall drunkenneſſe, and by the ſtrength of their inward luſt, as alſo by B the effectuall operation of Satan, they fall to open infidelitie and contempt of Gods word, and ſo run headlong to their owne damnation, and periſh finally. And in this they are like haukes, which ſo long as they liue are carried on the hands of noblemen: but when they are dead, they are caſt on the dunghill. (*o*) Iulian the Apoſtata was firſt a man learned and eloquent, and profeſſed the Religion of Chriſt, but afterward he fell, and wrote a book againſt the Religion of Chriſt, anſwered by Cyril: and on a time, in a battell againſt the Perſians, was thruſt into the bowels with a dart, no man then knew how, which dart hee pulled out with his owne hand, and preſently blood flowed, which as it guſhed out, hee tooke it in his hand, and C flung it into the ayre, ſaying, *Viciſti Galilae, viciſti.* O thou Galilean (meaning Chriſt) thou art the Conquerour: thus hee ended his dayes in blaſpheming Chriſt whome he had profeſſed. The reaſon of this apoſtacie is euident. *(p)* Seede, that is not deeply rooted in the earth, at the beginning of the yeare, ſpringeth vp: it is greene, and bringeth forth leaues and flowers, and (it may be) ſome kinde of fruit too: when the heat of ſummer commeth, it parcheth the earth, and the corne wanting deepe rooting, & therefore wanting moiſture, withereth away. Gods word is like ſeed, which that it may bring forth fruit vnto euerlaſting life, it muſt be firſt receiued of the ground: Secondly, it muſt bee rooted: the receiuing of it, is when the minde vnderſtandeth it, and remembreth it: the rooting of it, is when being beleeued, it pierceth to D the heart, and taketh holde of the affections. This rooting is of two ſorts: the firſt, is when the word rooteth, but not deepe ynough, as when the word is receiued into the minde, and into the heart, by the ioy of the heart, but not with the reſidue of the affections. The ſecond, is a deep and liuely rooting of the word, when the word is receiued into the minde and into the heart by the will and al the affections of the heart. The firſt kinde of rooting of the word, befalleth to a reprobate, who *vnderſtandeth & reioyceth* in the promiſes of ſaluatiō, yet he doth not put any cōfidence in them: he can not reſt in them, hee doth not reioyce that his name is written in the booke of life, hee doth not worke out his ſaluation with feare and trembling. In a word, his heart is in part ſoftned to reioyce at the preaching of the word of God: (a) yet *his heart is not opened* as Lydias was; nor *enlarged* (as Dauid ſaith) to imbrace the truth: but the Elect, he receiueth the word, not only into his mind, leaſt it ſhould be onely an imagination, but alſo it is deepely rooted in his heart. For,

a Act.16.14. Pſal.119.32.

1.In ſure confidence he reſteth himſelfe on Gods promiſes. Rom.8.38. Heb.10.22.

2.He hopeth & longeth to ſee the accompliſhment of it. 1.Theſſ.1.10.

3.He heartily loueth God, for making ſuch a promiſe to him in Chriſt. 1.Ioh.4 10.

4.Hee reioyceth in it, and therefore doth meditate on it continually, Luk.10.20. Rom. 5.2.

5.He hateth all doctrines which are againſt it.

6. He is grieued when he doth any thing that may hinder the accompliſhment of it. Math.26.75.

7. He vſeth the meanes to come to ſaluation, but with feare and trembling. Phil. 2.12.

8. He burneth with zeale of the ſpirit, &c. And ſo the reſt of the affections are exerciſed about the promiſes of God in Chriſt, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to paſſe, that the Reprobate falleth away from faith in the day of triall and temptation, but the Elect cannot be changed.

XXXIIII.

Thus it appeareth, how farre a reprobate may proceede in religion; the conſideration of this point I direct vnto two ſorts of men. Carnall Goſpellers, and Papiſts. Carnall Goſpellers are ſuch among vs, as know the word, but obey it not; or ſuch, as bearing a profeſſion neither know it, nor obey it. And the beſt of theſe come ſhort of reprobates in two points. 1. In faith, they come ſhort of the diuel moſt of them. The diuel *beleeueth & trembleth*: but they contrariwiſe liuing in their ſins, *beleeue, and hope*, How comes this to paſſe? The diuell knoweth the Goſpell, & the points of it: and withall he beleeueth the terrible threatnings of the law, & therefore trembleth. Drowſie Proteſtants beleeue the Goſpell as the diuell doth, though he cōceiues the points of it better then they doe: as for the law and the threatnings thereof, they doe not beleeue them: and that makes them euen when they liue in their ſinnes to hope and preſume of mercie. Therefore the diuel beleeues more of Gods word then they doe. Secondly, they come ſhort of wicked men in outward obedience. The young man not yet conuerted to Chriſt, when he was bidden to keepe the commaundements of the ſecond Table, anſwered, that *he had kept them from his youth*: and therefore our Sauiour Chriſt looked vpon him, and *loued him*: although this externall obedience was not ſufficient: for Chriſt telleth him, that *one thing is wanting vnto him*. And in another place he ſaith, *except your righteouſneſſe exceede the righteouſnes of the Scribes and Phariſies, you cannot enter into the kingdome of heauen.* Now the careleſſe Goſpeller is farre from performing this; in ſo much that commonly hee makes an open practiſe of ſinne one way or other.

Iam 2.19.

Mark.10.20.21.

Mat.5.20.

The cauſes of their careleſnes are, firſt a perſwaſion that a man may repent when he will: becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinnes from the bottome of his heart, God will put all his wickedneſſe out of his remembrance.* But indeede late repentance is ſeldome true repentance; and it may be iuſtly feared, leaſt that repentance, which men, when they are dying frame to themſelues, die alſo with them. Secondly, they flatter themſelues, imagining that the beſt man that is, hath ſeauen fals euery day into groſſe ſins: wheras the place which they abuſe out of the Prouerbes, *The righteous man falleth ſeuen times in a day and riſeth againe*: is rather to be vnderſtood of fals into affliction, then fals into actuall ſinnes. Thirdly, they deceiue themſelues, moſt falſly thinking, ſmall ſinnes, or hidden ſinnes, to be no ſinnes: and groſſeſt ſinnes in which they liue, and lie moſt dangerouſly, to bee but ſinnes of infirmity.

Prou.20,16

XXXV.

By this which hath beene ſaid, the profeſſours of Chriſtian religion are admoniſhed of two things. Firſt, (b) that they vſe moſt painfull diligence in working their ſaluation, in attaining to faith, in dying to ſinne, in liuing to newneſſe of life: and their hearts be neuer at reſt, till ſuch time as they goe beyond all reprobates in the profeſſion of Chriſt Ieſus. Seeſt thou how far a reprobate may goe? preſſe on to the ſtraight gate with maine and might, with all violence lay hold on the kingdome of heauen. Shal Herod feare and reuerence Iohn Baptiſt, and heare him gladly? and wilt thou neglect the Miniſters and the preaching of the word? Shall Pharaoh confeſſe his ſinne, nay ſhall Satan beleeue and tremble? and wilt not thou bewaile and lament thy ſinnes, and thy wicked conuerſation? It behooueth thee to feare and take heede, leaſt wicked men, and the diuell himſelfe riſe in iudgement & condemne thee. For if thou ſhalt come ſhort of the duties of a reprobate, and doe not goe beyond him in the profeſſion of the Goſpell, ſure it is, thou muſt looke for the reward of a reprobate.

b Phil.2.12. 1.Pet.2.17. Rom.11.20.

Mar.6.20.

The ſecond thing is, that the profeſſour of the Goſpel, (c) diligently try & examine himſelfe, whether he is in the ſtate of damnation, or in the ſtate of grace: whether he yet beare the yoke of Satan, or is the adopted child of God. Thou wilt ſay, this neede not, thou profeſſeſt the Goſpell, and art taken for a Chriſtian: yet marke and conſider, that this often befalleth reprobates to be eſteemed Chriſtians.

c 1.Cor.11.31. Pſal.16.12. and 119.59.

a Math. 25. 32.33.

and they are often ſo like them, that none (a) but Chriſt can diſcerne the ſheepe from the goates, true Chriſtians from apparant Chriſtians. Wherefore it behoooueth all men that ſhew themſelues to be Chriſtians, to lay aſide all pride, and ſelfe-loue, and with ſingleneſſe of heart to put themſelues into the ballance of Gods word, and to make iuſt triall, whether in them, repentance, faith, mortification, ſanctification, &c. giue weight anſwerable to their outward profeſſion: which if they do, let them praiſe God: if not, let them with all ſpeede vſe the meanes that they may be borne anew to the Lord, and may bee inwardly guided by his holy ſpirit, to giue obedience to his will, leaſt in the day of Gods triall, they ſtart aſide from him like a broken bow, and fal againe to their firſt vncleannes.

XXXVI.

A caueat to them of the religion of the Church of Rome.

To come to the ſecond ſort of men and to conclude; let the moſt zealous papiſt that is, trie himſelfe and his whole eſtate with a ſingle heart as in the preſence of Gods maieſtie, and he ſhall finde that by his whole religion and profeſſion he doth come ſhort of a reprobate, or at the leaſt not goe beyond him in theſe points before named: The Lord open their eies that they may ſee it. *Amen.*

The eſtate of a Chriſtian man in this life, which alſo ſheweth how farre the Elect may goe beyond the Reprobate *in Chriſtianitie, and that by many degrees.*

I.

Election.
b Eph 1. 4. 5,6,7.
c Apoc. 20. 15.

THe (b) Elect are they whome God of the good pleaſure of his will hath decreed in himſelf to chooſe to eternal life, for the praiſe of the glory of his grace. For this cauſe the Elect onely are ſaid to haue their names written in (c) the Booke of life.

II.

Vocation.
d 2. Theſſ. 2.13.14.
e Eph. 2.19.
f 2. Cor. 6.2 Luk. 19. 42.

Whome God electeth, them he *calleth* in the time appointed for the ſame purpoſe. This *calling* of the Elect is nothing elſe but a (d) ſingling and a ſeuering of them out of this vile world, and the cuſtomes thereof, to bee (e) *citizens* of the kingdome of glory after this life. And the time of their calling is tearmed in Scripture, (f) *the day of viſitation, the day of ſaluation, the time of grace.*

III.

g Col. 2. 7. Ioh. 15.19.

This (g) *ſeuering* and *chooſing* of the elect out of the world, is then performed, when God by his holy ſpirit indueth them with *true ſauing faith*: a wonderfull gift, peculiar to the elect. For the better knowing of it, there is to be conſidered: Firſt, what faith is: Secondly, how God doth worke it in the hearts of the elect. Thirdly, what degrees there be of faith: Fourthly, what are the fruits and benefits of faith.

IV.

What faith is.

Faith is a wonderful grace of God, by which the elect do apprehend and apply Chriſt and all his benefits vnto themſelues particularly.

h Col. 2. 12.
i Ioh. 1. 12. Rom. 5. 17.
k Gal. 3.27
Ioh. 6. 36.
m Eph. 3.17

Here firſt it is to be conſidered, that the very nature of faith ſtandeth in a certaine power of apprehending and applying Chriſt. This is declared by Paul when he ſaith, (h) *Ye are buried with him through baptiſme, by whome ye are alſo riſen againe with him by the faith of the power of God, who raiſed him from the dead.* Where it appeareth that faith is made a meanes to communicate Chriſt himſelfe, his death & buriall, and ſo all other benefits to the beleeuer. Againe, to *beleeue in Chriſt*, and to (i) receiue or to *lay hold on Chriſt*, are put one for another by Saint Iohn: which declareth that there is a ſpeciall applying of Chriſt; euen as wee ſee, when a man hath any thing giuen him, he reacheth out his hand and pulleth it to himſelfe, and ſo makes it his owne. Moreouer, faith is called the (k) *putting on of Chriſt*: which cannot be vnleſſe Chriſts righteouſneſſe be ſpecially applyed to the heart, as the garment to the backe, when it is put on. Laſtly, this may appeare, in that faith is called (l) *the eating and drinking of Chriſt*: for there is no eating of meate that nouriſheth, but firſt it muſt be taſted and chewed in the mouth, then it muſt be conueied into the ſtomacke, and there digeſted: laſtly, it muſt be applyed to the parts of the body that are to be nouriſhed. And Paul prayeth for the Epheſians, that Chriſt (m) may *dwell in their hearts by faith*: which plainely importeth, this apprehending and applying of Chriſt.

n Col. 2, 12.
o Pſal. 77. 2.3.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: firſt, in that Paul calleth it (n) *the faith of Gods power*, becauſe the power of God is eſpecially ſeene in the begetting of faith. Secondly, experience ſheweth it to bee a wonderfull gift of God: when a man neither ſeeth, nor feeleth his ſinnes, then to ſay he beleeueth in Gods mercy, it is an eaſie matter; but when a man ſhal feele his heart preſſed downe with the weight of his ſinnes, and the anger of God for them; then to apply Gods free mercy to his owne ſoule, it is a moſt hard matter: for then it is the property of the curſed nature of man to blaſpheme God, and to deſpaire of mercie. Iudas, who (no doubt) often preached mercy and redemption by Chriſt in the ſecuritie of his heart, when Gods hand was vpon him, and the Lord made him ſee the vileneſſe of his treachery; he could not comfort himſelfe in Chriſt, if one would haue giuen him ten thouſand worlds, but in an helliſh horror of conſcience hanged himſelfe deſperately: which ſheweth what a wonderfull hard thing it is at the ſame inſtant when a man is touched for his ſinnes, then to apply Gods mercie to himſelfe. Yet a true Chriſtian by the power of faith can doe this, as it may appeare in Dauid, (o) *In the day of my* *trouble*(ſaith he) *I ſought the Lord: my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort: I did thinke vpon God and was troubled: I prayed and my ſpirit was full of anguiſh*: and addeth the word *Selah*, a note (very likely) of ſome wonderfull thing.(*a*) Againe, he being almoſt in the gulfes of hell, euen then cried to the Lord for helpe. Iob ſaith,(*b*) *If God ſhould deſtroy him, yet hee would for all that beleeue in him ſtill.* Vndoubtedly, ſtrange is the band of faith knitting Chriſt and his members togither, which the anguiſh of ſpirit cannot, and the ſtroakes of Gods hand doe not vnlooſe.

a Pſal.103.3.

b Iob.13.15.

V.

This apprehending of Chriſt is not done by any corporall touching of him, but ſpiritually by *aſſurance*, which is, when the elect, are perſwaded in their hearts by the holy Ghoſt, of the forgiueneſſe of their owne ſinnes, and of Gods infinite mercie towards them in Ieſus Chriſt. According to that of (*c*) Paul. *Now we haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things which are giuē vs of god.* The things which the ſpirit of God maketh knowne to the faithfull particularly, are their iuſtification, adoption, ſanctification, eternall life: and thus when any are perſwaded of theſe things concerning themſelues, they doe in their hearts diſtinctly apply and appropriate Chriſt and his benefits to themſelues.

c 1.Cor.2.12

VI.

How God worketh faith in the heart.

The manner that God vſeth in the begetting of faith is this. Firſt, he prepareth the hart that it may bee capable of faith. Secondly, he cauſeth faith by little and little to ſpring and to breed in the heart. The preparation of the heart is by humbling and ſoftning of it: vnto the doing of this there are foure things requiſite. The firſt of them, is the knowledge of the word of God, both of the law and the Goſpel, without the which there can bee no faith; according to that ſaying of Eſaiah: (*d*) *By his knowledge ſhall my righteous ſeruant iuſtifie many.* And that of Iohn(*e*) *This is eternall life, that they know thee the onely very God, & whom thou haſt ſent Ieſus Chriſt.* The(*f*) onely ordinary means to attaine faith by, is the word preached: which muſt bee heard, remembred, practiſed: and continually hid in the heart. The leaſt meaſure of knowledge without which a man cannot haue faith, is the knowledge of Elements, or the fundamentall doctrines of a Chriſtian Religion. A fundamentall doctrine is that, which beeing obſtinately denied, all religion, and all obtaining of ſaluation is ouerthrowne. This knowledge hath a generall faith going with it, which is an aſſent of the heart to the knowne truth of Gods word. This faith when it is growne vp to ſome great meaſure, is called πληροφορία τῆς συνέσεως, the (*g*) *full aſſurance of vnderſtanding*, and it is to be ſeene in the Martyrs who maintained Gods truth againſt the perſecutions of the falſe Church, vnto death.

1. Knowledge.

d Eſa.53.11.

e Ioh.17.3.

f Ioh.33.23 Rom.10.14.

g Col.2.2. Rom.14.14.

VII.

Although both Elect & Reprobate may be enlightened to know the word of God: yet the Elect in this thing goe farre beyond all reprobates: for it is ſpecially ſaid of them, that God is their *ſchoole-maſter*, that *he ſofteneth* their ſtony hearts, and maketh them pliable, that he *draweth* them, that he *openeth their ſenſes, hearts, eares, vnderſtandings*: that the holy Ghoſt is their *annointment*, and their *eie-ſalue*, to cleare the eies of their mind, to conceiue the myſteries of Gods word. And the difference of illumination in them is three-fold.

I. Firſt, the knowledge which the reprobate hath concerning the kingdome of heauen, is only a general & confuſed knowledge: but the knowledge of the elect is pure, certain, ſure, diſtinct, and particular: for(*h*) it is ioyned with a feeling and inward experience of the thing knowne: though indeed the mind of man is able to cōceiue more then any Chriſtian heart can feele: and this is to be ſeene in(*i*) Paul, who vſeth not onely to deliuer the points of Gods word in a generall manner, but alſo ſetteth them downe ſpecially in his owne experience. So that the enlightning of the reprobate may be compared to the ſight of the (*k*) *blind man, who ſaw men walking like vnto trees*, that is, in motion like men, but in the forme like trees: & the elect are like the *ſame blind man, who afterward ſaw men a farre off cleerely.*

h Phil.1.9.

i Gal.5.17. cum Rom. 7.23. & Rom.3. cum Rom.8.38.

k Mar.8. 24.25.

II. Secondly, the knowledge of the wicked (*l*) *puffeth them vp*: but the knowledge of the godly *humbleth them.*

l 1.Cor.8.2 & 14.23.

III. Laſtly, the elect, beſides the knowledge of Gods word, haue(*m*) a *free* and franke heart to performe it in their liues and conuerſations, which no reprobate can haue: for their illumination is not ioyned with true and ſincere obedience. By this is eaſie to diſcerne of the illumination of Anabaptiſts, or Familiſts, and many other, which brag of the ſpirit.

m Pſa.40.6. 2.Tim.3.5. Tit.1.16.

VIII.

Sight of ſinne.

The ſecond, is the *ſight of ſinne* ariſing of the knowledge of the law. To this Ieremie exhorteth the Iewes of his time, ſaying, (*n*) *Know thine iniquitie, for thou haſt rebelled againſt the Lord thy God, &c.* The chiefe cauſe of the ſight of ſinne, is Chriſt by his holy ſpirit, (*o*) *who detecteth the thoughts of many hearts, and iudgeth the world of ſinne.* The manner of ſeeing our ſins muſt be, to know them particularly: for the vileſt wretch in the world can generally and confuſedly ſay, *he is a ſinner*: but that the ſight of ſinne may be effectuall to ſaluation, it muſt be more ſpeciall & diſtinct euen in particular ſins, ſo that a man may ſay with Dauid, (*p*) *My ſins haue taken ſuch hold of me, that I am not able to looke vp, they are more in number then the haires of mine head: therefore my heart hath failed me.* Againe, a man muſt not barely ſee his particular ſins, but he muſt alſo ſee the circūſtances of them, as namely, the fearefull curſes & iudgments of God, which accompany euery ſinne: for the conſciences of many tell of their ſinnes in particular, yet they cannot be humbled for them, and leaue them; becauſe they

n Ier.3.13.

o Luk.2.35 Ioh.16.8.

p Pſal.40.12

haue not ſeene that ougly taile of the curſe of God, that euery ſinne draweth after it.

IX.

The meanes to attaine to the ſight of ſin, is by a diligent examination of a mans owne ſelfe. This was the practiſe of the children of Iſrael in affliction: (a) *Let vs trie* (ſay they) *and ſearch our waies, & turne againe to the Lord.* And Dauid giueth the ſame counſel to Sauls Courtiers: (b) *Tremble and ſinne not, examine your own heart on your bed, and be ſtill.* This examination muſt be made by the commandements of the Law, but ſpecially by the tenth, which ranſacketh the heart to the very quicke: and was the meanes of Pauls conuerſion. For he being a proud Phariſie, (c) this commaundement ſhewed him ſome ſins, which otherwiſe he had not knowne, & *it killed him,* that is, it humbled him. If ſo be it, that after examination a man cannot find out his ſinnes (as no man ſhal find out all his ſinnes, for (d) the heart of man is a vaſt gulfe of ſinne, without either bottome or banke, and hath infinite and hidden corruptions in it) then he muſt in a godly iealouſie, ſuſpect himſelfe of his vnknowne ſinnes: as Dauid did, ſaying, (e) *Who can vnderſtand his faults? cleanſe me from my ſecret faults.* And as Paul did, (f) *I know nothing by my ſelfe, yet I am not thereby iuſtified.* And good reaſon it is, why men ſhould ſuſpect themſelues of thoſe ſins which as yet they neuer ſaw in themſelues: (g) *for that which is highly eſteemed amongſt men, is abomination in the ſight of God:* and the very (h) *Angels are not cleane in his ſight.*

X.

3. Sorrow for ſinne.

The third, is a ſorrow for ſinne, which is a paine and pricking in the heart ariſing of the feeling of the diſpleaſure of God, and of the iuſt damnation which followeth after ſinne. This was in the (i) Iewes after Peters firſt ſermon: and in Habacuk at the hearing of Gods iudgement: (k) *When I heard* (ſaith he) *my belly trembled: my lippes ſhooke at thy voice: rottenneſſe entred into my bones: and I trembled in my ſelfe, that I might reſt in the day of trouble.* This ſorrow is called the (l) *ſpirit of bondage to feare:* becauſe when the ſpirit hath made a man ſee his ſinnes, he ſeeth further the curſe of the Law, & ſo he findes himſelfe to be in bondage vnder Satan, hell, death, and damnation: at which moſt terrible ſight his heart is ſmitten with feare and trembling, through the conſideration of his helliſh and damnable eſtate.

This ſorrow if it continue and increaſe to ſome great meaſure, hath certen ſymptomes in the body, (m) *as burning heat,* (n) *rouling of the intralls,* (o) *a pining and fainting of the ſolide parts.*

XI.

In the feeling of this ſorrow, three things are to be obſerued. The firſt; al men muſt look that it be ſeriouſly and ſoundly wrought in their hearts: for looke as men vſe to breake hard ſtones into many ſmall peeces and into duſt; ſo muſt this feeling of Gods anger for ſin bruiſe the heart of a poore ſinner and bring it to nothing. And that this may be ſo, ſorrow is not to be felt for a brunt, but very often before the end of a mans life. The godly man (p) *from his youth ſuffereth the terrours of God.* Iacob wreſtling with the Angel gets the victorie of him, (q) but he is faine to *goe halting to his graue,* and traile one of his loynes after him continually. (r) The *paſchal lamb* was neuer eaten without *ſowre hearbes,* to ſignifie that they which will be free from the wrath of God by Ieſus Chriſt, muſt feele continually the ſmart and bitternes of their owne ſinnes. The ſecond, all men muſt take heede, leaſt when they are touched for their ſins, they beſnare their owne conſciences: for if the ſorrow be ſomewhat ouer-ſharpe, they ſhall ſee themſelues euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he ſhall find it a moſt hard matter to be freed from it, without the maruellous power and ſtrength of Chriſt Ieſus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this diſtreſſe & anguiſh of ſoule, ſhall neuer eſcape it, as may appeare in Cain, Saul, Achitophel; Iudas & now of late in Iohn Hoffmeiſter a Monk, and Latomus, who for the ſpace of certaine daies neuer left crying, that hee was damned, becauſe that he had wilfully perſecuted the Goſpell of Chriſt, and ſo he ended his life. Therefore moſt worthie is Pauls counſell for the moderating of this ſorrow: (ſ) *It is ſufficient* (ſaith he) *vnto the inceſtuous man, that he was rebuked of many, ſo that now contrariwiſe ye ought rather to forgiue him and comfort him, leaſt he ſhould be ſwallowed vp with ouer much heauineſſe.* And further he giueth another reaſon, which followeth, *leaſt Satan ſhould circumvent vs: for we are ignorant of his* * *enterpriſes.* And indeede common experience ſheweth the ſame, that when any man is moſt weake, then Satan moſt of all beſtirreth himſelfe to worke his confuſion. The third is, that all men which are humbled, haue not like meaſure of ſorrow, but ſome more, ſome leſſe. Iob felt the hand of God in exceeding great meaſure, when he cried, (t) *O that my griefe were well wayed, and my miſeries were laid togither in the ballance, for it would be now heauier then the ſand of the ſea: therefore my words are now ſwallowed vp, for the arrowes of the Almighty are in mee, and the venome thereof doth drinke vp my ſpirit, and the terrours of God fight againſt mee.* The ſame did Ezechias, when on his death-bed he ſaid, (u) *He brake all my bones like a Lyon, and like a crane or a ſwallow, ſo did I chatter: I did mourne like a doue, &c.* Contrariwiſe, the *theefe* vpon the croſſe, and *Lydia* in her conuerſion neuer felt any ſuch meaſure of griefe: for it is ſaid of her, that *God* (x) *opened her heart to be attentiue to that which Paul ſpake,* and preſently after ſhee intertained Paul and Silas chearefully in her houſe, which ſhe could not haue done if ſhee had bin preſſed downe with any great meaſure of ſorrow: neither are any to diſlike themſelues, becauſe they are not

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[a] Lam 3.40

[b] Pſal. 4.4.

[c] Rom. 7. 7.10.

[d] Ier. 17. 9.

[e] Pſal. 19.12

[f] 1. Cor. 4. 4.

[g] Luk. 16. 15.

[h] Iob. 4. 18.

[i] Act. 2. 37.

[k] Hab. 3. 16

[l] Rom. 8. 15.

[m] Iob. 30. 30.

[n] Lam. 1. 20. & 2. 11. Oſe. 11. 8.

[o] Pſa. 32. 4.

[p] Pſal. 88. 15.

[q] Gen. 32. 25.

[r] Exod. 12. 8 Zach. 12. 10.

[ſ] 2. Cor. 2. 6. 7.

* Or policies.

[t] Iob. 6. 2. 3. 4.

[u] Eſay. 38. 13. 14.

[x] Act. 10. 14

ſo much humbled as they ſee ſome others: for God in great wiſedome giueth to euery one which are to be ſaued, that which is conuenient for their eſtate. And it is often ſeene in a feſtered ſore, that the corruption is let out as well with the pricking of a ſmall pinne, as with the wide lance of a raſer.

XII.

4. Good deſpaire.

The fourth thing in true humiliation, is an *holy deſperation*: which is, when a man is wholly out of al hope euer to attaine ſaluation by any ſtrength or goodnes of his owne: ſpeaking and thinking more vily of himſelfe then any other can doe; and heartily acknowledging himſelfe to haue deſerued not one onely, but euen ten thouſand damnations in hel fire with the diuell and his angels. This was in Paul, when he ſaid of himſelfe that he was the (a) *chiefe of all ſinners*. This was in Daniel, when in the name of the people of Iſraell he prayed and ſaid, (b) *O Lord, righteouſnes belongeth vnto thee, and to vs open ſhame, as appeareth this day, &c.* The ſame was in the prodigall child, who ſaid, (c) *Father, I haue ſinned againſt heauen and againſt thee, and I am no more worthy to be called thy ſonne*. Laſtly, it was in Ezra, (d) who ſaid, *O my God I am confounded, and am aſhamed to lift vp mine eies vnto thee, my God: for our iniquities are increaſed ouer our head, and our treſpaſſe is growne vp vnto the heauen.*

a 1.Tim.1.15.

b Dan.9.7.

c Luk.15.19

d Ezra.9.6.

XIII.

Sorrow for ſinne, no melancholie.

Many are of opinion that this ſorrow for ſin is nothing els but a melancholike paſſion: but in truth the thing is far otherwiſe, as may appeare in the example of Dauid: who by all coniectures was leaſt troubled (e) with melancholy, and yet neuer any taſted more deepely of the ſorrow and feeling of Gods anger for ſinne then he did, as the booke of Pſalmes declareth. And if any deſire to know the difference, they are to be diſcerned thus. Sorrow for ſinne may be where health, reaſon, ſenſes, memorie, and all are ſound: but melancholike paſſions are where the bodie is vnſound, and the reaſon, ſenſes, memory dulled and troubled. Secondly, ſorrow for ſinne is not cured by any phyſicke, but onely by the ſprinkling of the blood of Ieſus Chriſt: melancholike paſſions are remooued by Phyſicke, dyet, muſicke, and ſuch like. Thirdly, ſorrow for ſinne ariſeth of the anger of God, that woundeth and pierceth the conſcience: but melancholike paſſions riſe onely of meere imaginations ſtrongly conceiued in the braine. Laſtly, theſe paſſions are long in breeding, and come by little and little: but the ſorrow for ſinne vſually commeth on a ſuddaine as lightening into a houſe. And yet howſoeuer they are differing, it muſt be acknowledged that they may both concur together: ſo that the ſame man which is troubled with melancholy, may feele alſo the anger of God for ſinne.

e 1.Sam.16.12.

XIIII.

How faith is bred in the heart.

Thus it appeareth how God maketh the heart fitte to receiue faith, in the next place it is to be conſidered how the Lord cauſeth faith to ſpring and to breed in the humbled heart. For the effecting of this ſo bleſſed a worke, God worketh foure things in the heart. Firſt, when a man is ſeriouſly humbled vnder the burden of his ſinne, the Lord by his ſpirit makes him lift vp himſelfe to conſider and to ponder moſt diligently the great mercie of God offered vnto him in Chriſt Ieſus. After the conſideration of Gods mercie in Chriſt: he comes in the ſecond place to ſee, feele, and from his heart to acknowledge himſelfe to ſtand in neede of Chriſt, and to ſtand in neede of euery droppe of his moſt precious blood. Thirdly, the Lord ſtirreth vp in his heart a vehement deſire and longing after Chriſt and his merits: this deſire is compared to a (f) thirſt: which is not onely the feeling of the drineſſe of the ſtomacke, but alſo a vehement appetite after drinke, and Dauid fittely expreſſeth it when he ſaith, (g) *I ſtretched forth my hands vnto thee: my ſoule deſireth after thee as the thirſty land.* Laſtly, after this deſire he begins to pray, not for any worldly benefit, but onely for the forgiuenes of his ſinnes, crying with the poore Publican, *O God be mercifull to me a ſinner*. Now this prayer, it is made, not for one day onely, but continually from day to day: not with lips, but with greater ſighes and groanes of the heart then that they can be expreſſed with the tongue. Now, after theſe deſires and prayers for Gods mercie, ariſeth in the heart a liuely aſſurance of the forgiuenes of ſinne. For God, who cannot lie hath made this promiſe, (h) *Knock, and it ſhall be opened*: and againe: *before they call I will anſwer, and while they ſpeake I will heare*. Therefore when an humbled ſinner comes crying and knocking at his mercie gate for the forgiuenes of ſin, either then or ſhortly after the Lord worketh in his heart a liuely aſſurance thereof. And (i) whereas he thirſted in his heart, beeing ſcorched with the heat of Gods diſpleaſure beating vpon his conſcience, Chriſt Ieſus giueth him to drinke of the well of the water of life freely: and hauing drunken therof, he ſhal neuer be more athirſt, but ſhall haue in him a fountaine of water ſpringing vp into euerlaſting life.

1. Conſideration of Gods mercie.

2. Feeling of the want of Chriſt.

3. Deſire.

f Reu.21.6. Eſa.55.1. Luk.1,53.

g Pſa.143.6

4. Prayer for the pardon of ſin.

A liuely aſſurance.

h Mat.7.17

Eſay.65.24.

i Reu.21.6. Ioh.4.14.

XV.

For the better vnderſtanding of this, that God worketh *ſauing faith* in the heart of man after this manner; it muſt be obſerued, that a ſinner is compared, (k) to *a ſicke man* oft in the Scriptures. And therefore the curing of a diſeaſe fittely reſembleth the curing of ſinne. A man that hath a diſeaſe or ſore in his body, before he can be cured of it, he muſt ſee it, and bee in a feare leaſt it bring him into danger of death: after this he ſhall ſee himſelfe to ſtand in neede of Phyſicke, and he longeth till he be with the Phyſitian: when he is once come to him, he deſireth him of all loues to helpe him, and to ſhew the beſt skill he can: he will not ſpare for any coſt: then he yeelds himſelfe into the Phyſitians

k Luk.4.18. Mat.9.1.12.

hands, perſwading himſelf, that by Gods bleſſing he both can and will helpe him: after this he comes to his former health againe. On the ſame manner, euery man is wounded with the deadly wound of ſinne at the very heart: and he that would be ſaued and eſcape damnation, muſt ſee his ſinne, be ſorrowfull for it, and vtterly deſpaire of his own ſtrength to attaine ſaluation thereby: furthermore, he muſt ſee himſelfe to ſtand in neede of Chriſt, the good Phyſitian of his ſoule, and long after him, and crie vnto him with deepe ſighes and groanes for mercie: after this, Chriſt Ieſus will temper him a plaiſter of his owne heart blood; which beeing applied, he ſhall find himſelfe reuiued, and ſhall come to a liuely aſſurance of the forgiuenes of all his ſinnes. So it was in Dauid, when he repented of his adulterie and murther. Firſt, God made him ſee his ſinnes: for he ſaith, (a) *I know mine iniquities, & my ſins are euer before me.* Secondly, he felt Gods anger for his ſinnes, (b) *Make me* (ſaith he) *to heare ioy and gladneſſe, that the bones which thou haſt broken may reioice.* Thirdly, he vtterly deſpaired of his own ſtrength, in that he ſaid, (c) *Stabliſh me with thy free ſpirit*; ſignifying thereby, vnleſſe the Lord would ſtay him with his glorious power, he ſhould runne headlong to his owne confuſion. Fourthly, he comes to ſee himſelfe ſtand in great neede of Gods fauour: (d) one mercie wil not content him: he prayeth for the whole innumerable *multitude of his mercies* to bee beſtowed on him, to doe away his iniquities. Fiftly, his deſire and his prayer for the forgiueneſſe of his ſinne, are ſet downe in the whole Pſalme. And in his prayer he gathereth ſome comfort and aſſurance of Gods mercie towards himſelfe, in that he ſaith, *The ſacrifices of God are a contrite ſpirit:* (e) *a contrite, and a broken heart O God; thou wilt not deſpiſe.* Againe; the like appeareth in Dauid, Pſal. 32. 3. *When I held my tongue, my bones conſumed in my roring all the day.* 4. *For thy hand was heauie vpon me day and night: my moiſture was turned into the drought of ſummer. Sela.* 5. *I confeſſed my ſinnes vnto thee, neither hid I mine iniquities: I ſaid I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the iniquitie of my ſinne.*

[a] Pſal. 51. 3.
[b] verſ. 8.
[c] verſ. 12.
[d] verſ. 1.
[e] verſ. 17.

To this purpoſe is the example of R. Glouer, Martyr, who beeing ſomewhat troubled at his entrance into priſon, teſtifieth thus of himſelfe. *So* (ſaith he) *I remained without any further conference of any man by the ſpace of eight daies, and till the biſhops comming: in which time I gaue my ſelfe continually to prayer and meditation of the mercifull promiſes of God made to all without exception of perſons that call vpon the name of his deare ſonne Ieſus Chriſt. I found in my ſelfe daily amendment of health of bodie, increaſe of peace of conſcience, and many conſolations from God by the helpe of his ſpirit: and ſometime as it were a taſt and glimmering of the life to come: all for his onely ſonne Ieſus Chriſts ſake.*

XVI.

Degrees of faith.

There are diuers degrees and meaſures of this vnfained faith, according as there be diuers degrees of Chriſtians: ſome (f) are yet in the wombe, and haue *their mother* the Church *trauelling of them*: ſome (g) are *new borne babes feeding on the milke* of the word: ſome are (h) *perfect men in Chriſt, come to the meaſure of the age of the fulneſſe of Chriſt.*

[f] Reu. 12. 2. Gal. 4. 19.
[g] 1. Cor. 3. 2.
[h] Eph. 4. 13.

XVII.

The leaſt meaſure of faith.

The leaſt meaſure of faith that any Chriſtian can haue, is compared to the (i) *graine of muſtardſeed,* the leaſt of all ſeedes: and to *flaxe* (k) that hath fire in it, but ſo weake that it can neither giue heat nor light, but onely maketh a *ſmoke*, and is called by the name of a (l) *litle faith*: and it may be thus deſcribed. When a man of an humble heart doth not yet feele the aſſurance of the forgiuenes of his owne ſinnes, and yet he is perſwaded that they are *pardonable*, deſiring that they might be pardoned: and therefore prayeth to God that he would pardon them, and giue him ſtrength to leaue them.

[i] Mat. 17. 20.
[k] Eſa. 43. 2.
[l] Mat. 8. 26.

XVIII.

A litle faith may more plainely be knowne by conſidering of theſe foure points: firſt, that it is onely in his heart, who is humbled for his ſinne: (m) *For the Lord dwelleth with him that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man eſpecially at the time of his conuerſion, and calling to Chriſt, after which he is to grow from faith to faith. Thirdly, this faith though *it be in the heart*, yet it is not ſo much *felt in* the heart: this was in Dauid at ſome times. (n) *My God, my God, why haſt thou forſaken me*, ſaith he? The firſt words, *My God, my God,* are ſpeeches of faith: yet the latter, *why haſt thou forſaken me?* ſhew that then he had no feeling of Gods mercy. A litle faith then is in the heart of man, as in the ſpring time the fruit is in the budde, which yet appeareth not, but onely hath his nature and ſubſtance in the budde. Laſtly, the beginnings and ſeedes of this faith, or at the leaſt, ſignes and effects thereof, are three.

[m] Eſa. 57. 15.
[n] Pſal. 22. 1.

1. A perſwaſion that ſinne is pardonable.

The firſt is a perſwaſion, that a mans owne ſinnes are pardonable: this perſwaſion though it be not faith, yet it is a good preparation to faith: for the wicked cutte themſelues off quite from Gods mercie, in that with Cain (o) they ſay, their ſinnes are greater, then that they can bee forgiuen. The ſecond, is a deſire of the fauour and mercie of God in Chriſt, and of the meanes to attaine to that fauour. (p) This deſire is a ſpeciall grace of God, and it hath the promiſe of bleſſednes; and it muſt bee diſtinguiſhed from that deſire which wicked men haue: who though they deſire life eternall, as Balaam did, yet they cannot ſincerely deſire the meanes, as faith, repentance, mortification, reconciliation, &c. The third, is prayer for nothing in this world, but onely for the forgiueneſſe of their ſinnes, with great ſighes and groanes, from the bottome of the heart, which they are not able

[o] Gen. 4. 13.

2. A deſire of reconciliation to God in Chriſt for ſinne.

[p] Mat. 5. 6. Luk. 1. 53. Pſal. 145. 19. Pſal. 10. 17. & 38. 9. Num. 23. 10.

3. Prayer for pardon.

to expreſſe, as they feele them. Now this heartie praying & deſire for the pardon of ſin can neuer come from the fleſh, but onely from the ſpirit, who (*a*) ſtirreth vp theſe heauenly motions of longing, deſiring, ſighing after remiſſion of ſinne, & al other graces of God which he beſtoweth vpon his children. And where the ſpirit of Chriſt dwelleth, there muſt needes be faith: for (*b*) Chriſt dwelleth in the hearts of the faithfull by faith. Therefore as Rebecca, (*c*) when ſhe felt the Twinnes ſtriue in her womb, though it pained her, yet ſhee knew, both that ſhe had conceiued, and that the children were quicke in her: ſo they who haue theſe motions, & holy affections in them before mentioned, may aſſure themſelues that the ſpirit of God dwelleth in them; and conſequently that they haue faith, though a weake faith.

a Rom.8,25
b Eph.3.17.
c Gen.25.22.

XIX.

Examples of this ſmall faith are euident in the Apoſtles, who though (*d*) they beleeued that Chriſt was the Sauiour of the world, yet they (*e*) were ignorant of his death & reſurrection, which are the chiefe meanes of ſaluation. After his reſurrection they were ignorant of his aſcenſion, & of his ſpirituall kingdome, for they dreamed (*f*) of an earthly kingdome: and at his death they all fled from him, and Peter fearfully denied him. They being in this eſtate, are not ſaid to haue no faith, but to be of (*g*) little faith. Another example we haue in Dauid, who hauing continued a long ſpace in his two great ſinnes, adultery, and murther, was admoniſhed thereof by Nathan the Prophet: being admoniſhed he confeſſed his ſinnes, & ſtraightway Nathan declared vnto him from the Lord the forgiuenes of them. Yet afterward Dauid humbleth himſelfe, as it appeareth in the 51. Pſalme, and praies moſt earneſtly for the forgiueneſſe of thoſe and al other his ſinnes, euen as though it had not bin true, that they were forgiuen, as Nathan tolde him: the reaſon is: howſoeuer they were remitted before God, yet Dauid at his firſt repenting of them felt no aſſurance in his heart of the forgiueneſſe of them, onely hee had a perſwaſion, that they might bee pardoned: and therefore he vehemently deſired and prayed to the Lord, to remit thē, and to ſanctifie him anew. This then being the leaſt meaſure of faith, it muſt be remembred, that he who hath not attained to it, hath as yet no ſauing faith at all.

d Mat.16,16.
e Mat.17.23 Luk.9.45.
f Act.1,6.
g Mat.8,25.

XX.

The greateſt meaſure of faith.

The greateſt meaſure of faith, is *a full perſwaſion of the mercy of God*. For it is the ſtrength and ripeneſſe of faith, Rom.4.20,21. *Abraham not weake in faith, but beeing ſtrengthened in the faith, was fully perſwaded, that he who had promiſed was able to doe it*. This full aſſurance is when a man can ſay with Paul, Rom.8.38. *I am perſwaded that neither life, nor death, nor Angels, nor principalities, nor powers, nor thinges preſent, nor thinges to come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord*. And leſt any ſhould thinke this ſaying is peculiar to Paul, he (*h*) teſtifieth of himſelfe that for this cauſe he was receiued to mercie, that hee might bee an *example* to them which after ſhould beleeue in Chriſt to life eternall: & the whole Church, in the Canticles vſeth the ſame in effect: ſaying, Cant.8.6,7. *Loue is as ſtrong as death, iealouſie is as cruell as the graue, the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the flouds drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would contemne it.*

h 1.Tim.1.16.

XXI.

No Chriſtian attaines to this full aſſurance at the firſt, but in ſome continuance of time, after that for a long ſpace he hath kept a good conſcience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Chriſt. This Paul declareth to the Romanes: (*i*) in afflictions God *ſheddes abroad his loue in their hearts, by the holy Ghoſt, which is giuen to them*: but how? by degrees: for from affliction ariſeth *patience*, from *patience* commeth *experience*, from *experience*, *hope*: and *hope* neuer maketh aſhamed, or diſappointeth him of eternall life. This is euident in Dauids practiſe: (*k*) *Doubtleſſe*, ſaith he, *kindnes and mercie ſhall follow mee all the daies of my life, & I ſhall liue a long ſeaſon in the houſe of the Lord.* Marke this his reſolute perſwaſion: & conſider how he came vnto it, namely by experience of Gods fauour at ſundry times, and after ſundry manners. For before he ſet downe this reſolution, he numbred vp diuers benefits receiued of the Lord: that (*l*) *he fed him in greene paſtures, & led him by the refreſhing waters* of Gods word: that he *reſtores him, and leades him* in the paths of righteouſnes: that he ſtrengtheneth him in great daungers, euen of death, and preſerueth him: that in deſpight of his enemies, he inriched him with many benefits. By meanes of all theſe mercies of God beſtowed on him, hee came to bee perſwaded of the continuance of the fauour of God towards him. Againe, Dauid ſaid before king Saul, 1.Sam.17.32. *Let no mans heart faile becauſe of Goliah: thy ſeruant will go & fight with the Philiſtime.* And Saul ſaid to Dauid, v.33. *thou art not able to go againſt this Philiſtime to fight with him: for thou art but a boy, and he is a man of warre from his youth.* Dauid anſwered, that hee was able to fight with, and to ſlay the vncircumciſed Philiſtime. And the ground of his perſwaſion was taken from experience: for thus he ſaid, verſ.34. *Thy ſeruant kept his fathers ſheepe, and there came a Lyon, and likewiſe a Beare, and tooke a ſheepe out of the flocke*, and verſ.35. *I went out after him and ſmote him, and tooke it out of his mouth, and when hee aroſe againſt mee, I caught him by the beard, and ſmote him and ſlew him.* verſ.36. *So thy ſeruant ſlew both the Lyon and the Beare: therefore this vncircumciſed Philiſtime ſhall bee as one of them, ſeeing hee hath railed on the hoſt of the liuing God.* The like proceeding muſt bee in matters concerning eternall life. Little Dauid reſembleth euery Chriſtian:

i Rom.4 45
k Pſal.23,6.
l Pſal.23.2,3,4.

Goliah and the armie of the Philiſtims, reſembleth Sathan and his power. He therefore that will be reſolued, that he ſhall be able to ouercome the gates of hell, and attaine to life euerlaſting, muſt long keepe watch and ward ouer his owne heart, and hee muſt fight againſt his owne rebellious fleſh, and crucifie it: yea he muſt haue experiences of Gods power ſtrengthening him in many temptations, before hee ſhall bee fully aſſured of his attaining to the kingdome of heauen.

XXII.

Fruites of faith.

a Eph.1.17.
Vnion with Chriſt.
Communion with Chriſt.
b Eph.3.20
Eph.1.19.
1.Cor.3.16.
c Eph.1,21,23.
d Rom.6.4,5.
Ioh.15.1,2.
Eph 4.13.16
e Act.15.9.

Thus much concerning faith it ſelfe: now follow the fruits & benefits of faith. By means of this ſpeciall faith, the Elect are truly (a) *ioyned* vnto Chriſt, and haue an heauenly *communion* & fellowſhip with him; and therefore doe (b) in ſome meaſure inwardly feele his holy ſpirit moouing and ſtirring in them, as Rebecca felt the Twins to ſtirre in her wombe. Chriſt is as (c) the *head in the body*: euery beleeuer as a member of the ſame body: now as the head giueth ſenſe and motion to the members, and the members feele themſelues to haue ſenſe, and to mooue by meanes of the head: ſo doth Chriſt Ieſus reuiue and quicken euery true beleeuer, and by his heauenly power makes him to doe the good which hee doth. (d) And as from the ſtocke, ſappe is deriued to the grift, that it may liue and grow, and bring forth fruit in his kinde: ſo doe all the faithfull that are grafted into Chriſt the true vine. And as the grift looſeth his wilde nature, and is changed into the nature of the ſtocke, and bringeth forth good fruit: ſo in like manner it is with them that are in Chriſt, who by little and little are wholly renued (e) from euill to good.

XXIII.

Iuſtification.

f 1.Cor.1.30
2.Cor.5.21.

The Elect beeing thus ioyned vnto Chriſt, receiue three wonderfull benefits from him, *Iuſtification, Adoption, Sanctification.* Iuſtification is, when the Elect being in themſelues rebellious ſinners, and therfore firebrands of hel fire, and Gods owne enemies, (f) yet by Chriſt they are accepted of the Lord, as perfectly pure and righteous before him.

XXIV.

This Iuſtification is wrought in this maner: Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In ſinne, there are three things which are hurtfull to man: the firſt, is *condemnation*, which commeth of ſinne: the ſecond, is *actuall diſobedience* of the law in ſinne: the third, is the roote and fountaine of ſinne, *originall corruption*. Theſe are three deadly wounds, and three running ſores in the hearts and conſciences of all ſinners. (g) Now Chriſt Ieſus is perfectly righteous, and in him a ſinner may finde three ineſtimable benefits anſwerable to the three former euils. Firſt, the *ſufferings of Chriſt* vpon the Croſſe, ſufficient for all mens ſinnes. Secondly, *the obedience of Chriſt* in fulfilling the law. Thirdly, *the perfect holineſſe* of the humane nature of Chriſt: theſe are three ſoueraigne medicines to heale all wounded conſciences: and they are three running ſtreames of liuing water to bathe and to ſupple the bruiſed and contrite heart. (h) Now then comes faith, and firſt laies holde of the ſufferings of Chriſt, and ſo a ſinner is freede from the *puniſhment* and *guilt of ſinne*, and from eternall damnation, and thus the firſt deadly wound is cured. (i) Againe, faith laies holde on the perfect obedience of Chriſt, in fulfilling the law, and thus the ſecond wound is cured. (k) Thirdly, faith applieth the *holines of Chriſts humane nature* to the ſinner, and then he is accepted of God as perfectly righteous, and ſo his third deadly wound is cured. Thus a ſinner is made righteous by the righteouſneſſe of Chriſt imputed to him.

g Luk.1.35.
Coloſſ.2.9.
Ioh.4.14.
Mar.2.17.
h Col.2.14.
Gal.3.13.
Eph.1.7.
i Rom.4.18,19.
Math.3.15.
Eſa.53.11.
Phil.2.8.
k Rom.8.1,2,3.
Ioh.17.19.

XXV.

l Rom.5.1,2,3,4,5,6.
1. Reconciliation.
m 2.Cor.5.18.
n Rom.5.10,11.
2.Cor.6.9.
Heb.12.6.
2 Sam.7.14.
2.Sam.12,13,14.
2. Afflictions onely chaſtiſements.
3. Merit in Chriſt.
o Math.19.28,29.
Apoc.2.10 and 22.12

From true iuſtification, proceed (l) many other benefits, & they are either outward, or inward. Outward benefits are three. The (m) firſt is *reconciliation*, by which a man iuſtified is perfectly reconciled to God; becauſe his ſinne is done away, & he is araied with the perfect righteouſnes of Chriſt. The (n) ſecond, is that afflictions to the faithfull are *no puniſhments* for ſin, but only fatherly and louing *chaſtiſements*. For the guilt and puniſhment of ſinne was borne of Chriſt. Now therfore, if a Chriſtian be afflicted, it is no puniſhment: for then God ſhould puniſh one fault twiſe, once in Chriſt, and the ſecond time vpon the Chriſtian: which thing doth not agree with his iuſtice: it remaineth therefore that afflictions are only corrections in the faithfull. The third benefit, is that the man iuſtified doth (o) *deſerue* and *merit at Gods hands* the kingdome of heauen. For beeing made perfectly righteous in Chriſt and by his righteouſnes, he muſt needes *merit eternall life, in and by the merits of Chriſt*. And therfore Paul calleth it the *iuſtification of life*, Rom.5.18.

XXVI.

I. Peace of conſcience.

p Heb.10.22.
Rom.5.1. and 15,16.

Inward benefits proceeding from iuſtification, are thoſe which are inwardly felt in the heart, and ſerue for the better aſſurance of iuſtification, and they are principally fiue. The firſt is, *Peace and quietneſſe of conſcience.* As all men naturally in Adam are corrupt, ſo al men naturally haue corrupt & defiled conſciences, accuſing them & arraigning them before Gods iudgement for their ſinnes: in ſuch wiſe that euery ſuſpition of death and feare of imminent danger maketh a natural man ſtand agaſt at his wits end, knowing not what to do: (p) but by faith in Chriſt, the Chriſtian is perſwaded of remiſſion of his ſinnes, and ſo the diſquietneſſe of his conſcience is appeaſed, and he hath an inward peace in all extremities, which cannot be taken from him.

XXVII.

A difference betweene a dead conſcience, and a quiet conſcience.

The ſlumbering & dead conſcience is much like to the good conſcience pacified, & many through ignorance take the one for the other. But they may be ſeuered and diſcerned thus: Firſt, let the belieuing Chriſtian examine himſelfe, whether his conſcience was afflicted with

the

a Ioh.7.37. Eſa.57.15.

the ſenſe of Gods iudgements and preſſed downe with the burthen of his ſinne before he came to that quietnes: for then he may be in good hope, that it was the Spirit of God who brought that peace, becauſe God hath promiſed, (a) *That he will dwell with the humble and contrite, to reuiue and quicken them.* But if hee haue alwaies had that peace from the beginning of his daies, hee may eaſily deceiue himſelfe, by taking the numneſſe and ſecuritie of a defiled conſcience, for the true peace of conſcience. Secondly, let him ſearch from whence this peace of his conſcience proceedes. (b) For if it come from any thing els but from the certentie of the remiſſion of ſinne, it is no true peace: as many, flattering themſelues in ſinne, & dreaming of a pardon, are thereupon quiet, and the diuell is readie enough to put this into their mindes: but this can bee no true peace. Thirdly, let him examine himſelfe if he haue a care to keepe a good conſcience: which if hee haue, hee hath alſo receiued from the Lord a good and a quiet conſcience. (c) For if God beſtow vpon any man a gift concerning his ſaluation, he giueth him alſo care to keepe it.

b Rom.5.1. Heb.9.14.

c Act.2.3. and 24.16.

XXVIII.

II. 2. Entrance with boldnes, into Gods preſence.

d Eph.3.12. Rom.5.2.

The ſecond inward benefit is, (d) *An entrance into Gods fauour*, and a perſeuerance in it, which is indeede a wonderfull benefit. When a man commeth into fauour with his Prince, then he is bold to come vnto him, and he may haue free acceſſe vnto his preſence, and hee may ſue to his Prince for any benefite or preferment whereof he ſtands in neede, and may obtaine it before any other: ſo they which are in Gods fauour by reaſon that they are freely pardoned, and iuſtified in Chriſt, doe boldly approach into Gods preſence, and they are readie to aske, and ſure to obtaine any benefit that is for their good. (e)

e Rom.5.2. and 14.17.

III. 3. Ioy.

The third is a *ſpirituall ioy in their hearts*, euen then when they are afflicted: becauſe they looke certainely to obtaine the kingdome of heauen: IV. 4. Feeling of Gods loue. The fourth, (f) is that *the loue of God is ſhedde in the hearts* of the faithfull by the holy Ghoſt: that is, that the holy Goſt doth make the faithfull very euidently to feele the loue of God towards them, and doth as it were, fill their hearts with it.

f Rom.5.5.

XXIX.

g Ioh.1.12. Gal.3.26. Heb.2.11.12. 1.Pet.2.9. Heb.6.7,8. 1Cor.3.22. Heb.1.14. Rom.8.28. 2Cor.12.7.

The ſecond maine benefit is (g) *Adoption*, whereby they which are iuſtified, are alſo accepted of God as his owne children. From *Adoption* proceed many other benefits. 1 Firſt, the elect childe of God hereby is *made a brother to Chriſt*. 2 Secondly, he is a King, & the kingdome of heauē is his inheritance. 3 Thirdly, he *is Lord ouer al creatures* ſaue Angels. 4 Fourthly, the holy *Angels miniſter* vnto him for his good: they guard him and watch about him. 5 Fifthly, all things, yea grieuous afflictions & ſinne it ſelfe, turne to his good; thogh in his own nature it be neuer ſo hurtful: (h) & therſore death (which is moſt terrible) vnto him is no entrāce into hell, but a narrow gate to let him into euerlaſting life. Laſtly, beeing thus adopted, he may looke for comfort at Gods hand, anſwerable to the meaſure of his afflictiō: as God hath promiſed.

h Heb.2.15. 1.Cor.15.54.56. Rom.5.6. 1.Cor.10.10.

XXX.

Aſſurance of adoption.

The inward aſſurance of Adoption is by two witneſſes. The firſt is our ſpirit, that is, an heart and conſcience ſanctified, by the ſprinkling of the blood of Chriſt. Now becauſe it comes to paſſe that the teſtimonie of our ſpirit is often feeble and weake, God of his goodnes hath giuen his own ſpirit to be a fellow witnes with our ſpirit: for the Elect haue in themſelues the ſpirit of Ieſus Chriſt, teſtifying vnto them, & perſwading them that they are adopted children of God. (i) For this cauſe the H. Ghoſt is called the *ſpirit of adoption*, becauſe it workes in vs the aſſurance of our adoption: (k) and it is called a *pawne* or *earneſt*. For as in a bargaine, when part of the price is payed in earneſt, then aſſurance is made, that men will pay the whole: ſo when the childe of God hath receiued thus much from the H. Ghoſt, to be perſwaded that hee is adopted and choſen in Chriſt, hee may be in good hope, and hee is already put in good aſſurance, fully to enioy eternall life in the kingdome of heauen.

i Rom.8.16. Gal.4.6. 1.Pet.3.21. The ſpirit of adoption.

k 2.Cor.1.21.

l Rom.8.29. 1.Ioh.3.2. Coloſſ.3.3. 1 Cor.3.1. Eph.4.14.

(l) Indeede this teſtimonie is weake in moſt men & can ſcarce bee perceiued becauſe moſt Chriſtians, though they may be old in reſpect of yeres, yet generally they are babes in Chriſt, and not yet come to perfect growth; and may find in themſelues great ſtrength of ſin, & the graces of God to be in ſmall meaſure in them. And againe, the children of God beeing moſt diſtreſſed, as in time of triall, and in the houre of death, then the inward working of the holy Ghoſt is felt moſt euidently. But a reprobate cannot haue this teſtimonie at all: though indeede a man flattereth himſelfe and the diuell, *imitating the ſpirit of God*, doth vſually perſwade carnal men & hypocrites that they ſhall be ſaued. But that diuelliſh illuſion, & the teſtimony of the ſpirit may be diſcerned by two notes. The I. is, hearty & feruent praier to God in the name of Chriſt. For the ſame ſpirit that teſtifieth to vs that we are the adopted children of God, doth alſo make vs cry, that is, feruently with grones & ſighes filling heauen and earth, pray to God. Now, this hearty, feruent, & loud crying in the eares of God, can the diuell giue to no hypocrite: for it is the ſpeciall marke of the ſpirit of God. The other note is, that they which haue the ſpeciall teſtimonie from the ſpirit of God, haue alſo in their hearts the ſame affections to God, which childrē haue to their father: namely, loue, feare, reuerēce, obedience, thankfulneſſe, for they call not vpon God, as vpon a terrible Iudge, but they cry Abba, that is, Father. And theſe affections they haue not, whom Satan illudeth with a phantaſtical imagination of their ſaluation: for it may be, that through *hypocriſie*, or throgh *cuſtome*, they may cal God Father, but in truth they cannot do it.

Labour in prayer: for it is the proper ſpirit of adoption: and in prayer, wee ſhall moſt of all feele the ſpirit of adoption.

XXXI.

The elect being thus aſſured of their adoptiō

Hope. Rom.8. 25 and 5.5. 2.Cor. 5.6, 7. Heb,11,2.

and iuſtification, are indued with hope: (*a*) by which they looke patiently for the accompliſhing of all good things which God hath begunne in them. And therefore they vndergoe all croſſes and afflictions with a quiet and contented mind: becauſe they know that the time will come when they ſhall haue full redemption from all euils. This was (*b*) *the patience of Pauls hope*, when hee ſaid, that nothing in the world could ſeuer him from the loue of God in Chriſt. And like to this was the patience of Policarpe, and of Ignatius, who when hee was condemned and iudged to be throwne to wild beaſts, and now heard the Lyons roaring, hee boldly and yet patiently ſaid; *I am the wheate of Chriſt, I ſhall be ground with the teeth of the wilde beaſts, that I may be found good bread.* Alſo the
B ſame was the patience of the bleſſed Martyr S. Laurence, who like a meeke lambe ſuffered himſelfe to be tormented on a fiery gridyron: and when he had bin preſſed downe with fire pikes for a great ſpace, in the mighty ſpirit of God, ſpake vnto the Emperour that cauſed him thus to be tormented, on this wiſe,

b 1.Theſſ. 1,3. Rom,8. 38.

This ſide is now roſted enough,
turne vp, O tyrant great:
Aſſay, whether roſted or rawe,
thou thinkeſt the better meate.

XXXII.

Sanctification. c Act. 15.9. Pſal. 103.5. Eze.11.19. Pſal, 51,12.

The third maine benefit, is (*c*) inward *ſanctification:* by which a Chriſtian in his minde, in his will, and in his affections is freede from the *bondage* and *tyrannie* of ſin and Satan, and is by
C little and little inabled through the ſpirit of Chriſt to deſire and approoue that which is good, and to walke in it. And it hath two parts. (*d*) The firſt, is *mortification*, when the power of ſinne is continually weakened, conſumed, and diminiſhed. (*e*) The ſecond, is *viuification*, by which *inherent righteouſneſſe* is really put into them, and afterward is continually increaſed.

d Gal.5.24. Col.3.5.

e Eph.1.2. 1,Cor.15,45

XXXIII.

How ſanctification is wrought.

This ſanctification is wrought in all chriſtians after this manner: After that they are ioyned to Chriſt, and made myſtically bone of his bone, and fleſh of his fleſh, Chriſt worketh in them effectually by his holy ſpirit, & his works are principally three. Firſt, (*f*) he cauſeth his owne death to worke effectually the death of
D all ſin: and to kill the power of the fleſh. For it is a coraſiue, which beeing applied to the part affected, eates out the venome & corruption: and ſo the death of Chriſt by faith applyed, fretteth out and conſumes the concupiſcence and the corruption of the whole man. Secondly, his buriall cauſeth the buriall of ſinne, as it were in a graue. (*g*) Thirdly, his reſurrection ſends a quickning power into them, & ſerueth to make them riſe out of their ſinne, in which they were dead & buried, to work righteouſnes, and to liue in holines of life. Lazarus body lay foure daies, and ſtanke in the graue, yet Chriſt raiſed it, & gaue him life againe, and made him do the ſame works that liuing men doe: ſo alſo Chriſt dealeth with the ſoules of the faithfull;
A they rot & ſtinke in their ſins, and would periſh in them, if they were left alone: but Chriſt puts a heauenly life into them, and makes them actiue and liuely to doe the will of God in the works of chriſtianity, and in the works of their callings. And this ſanctification is throughout the whole man in the *ſpirit*, *ſoule*, and *bodie*, 1. Theſſ.5.23. And here the *ſpirit* ſignifieth the mind & memory; the *ſoule*, the wil & affections.

f Rom.6.3. 4. Col.2,12. & 3.3.5.

g Phil.3.10. Rom.6 4.

Ioh.11.39.

XXXIV.

Sanctification of the minde.

The ſanctification of the minde is the enlightning of it with the true knowledge of Gods word. It is of two ſorts, either *ſpirituall vnderſtanding*, or *Spirituall wiſedome*. *Spirituall vnderſtanding*, is a generall conceiuing of euery thing that is to bee done, out of Gods word. *Spirituall wiſedome*, is a worthy grace of God,
B by which a man is able to vnderſtand out of Gods word, what is to bee done or not to bee done in any particular thing, or action, according to the circumſtances of perſon, time, place, &c. Both theſe are in euery Chriſtian, otherwiſe Paul would neuer haue prayed for the Coloſſians, Col.1.9. *that they might be fulfilled with knowledge of Gods will, in all wiſedome and ſpirituall vnderſtanding*. In both theſe excelled Dauid, who teſtified of himſelfe, that *Gods word* (*h*) *was a lanterne to his feet, & a light to his paths:* and that *God* (*i*) *by his commandements had made him wiſer then his enemies:* that *hee had more vnderſtanding then all his teachers, becauſe Gods teſtimonies were his meditations*, (*k*) *that hee vnderſtood more then the auncient, becauſe he kept Gods*
C *precepts.* The properties of the minde enlightened are ſpecially two. The firſt is, that by it a Chriſtian ſees his owne blindnes, ignorance, and vanity, as appeareth in Dauid, who beeing a Prophet of God, yet prayed, (*l*) *Open mine eies (O Lord) that I may ſee the wonders of thy law.* And thence it is that the godly ſo much bewailed the blindnes of their mindes. Contrariwiſe, the wicked (*m*) man in the middeſt of his blindnes, thinks himſelfe to ſee. The ſecond is, that the minde runneth, and is occupied in a continuall meditation of Gods word. So Dauid ſaith, Pſal.1.2. the *righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night.*

h Pſal.119. 105.

i v.98,99.

k 100.

l 18.

m Ioh. 9.41.

XXXV.

Sanctification of the memory.

D The memorie alſo is ſanctified in that it can both keepe and remember that which is good and agreeable to Gods will, whereas naturally it beſt remembreth lewdneſſe, and wickednes, and vanitie. This holy memorie was in Dauid: Pſal.119.11. *I haue hid thy promiſes in mine heart, that I might not ſin againſt thee.* And Mary, Luk. 2.19. *kept all the ſayings of Chriſt, and pondered them in her heart.* And to the exerciſe of this memory, Salomon hath a good leſſon, Prou. 3.1. *My ſonne hearken vnto my words, incline thine eares vnto my ſayings, let them not depart frō thine eyes, but keepe them in the middeſt of thine heart.*

XXXVI.

Sanctification of the will.

Furthermore, the will of a Chriſtian is renued and purified by Chriſt, which appeareth in that it is ſo farre forth freed from ſinne, that it can will and chooſe that which is good and acceptable to God, and refuſe that which is euil, according to that of Paul, (a) *It is God which worketh in you the will and the deede, euen of his good pleaſure.* Now, if a man be conſidered as hee is naturally, hee can neither will, nor performe that (b) which is good, but onely that which is euill: for he is ſolde vnder ſinne, as the oxe or the aſſe, & committeth iniquity, as the fiſh draweth in water; yea he is in bondage vnder Satan, who inſpireth his minde with vile motions, and boweth his will, affections & the members of his body to his curſed will: ſo that for his life, hee is not able to doe any thing but ſinne and rebell againſt God. And it muſt be remembred, that althogh the Chriſtian mans will be freed *in part from the bondage* of ſinne in this life, yet it ſhall *not be free from the power* of ſinne vntil the life to come: for (c) Paul that worthie Saint *ſaith of himſelfe beeing regenerate, that he was carnall and ſolde vnder ſinne.*

a Phil. 2.13.
b Iob. 15.16. Epheſ. 2.2. Luk. 11.21.
c Rom. 7.14

XXXVII.

Sanctified affections are knowne by this, that they (d) are mooued and inclined to that which is good, to embrace it: and are not commonly affected and ſtirred with that which is euill, vnleſſe it be to eſchew it. Examples hereof are theſe which follow. (e) *To reioyce with them that reioyce, and to weep with them that weep.* (f) *To reioyce becauſe a mans name is written in heauen.* (g) *To deſire Gods preſence and fauour, as the drie land deſireth water.* (h) *To feare and tremble at Gods word.* (i) *To long and to faint after the places where God is worſhipped.* (k) *To be vexed in ſoule from day to day in ſeeing and hearing the vnlawfull deeds of men: and to ſhed riuers of teares becauſe men breake Gods commandements.* (l) *In feruencie of ſpirit to ſerue the Lord.* (m) *To put on the bowels of compaſſion towards the miſeries of men.* (n) *To be angrie and ſinne not.* (o) *To ſorrow for the diſpleaſing of God.* (p) *To loue the brethren in Chriſt.* (q) *To admire at the word of God.* (r) *To loue Gods commaundements aboue golde.* (s) *To admire the graces of God in others.* (t) *In feare to ſerue God, and to reioyce in trembling.* (u) *To walke in the feare of God, and to be filled with the ioy of the holy Ghoſt.* (x) *To be heauie through manifolde temptations.* (y) *To reioyce in being partaker of the ſufferings of Chriſt.* (z) *To wait on the Lord, to reioyce in him, and to truſt in his holy name.* a *To wait for the full redemption.* b *To ſigh, deſiring to enioy eternall life.* c *To loue the habitation of Gods houſe, and the place where his honour dwelleth.* d *To eſteeme all things as loſſe and dung in reſpect of Chriſt.*

Sanctification of the affections.
d Rom. 12.9.
e Rom. 12. 15.
f Luk. 10.20
g Pſ. 143.6.
h Eſa. 66.2.
i Pſal. 48.2
k 2. Pet. 2.8. Pſal. 119. 136.
l Rom. 12. 11.
m Col. 3.12.
n Eph. 4.26.
o 2. Cor. 7. 11,
p 1. Ioh. 3.14
q Pſal. 119. 128.
r verſ. 127.
s Mat. 8.10.
t Pſal. 2.11.
u Act. 9.31.
x 1. Pet. 1.6.
y 1. Pet. 4.13
z Pſal. 33. 20,21.
a Rom. 8.23
b 2 Cor. 5.2
c Pſal. 86.8.
d Phil. 3.8.

XXXVIII.

But among all theſe ſanctified affections, there are foure ſpecially to be marked. The firſt is, a *zeale* for Gods glory: by which a Chriſtian is thus affected, that rather then God ſhould loſe his glory: he could be content to haue his own ſoule damned. As it was with Moſes, who feared leſt God ſhould loſe his glory, if he did vtterly deſtroy the Iſraelites for their idolatrie, whome hee had choſen to be his people: and therefore in this reſpect prayed vnto the Lord, *Therefore now if thou pardon thy ſinne, thy mercie ſhall appeare: but if thou wilt not, I pray thee raſe mee out of the booke which thou haſt written,* Exod. 32.32. And, *Rom.* 9.3. Paul could haue wiſhed with all his heart to be cut off from all fellowſhip with Chriſt, and to be giuen vp to eternall deſtruction, for his countrey-men the Iewes, and for Gods glorie ſpecially. Some may ſay, this affection is not common to all, but peculiar to ſuch as are lead with ſuch an exceeding affection, as theſe holy men were, & which haue their hearts ſo pierced & kindled with diuine loue, and ſo rauiſhed with the ſame out of themſelues, that they forget all other things, yea themſelues hauing nothing before their eyes but God, & his glory. To this I anſwer, that this affection is common to al, though the meaſure of it be diuerſe, in ſome more, in ſome leſſe: which appeareth in that our Sauiour Chriſt teacheth euery one in his prayer which hee made, before hee craue any other thing, either concerning God, or himſelfe, to pray that Gods name may be ſanctified. For by this all Chriſtians are taught that they are to ouerpaſſe all conſiderations of themſelues, their own pleaſure & profit; their ſaluation or damnation: and abſolutely with an hearty affection, to ſeek after the glory of God in all their doings, that as Gods glory is moſt deare vnto himſelfe, ſo it may appeare alſo that it is moſt deare vnto them. If any thinke it ſtrange that Moſes, Paul, or any other ſhould be content to fall into miſerie, to loſe their liues, and to bee caſt into eternall perdition in hell fire with reprobate and damned ſpirits, rather then Gods honour ſhould be turned into diſhonour and blaſphemie: let them conſider that wonderfull is the power of true loue, (e) *which maketh all things eaſie:* (f) which is *as ſtrong as the graue*, that ouercomes all, and was neuer yet ouercome: *which is as a flaming fire*, that a whole ſea of water cannot quench. And the loue which theſe men had to God did ſo rauiſh them, that they felt no feare of hell fire.

Zeale of Gods glory.
e 1. Cor. 13. v.7.
f Can. 8. 6,7.

XXXIX.

The ſecond affection is the *feare of God*, a moſt excellent and wonderfull grace of God: Salomon (g) matcheth it, yea preferreth it too, before all things in this world, making it the ende of all. Without it a man cannot be wiſe, it is the firſt ſtep to wiſedome, h *In it is aſſured ſtrength:* alſo it is *a wel-ſpring of life to eſchewe the ſnares of death.* The Churches of Iudea being in peace, were edified, and walked in the i *feare of God*, and were aboundantly filled with the comfort of the holy Ghoſt. In this feare of God there bee two parts: the firſt, is a perſwaſion in the heart, that a man is in Gods preſence whereſoeuer he is, and when he by infirmitie forgets God, a drawing of himſelfe into Gods preſence. As it was in Dauid, *I haue* (ſaith he, Pſal. 16.8.) *ſet the Lord alwaies before me. For he is at my right hand, therefore I ſhall not ſlide.* And this his beeing in Gods preſence,

The feare of God.
g Eccl. 12.14.
h Prou. 14. 26,27.
i Act. 9.31.
Parts of Gods feare.
k Pſal. 16.8

he ſetteth downe moſt excellently in the 139. Pſalme. *Enoch walked with God*, Gen. 5.22. *Abraham is commanded to walke before God & to be vpright*, Gen. 17.1. The ſecond part of the feare of God, is in Gods preſence to ſtand in awe of him; which is when a man takes heede to his waies leſt he offend God. This aduiſe, Dauid giues to Sauls Counſellers, Pſalm. 4.4. *Stand in awe and ſinne not*. Pharao commanded the midwiues of Egypt, to kill all the male children of the Iſraelites at their birth: they did it not, becauſe (*a*) *they ſtood in awe of God*, fearing to diſpleaſe him. And hence it is, that the (*b*) godly heare *Gods word with feare and trembling*.

[a] Exod. 1.17

[b] Eſa. 66.3.

XL.

Hatred of ſinne.

The third, is the *hatred & deteſtation of ſinne*, becauſe it is ſinne, and ſpecially of a mans own corruptions: wherewith a Chriſtian is ſo turmoiled, that in regard of them & for no other cauſe, hee moſt heartily deſireth to be forth of this moſt miſerable world, that he may be diſburdened of his ſin, and leaue off to diſpleaſe God. Paul feeleth in himſelfe a huge maſſe of deadly corruption, it makes him deeme himſelfe moſt miſerable, and to mourne becauſe hee was not deliuered from it, ſaying, Rom. 7.24. *O miſerable man that I am! who ſhall deliuer me from this body of death?* Againe, it is ſinne that makes the Church complaine, Cant. 1.4. *that ſhe is blacke, that the Sunne hath looked vpon her*, and therefore ſhee cries, Reu. 22.20. *Come Lord Ieſus, come quickly*.

XLI.

Ioy in Chriſts comming to iudgement.

The fourth, is *ioy* of heart in conſideration of the neerenes or preſence of the terrible day of iudgement. The (*c*) reprobate either trembleth at the conſideration of the day of iudgement, or els in the ſecuritie of his heart he regardeth it not. And when he ſhall ſee the ſignes of the comming of Chriſt, (*d*) *his heart ſhall faile him* for very feare, and *he ſhall* (*e*) *call the hils to fall vpon him*: but contrariwiſe, the faithfull *loue the ſecond comming of Chriſt*, and therefore wait and long for it, they ſhall (*f*) *lift vp their heads*, becauſe the ful accompliſhment of their redemption is at hand.

[c] Luk. 21.27

[d] 2. Tim. 4.8
2. Cor. 5.6,7

[e] Luk. 21.26

[f] Luk. 21.28

XLII.

Sanctification of the bodie.

The ſanctification of the body, is when (*g*) all the members of it are carefully preſerued from being meanes to execute any ſinne: and are made the inſtruments of righteouſnes and holines. So Paul prayed for the Theſſalonians (*h*) *that they might know how to poſſeſſe their veſſels in holineſſe, and in honour, and not in the luſt of concupiſcence, as the Gentiles doe which know not God*. And Iob (*i*) *made a couenant with his eies not to looke on a woman*: In whoſe example it appeares how euery member is to be kept pure & holy.

[g] Rom. 6.19

[h] 1. Theſſ. 4.4,5.

[i] Iob 31.1.

XLIII.

A conſolation.

If any humbled Chriſtian find not this meaſure of ſanctification in himſelfe, yet let him not be diſcouraged. For if any man haue a (*k*) willingnes and a deſire to obey all Gods commaundements, he hath the ſpirit; and hee who hath the ſpirit is in Chriſt, & he who is in Chriſt ſhall neuer ſee damnation. And though hee faile greatly in the action of obedience, yet God will accept his affection to obey, as obediēce acceptable vnto him. God wil approoue of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

[k] Rom. 8.5.
verſ. 1.

XLIV.

Repentance.

From ſanctification ariſeth *repentance*. For a man cannot hate his owne ſins before hee be ſanctified: and he cannot truly repent for them before he hate them. *Repentance is, when a man* (*l*) *turnes to God, and brings forth fruits worthie amendment of life.* This turning vnto God hath two parts. The firſt, a purpoſe & reſolution of heart neuer to ſin any more, but to leade a new life. This was in Dauid, who fully *purpoſed to keep Gods commandements*; and m *applied his heart to fulfill his ſtatutes vnto the end*. And vnto this did Barnabas exhort the brethren at Antioch, n *that with full purpoſe of heart they would cleaue vnto the Lord*. The ſecond part is an holy labor in mans life & conuerſation to purifie & clenſe himſelfe from ſin, of this ſpeaketh Iohn, 1. *Ioh.* 3.3. *And euery one that hath this hope in him, purgeth himſelfe euen as he is pure.* This did Dauid practiſe, as may appeare in that he ſaid, Pſalm. 73.13. *Certenly, I haue clenſed my heart in vaine, and waſhed my hands in innocencie.* If any maruell how repentance followes ſanctification, conſidering it is the firſt thing of all, that the Prophets, Apoſtles, and Miniſters of God preach vnto the people whome they would winne to Chriſt: I anſwer, that all other graces are more hidden in the heart, whereas repentance is open, & ſooner appeareth to a mans owne ſelfe, and to the eyes of the world. It is like the bud in the tree, which appeareth before the leafe, the bloſſome, the fruit: and, yet in nature, it is the laſt: for a man muſt be renewed, and come to an vtter diſliking of his owne ſinnes, before he will turne from them, and leaue them.

[l] Act. 26.26

[m] Pſal. 119, 112.6.

[n] Act. 11.23

Repentance after faith and ſanctification in nature, but firſt in ſenſe and appearance.

XLV.

Godly and vngodly differ in ſinning.

By this it may appeare, that there is one manner of ſinning in the godly, and another in the vngodly, though they fall both into one ſin. A wicked man when he ſinneth in his heart he giueth ful conſent to the ſinne: but the godly though they fall into the ſame ſinnes with the wicked, yet they neuer giue full conſent: for they are in their mindes, wils, and affections partly regenerate, and partly vnregenerate, and therefore their wils doe partly will, and partly abhorre that which is euill: according as Saint Paul ſaith of himſelfe, Rom. 7.22,23. *I delight in the law of God according to the inner man, but I ſee another law in my members rebelling againſt the law of my minde, and leading me captiue, &c.* And that the godly man neuer giueth full conſent to ſinne, it is euident by three tokens. Firſt, before hee commeth to doe the ſinne, hee hath no purpoſe nor deſire to doe it: but this purpoſe and deſire is to do the will of God contrarie to that ſinne. Secondly, in the act or doing of the ſin, his heart ariſeth againſt it, yet by the ſtrength of temptation, and by the mightie violence of the fleſh, he is haled and pulled on to doe wickednes. Paul ſaith of himſelfe, that *he was ſold vnder ſinne*, that is, he was like a ſlaue, who deſireth to eſcape out of his maſters hands, and yet is faine in great miſery to ſerue him. Thirdly, after he hath ſinned he is ſore diſpleaſed with himſelfe for it, and truely repenteth. As(a)Peter before the denying of his maſter, had no purpoſe to doe it, but rather to die in his cauſe. In the act he had a ſtriuing with himſelfe, as appeareth by this, that firſt he anſwered faintly, *I know not what thou ſayeſt*: and yet after when the aſſault of Satan more preuailed, he fell to ſwearing, curſing, and banning. And after his fall he repented himſelfe and wept bitterly for it. All was contrary in Iudas, who went to betray his maſter with full intent and purpoſe: for the diuell long tempting him vnto it, *entred into him*, that is, made him yeelde, and reſolue himſelfe to doe it. (b) Afterward when Chriſt was betrayed and condemned, Iudas was not ſorrowfull for his ſinne with a godly ſorrow, but in deſpaire of mercy hanged himſelfe.

[a] Math.26.69.70.71.72.

[b] Math.27.5.

XLVI.

Fruits worthie of amendment of life, are ſuch fruits as the(c)*trees of righteouſneſſe beare*, namely, good workes: for the doing of a good worke there be three things requiſite: Firſt, it muſt proceede from iuſtifying faith. For the worke cannot pleaſe God except the perſon pleaſe him, and the perſon cannot pleaſe him without this faith. Secondly, it is to be done in obedience vnto Gods reuealed word, (d)*To obey is better then ſacrifice, and to harken is better then the fatte of Rams.* Thirdly, it is to be referred to Gods glorie, (e)*Whether ye eate or drinke* (ſaith Paul) *or whatſoeuer ye doe, doe all to the glory of God.* The ſpeciall workes of Chriſtians, which they and none but they truely performe, are theſe fiue which follow.

Fruites of repẽtance.

[c] Eſa.61.3. 1.Tim.1.5.

Good works.

[d] 1.Sam.15.22.

[e] 1.Cor.10,31.

XLVII.

The firſt, is the good hearing of the word, (f)*My ſheepe* (ſaith Chriſt) *heare my voice & follow me.* And againe: *he which is of God heareth his voice.* And this was one note of the faithful in the primitiue Church to aſſemble to heare the word. This good hearing of the word, is the ſauing hearing that bringeth life eternall. In this action, Chriſtians are vſually thus diſpoſed. Before they come to heare the word of God they make themſelues readie to heare it, as the men of Berea did, (g) *who receiued the word with all readines.* This preparation ſtandeth in two points: Firſt, they diſburden themſelues of all impediments, that like vnto runners in a race, they *may*(h)*be ſwift to heare*: theſe impediments, are ſinne & troubled affections: and they come with humble hearts(i)*as fooles, that they may become wiſe.* Secondly, they quicken vp them ſelues, and come vnto the aſſemblies, hungring and thirſting after the word of God as men doe after meate and drinke.

Hearing of the word.

[f] Ioh.10.27. Ioh.8.47.

How good Chriſtians heare the word.

[g] Act.17.11.

[h] Iam.1.19. Pſal.26.67.

[i] 1.Cor.3.18

When they are in hearing Gods word, firſt, their mindes are fixed and *attentiue* onely to that which is ſpoken, as(k)Lydias was. Secõdly, they truly beleeue the word of God, and carefully apply it to their owne ſoules. Thirdly, they feele the liuely power of it in themſelues: it is as(l)*ſalt* in them, to draw out their inward corruption; it is to them the(m)*ſword of the ſpirit*, and as a(n)ſacrificing knife in the hand of Gods miniſter, by which their fleſh is killed, and they *are offered vp in a liuing ſacrifice* to God: it is(o)*ſpirit and life* to quicken and reuiue their ſoules that are dead in ſinne: and the reaſon of this is plaine: The word of God preached is as a cup of wine: the true chriſtian is the Lords gueſt, but he that hath ſauce of his own, he bringeth his ſugar with him, namely, his true faith, which(p)*he tempereth and mingleth* with Gods word, & ſo it becommeth vnto him as a cup of ſweet wine, and as water of life. Now the hypocrite, becauſe he bringeth no faith with him, drinketh of the ſame, but he findeth the wine to be ſowre and tart, and void of relliſh, and in truth it is vnto him as a cup of ranke poiſon. Againe, (q)they heare the word of God *as in Gods preſence*, and therefore their hearts are full of *feare and trembling*. And they receiue the Word, *not* (r)*as from man, but as from Chriſt Ieſus* the onely (ſ) *Doctor of the Church*: and they regard not ſo much the Embaſſadour, or his ability, as the Embaſſage of reconciliation ſent from the king of heauen.

[k] Act.16,14

[l] Mar.9.40

[m] Eph.6.17.

[n] Rom.15.16.

[o] Ioh.6.63.

[p] Heb.4.2.

[q] Act.10.33. Eſa,66.2.

[r] 1.Theſſ.2.13.

[ſ] Mat.17.5 1.Pet.5.4.

After they haue heard the Word, they are bettered in knowledge and in affection, and they(t)remember it, and meditate vpon it cõtinually, that they may frame all their doings by it. Worldly men vſe to buy bookes of ſtatutes, and to haue them in their houſes to read on, that they may know how to auoid danger of law. And ſo the faithfull doe alwaies ſet before them Gods word, and in all their doings it *is*(u)*their Counſeller*, leaſt they ſhould come into danger of Gods diſpleaſure.

[t] Pſal.119.1.

[u] Pſal 119.24.

XLVIII.

The ſecond worke is, the receiuing of the Sacrament, of Baptiſme once onely, when a man is openly and ſolemnely admitted into the Church: and of the Lords ſupper often. The firſt ſealeth vp to the heart of a Chriſtiã, that he is vnited vnto Chriſt, and hath true fellowſhip with him in beeing fully iuſtified before God, and inwardly ſanctified. The ſecond ſerueth to ſeale vp in the heart of a Chriſtian the continuall growing and increaſing of the ſame graces. This thing euery true beleeuer ſhall haue often experience of, either in or after the receiuing of the Sacrament: and yet it ſhall not be ſo alwaies, for ſometimes the Church being(x)*brought into Chriſts wineſeller, ſhall fall into a ſwowne* and not feele any refreſhing there. Yet the beleeuer is not to be diſmaied, if he feele not alwaies comfort preſently after the Sacrament. A ſicke man feeles no comfort or nouriſhmẽt, when he eateth meat, and yet it preſerueth his life: So the weake Chriſtian though he feele himſelfe not nouriſhed at the Sacrament by Chriſts body and

Receiuing of the Sacraments.

[x] Cant.2.5

blood, yet he ſhall ſee in time that his ſoule ſhall be preſerued thereby vnto euerlaſting life. Furthermore, when a Chriſtian feeleth no comfort by the Sacrament, let him then humble himſelfe before the Lord more heartily then euer before, confeſſing his ſinnes, and praying for increaſe of grace, and then he ſhall feele the fruite of the Sacrament.

XLIX.

The third worke, is a relieuing of the poore brethren in Chriſt, proceeding of a brotherly kindnes towards them. This is a ſpeciall worke not to be done to all men alike, as Saint Paul ſaith, (a) *Do good to all men, but eſpecially to them of the houſhold of faith.* Directions for this matter are the faithfull of Heruſalem, (b) *who were all in one place, and had all things common:* namely, *in vſe: And they ſold their poſſeſſions and goods and parted them to all men, as euery one had neede.* Alſo the brethren at Corinth in their extreame pouertie, (c) relieued the Churches of Macedonia liberally, not onely *according to their power,* but alſo ſtraining themſelues *beyond their power.* Yea this reliefe muſt goe further, euen to the beſtowing of a mans life, if neede ſo require, (as Saint Iohn ſaith) (d) *Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought alſo to lay downe our liues for the brethren.*

Reliefe of the poore.

a Gal.6.10.

b Act.2.44. Act.4.32.

c 2.Cor.8.23.

d 1.Ioh.3.6.

The fourth worke, is true praier: and Saint Luke ſetteth out the faithful, and the children of God, by this deſcription: (e) *That they call on the name of the Lord:* As on the contrary it is ſaid of the wicked, (f) *That they cal not vpon God.* (g) The true Chriſtiā *calleth on the Lord in truth.* For (h) *the ſpirit of adoption, which is the* (i) *ſpirit of prayer,* is his Schoole-maſter to teach him to doe it.

Prayer.

e Act.9.14.

f Pſal.14.4.

g Pſal.145.18.

h Rom.8.26.

i Zach.12.10.

In praier he is thus diſpoſed: firſt, before he praieth, (k) he is ſtricken with ſome feare and reuerence in regard of Gods maieſtie, for he conſidereth that prayer is a familiar talking with God.

How the Chriſtian prayeth.

k Eccl.5.1. Dan 9.4.

Secondly, he is inwardly (l) touched with a liuely feeling of his wants, but eſpecially he is vexed and grieued at his owne ſinne and rebellion: and this ſenſe of his miſerie is as a ſpurre to quicken his benummed heart.

l Dan.9.4.

Thirdly, he humbleth himſelfe before his God, and layeth (m) open his heart before the Lord, ſhewing a feruent and longing deſire to obtaine thoſe things of which he findeth an extreame want in himſelfe, as the Prophet Dauid did, whoſe (n) *deſire was like the yawning of the drie ground;* and this proceedeth from (o) the ſpirit of God which a man oftentimes for his life cannot expreſſe.

m 1.Sam.1.15.

n Pſal.143.6.& 42.1.2.

o Rom.8.26.

Fourthly, when he maketh his requeſt, he doubteth not, but by (p) faith he beleeueth that God wil graunt his requeſt, which he maketh according to his word. The ground of his perſwaſion is double: the firſt is, (q) Chriſt Ieſus, by whoſe merits as he hath obtained remiſſion of ſinnes, ſo he looketh to obtaine all things elſe: The (r) other ground is, the cōfortable promiſes of God which he hath made, that he wil heare thē who truly call vpon him.

p Mark.11.28.

(q) Rom 8.32.

r Ioh.5.14.15.

Fiftly, he praieth not for a brunt or two, but he continueth in prayer: And although God ſeeme not to heare him at the firſt, (ſ) yet he patiently waiteth on the Lord, and ſtill calleth vpon him.

ſ 1.Theſ.5.17.

LI.

The fift worke, is to walke in ſome lawfull calling with painefulneſſe, and vprightneſſe, ſo that in performing all the duties of it, a (t) man may keepe a good cōſcience before God and man. Thus Dauid determined to walke in the gouernment of his houſe & kingdome. (u) *I will doe wiſely* (ſaith he) *in the perfect way till thou commeſt to me; I will walke in the vprightnes of mine heart, in the middeſt of mine houſe: I will ſet no wicked thing before mine eyes: I hate the worke of them that fall away: it ſhall not cleaue vnto me.* This ſinceritie of Dauids behauiour in his calling made him bolde to offer himſelfe to be tried not onely by men, but much more by the Lord God himſelfe, and to be puniſhed accordingly. (x) *Iudge me O Lord* (ſaith he) *for I haue walked in mine innocencie: Prooue me, O Lord, and trie me, examine my reines and mine heart:* So vpright and cleere was he in all his doings.

A lawfull calling.

t Act.14.10.

u Pſal.101.2

x Pſal.26.1,2. Pſal.119.23 Pſal.18.22.24.

LII.

Thus much of faith and the benefits that come by faith: Now followeth the ſpirituall exerciſe of a Chriſtian in his manifold temptations, which are in this life inſeparable companions of grace. The reaſon is, becauſe the diuell hateth Chriſt with a deadly hatred, and ſheweth this hatred in a continual perſecution of his members: (as Saint Iohn ſaith) (y) *the dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which kept the commaundements of God, and haue the teſtimony of Ieſus Chriſt.* Now therefore as ſoone as Chriſt Ieſus beginneth to ſhew any token of his loue to any man, the diuell contrariwiſe ſheweth forth his enmitie, and ſtirres vp his fellow champions the fleſh and the world to warre againſt him for his confuſion. And furthermore the Lord in great wiſedome permits temptations to the laſt end of a Chriſtian mans life (z) to trie his faith, to purge him of his ſinne, to humble him, and to make him depend of his Maieſtie; to quicken and reuiue the graces of his ſpirit, which otherwiſe would be dead and decay.

Spirituall exerciſe in temptations.

y Reu.12.17.

z Deut.8.2,3. 1.Cor.16.12,13.

LIII.

The temptations of a Chriſtian are ſpecially ſixe. The firſt, is when inwardly in his heart, (a) he is drawne away and intiſed by his owne *concupiſcence* vnto any ſinne. The Chriſtians exerciſe in temptation, is (b) a fight & battell betwixt the fleſh and the ſpirit. And this fighting ſtandeth in foure things: Firſt, the fleſh ſtirres vp euill thoughts and deſires as a burning furnace continually ſendeth vp ſmoke & ſparkes of fire: and it eggeth a man forward to euill words and deedes, according to that of Saint Marke, (c) *For from within, euen frō the*

Inward motions of the fleſh.

a Iam.1.14.

b Gal.5.17.

c Mark.7.21.22.

heart of a man proceede euill thoughts, adulteries, fornications, murders, thefts, couetouſneſſe, wickednes, deceit, vncleannes, a wicked eie, backbiting, pride, fooliſhneſſe.

II. The fleſh hindereth & choketh the good motions and deſires of the heart, as Paul ſaith. (a)*I ſee another law in my mēbers rebelling againſt the law of my minde, and leading me captiue to the law of ſinne which is in my members.* Againe, the ſame fleſh mingleth euery good motion and deſire with ſome corruptions: ſo that the godly miſlike the beſt things that they doe. Eſay ſaith of his own and the peoples righteouſnes, that it is but a(b)*menſtruous clout*: (c)the prayers of the Saints muſt be perfumed with *ſweet odours*, before they can aſcend vp ſweet and ſauoury into the noſthrils of God. And Paul ſaid of himſelfe, (d)*he did that which he diſliked*: not that he was ouertaken with groſſe ſins: but becauſe when he was to doe his duty, the fleſh hindred him, that he could not doe that which he did *exactly and ſoundly* according to his will and deſire: euen as a man who hath a iourney to goe, his mind is to diſpatch it in all haſt, yet when he is in his trauell, he goes but ſlowly by reaſon of a lameneſſe in his ioynts.

a Rom.7.23
b Eſa.64.6.
c Rom.8.3.4.
d Rom.7.15

III. The ſpirit on the contrary, kindles in the heart good motions and deſires, and puts a man forwards to good wordes and deedes, as it was in Dauid, (e) *I will praiſe the Lord* (ſaith he) *who hath giuen me counſell: my raines alſo theach me in the night ſeaſon.*

e Pſal.16.7.

IV. The ſpirit rebukes a man for his euill intents and deſires, and repreſſeth the force of them, and as it were nips them in the head. Thus Eſay deſcribeth the inward motions of the ſpirit, (f) *And thine eares ſhall heare a word behind thee, ſaying, this is the way, walke yee in it, when thou turneſt to the right hand, and when thou turneſt to the left.* And Saint Iohn ſaith, *The Spirit(g) iudgeth the world of ſinne.* This was in Dauid, who when he did any euill, *his heart ſmote him,* 2.Sam.24.10. Out of this doctrine iſſueth a notable difference betwixt the wicked and the godly: In the godly when they are tempted to ſinne, there is a fight betweene the heart and the heart; that is, betweene the heart & it ſelfe: In the wicked alſo there is a fight, when they are tempted to ſin: but this fight is only betweene the heart and the conſcience. The wicked man whatſoeuer he is hath ſome knowledge of good and euill: and therefore when he is in doing any euill, his conſcience accuſeth, checketh, and controuleth him, and he feeles it ſtirring in him, as if it were ſome liuing thing that crauled in his body, and gnawed vpon his heart, and thereupon he is very often grieued for his ſins, yet for all that he liketh his ſins very well, and loueth them, and could find in his heart to continue in them for euer: ſo that indeede when he ſinneth, he hath in his heart a ſtriuing and a conflict, but that is only betweene himſelfe and his conſcience. But the godly haue another kind of battell & conflict, for not only their conſciences pricke them and reprooue them for ſin, but alſo their hearts are ſo renued, that they riſe in hatred & deteſtation of ſinne; and when they are tempted to euill by their fleſh and Satan, they feele a luſt and deſire to doe that which is good.

f Eſa.30.21.
g Ioh.16.8.
Difference betweene the godly and wicked in ſinning.
Rom.2.14.15.
1.Pet.3.3.4
Pſal.97.10.
Pſal.119.104.128.
Rom.7.15.

LIV.

The ſecond temptation, is a diſquietneſſe in the heart of a Chriſtian, becauſe he cannot according to his deſire, haue fellowſhippe with Chriſt Ieſus, he is exerciſed in this temptation on this manner.

Little feeling.

I.(h) Chriſt lets him ſee his excellency, and how he is affected towards him.

h Cant.2.1.2.

II.(i) Then the Chriſtian conſidering this, deſireth Chriſt and his righteouſneſſe.

i verſ.3.

III. He delighteth himſelfe in Chriſt, and hath ſome inioying of his benefits.

IV.(k) Then he comes into the aſſemblie of the Church as into Gods wine-ſeller, that in the word and Sacraments he may feele a greater meaſure of the loue of Chriſt.

k verſ.4.

V. But he(l) fals loue-ſicke: that is, he becomes troubled in ſpirit, becauſe he cannot enioy the preſence of Chriſt in the ſaid manner, as he would.

l verſ.5.

VI.(m) In this his ſpiritual ſickenes he feeles the power of Chriſt ſupporting him, that the ſpirit be not quenched, and he heares Chriſt as it were whiſpering in his heart, as a man ſpeakes to his friend when he is comming towards him a farre off.

m verſ.6.7. verſ.8.

VII.(n) After this Chriſt comes neerer, but the Chriſtian can no otherwiſe enioy him, then a man enioies the company of his friend, who is on the other ſide of a wall looking at him through the grate or latteiſe.

n verſ.9.

VIII. Then his eies are opened, to ſee the cauſes, why Chriſt ſo withdrawes himſelfe, to be his(o) owne ſecuritie and negligence in ſeeking to Chriſt, his ſlackneſſe in ſpirituall exerciſes, as in prayer and thankſgiuing, the deceitfulnes and malice of falſe teachers.

o 10,11,12,13,14,15.

IX.(p) Then he comes to feele more liuely his fellowſhip with Chriſt.

p verſ.17.

X Laſtly, he praieth that Chriſt would continue with him to the end.

LV.

The third temptation, is trouble of minde, becauſe there is no feeling of Chriſt at all, who ſeemeth to be departed for a time. The exerciſe of a Chriſtian in this tentation is this.

No feeling.

1 (q) The poore ſoule lying as a man deſolate in the night without comfort ſeekes for Chriſt by priuate praier and meditation, but it will not preuaile.

q Cant.c.3.verſ.1.

2(r) He vſeth the helpe, counſell, and praier of godly brethren, yet Chriſt cannot be found.

r verſ.2.

3(ſ) Then he ſeekes to godly miniſters, to receiue ſome comfort by them, by their meanes he can feele none.

ſ verſ.3.

4(t) After that all meanes haue beene thus vſed, and none will preuaile, then by Gods great mercy, when he hath leaſt hope, he finds Chriſt, and feeles him come againe.

t verſ.4.

5 Preſently his faith reuiueth, and layeth faſt hold on Chriſt.

6 And he hath as neere fellowſhippe with Chriſt in his heart as before.

[a] verſ.5.

7(a)Then comes againe the ioy of the holy Ghoſt: and the peace of conſcience as a ſweete ſleepe fals vpon him.

[b] verſ.6.

8(b)Then his heart ariſeth vp into heauen by holy affections and prayers, which doe as pillars of ſmoke mount vpward, ſweet as mirrhe and incenſe.

[c] verſ.8, 9, 10.

9(c)Alſo he is rauiſhed there with the meditation of the glorious eſtate of the kingdome of heauen.

[d] verſ.11.

10(d)He labonrs to bring others to conſider the glorie of Chriſt and his kingdome.

[e] Cap.4. verſ.1.to the 15.

11(e)After all this Chriſt reueales to his ſeruant, what his bleſſed eſtate is, both in this life, aud in the life to come, more cleerely then euer before, and makes him ſee thoſe graces which he hath beſtowed on him.

[f] verſ. 16.

12(f)Then the Chriſtian praieth that Chriſt would breath on him by his holy ſpirit, that he may bring forth the fruites of thoſe graces which are in him.

[g] verſ.1.c.5

13(g)Laſtly, Chriſt graunteth him this his requeſt.

LVI.

4 A ſpirituall ſlumber in worldly pleaſures. Cant.5.

The fourth temptation, is ſecurity of heart, riſing of ouermuch delight in the pleaſures of the world. The exerciſe of a Chriſtian in this temptation is this.

Math. 25. Cant.5.

1 He ſlumbers and is halfe aſleepe in the pleaſures of this world.

[h] verſ.2.

2 Chriſt by his word and ſpirit labours to withdraw him from his pleaſures, and(h)to make him more heartily receiue his beloued.

[i] verſ.3.

3 But he(i)delaieth to doe it beeing loath to leaue his eaſe and ſweete delights.

[k] verſ.4.

4(k) Then Chriſt awakes him and ſtirres vp his heart:by making him to ſee the vanity of his pleaſures.

5 He then begins to be more earneſtly affected towards Chriſt.

[l] verſ 5.

6(l) VVith ſorrow he ſets his heart to haue fellowſhip with Chriſt after his old manner: and this he expreſſeth by bringiug forth ſweet fruites of righteouſneſſe.

[m] verſ.6.

7(m)Then he feeleth that Chriſt hath withdrawne his ſpirit.

8 He almoſt deſpaires for this.

9 Yet by priuate prayer ſeekes for Chriſt.

[n] verſ.7.

10(n) VVhen that will not helpe, he reſorts to the miniſters of the word, at whoſe hands he findes no comfort.

[o] verſ. 8,9, 10,11.12,13; 14,15,16.

11(o)Not recouering his firſt eſtate, through impatience of the loue of Chriſt, he makes his miſery knowne to ſtrangers, to ſee if they can comfort him, and he ſomewhat comforts himſelfe in deſcribing Chriſts excellency to them.

[p] verſ.17.

12(p) They then are rauiſhed with him to ſeeke Chriſt, and require then to know where to finde him.

[q] cap. 6.1

13(q) Anſwer is made in the aſſemblies of the Church.

[r] verſ.2.

14(r)After this communication the Chriſtians faith and feeling reuiueth, Chriſt returning to him againe.

[ſ] verſ.3. to the 7. verſe of cap.7.

15(ſ)Then Chriſt aſſureth him in his heart of his loue and liking towards him.

16 Giuing further aſſurance to him that he ſhall grow vp and be made fruitfull in euery good grace.

17 After this, the Chriſtian comes in ſuch a high meaſure to loue Chriſt, that nothing ſhall be able to ſeuer him from Chriſt.

LVII.

5. A fall into ſome ſinne.

The fiſt temptation is a fall into ſome great ſinne, as *Noah* into drunkennes, *David* into Adulterie, and murder, *Peter* into the deniall of Chriſt. The exerciſe of a Chriſtian in this temptation is this.

1 At the firſt his heart is vſually dulled and made ſecure with ſinne.

2 Yet after a while, there by ſome meanes ariſeth in his heart a *godly ſorrow*: which is when he is grieued for this onely cauſe, that by his ſinne he hath diſpleaſed God, who hath beene to him ſo louing and mercifull a father, whoſe fauour he would be content to purchaſe,(ſo he might haue it and obtaine it)euen with the damnation of his owne ſoule.

[t] 2.Cor.7 11.

3(t)Then he beginnes to repent himſelfe of his ſinnes, renuing afreſh his former repentance.

4 This repentance he ſheweth by ſeauen ſignes.

1 A *care* to leaue that ſinne into which he is fallen. As they which crucified our Sauiour Chriſt, when they were *pricked in their hearts* at Peters ſermon, they ſhewed this *care* in ſaying,(u)*Men and brethren what ſhall we doe to be ſaued?*

[u] Act.2.37.

2 An *Apologie*, which is when a man in the heauineſſe of his heart, ſhall not excuſe or defend his ſinne, but confeſſe it to the Lord, and vtterly condemne himſelfe for it: acknowledging withall that there is no way to eſcape the wrath of God, but by hauing Gods free pardon in Chriſt.

[x] Mat. 26 75.

3 *Indignation*, which is an inward anger and fretting againſt his owne ſelfe, becauſe he was ſo careles in looking to his owne waies.(x)Peter when he had denied his maſter, *he wept*, and that *bitterly*, which ſheweth that with ſorrow, he had alſo an anger againſt himſelfe.

4 A *feare* riſing not ſo much from the iudgments of God, as from this, leaſt he ſhould hereafter fall into the ſame ſinne againe, and by ſo doing more grieuouſly diſpleaſe God.

5 A deſire euer after more carefully to pleaſe God.

6 *Zeale* in the ſeruice of God.

7 *Reuenge* vpon himſelfe for his former offences: for example, if a man ſinne in ſurfetting and drunkennes, if he euer repent, he will bring vnder his corrupt nature by ſparing and moderating himſelfe.

LVIII.

Outward afflictions.

The ſixt temptation is outward afflictions, which

[a] Math. 16. 24.
[b] 1. Pet. 4. 17
[c] Act. 14. 22.

which the godly in this life muſt ſuffer. (a) *If any will goe after Chriſt he muſt denie himſelfe, take vp his own croſſe & follow him.* And S. Peter ſaith, (b) *that iudgement begins at Gods houſe.* (c) And Paul, *that we muſt enter into the kingdome of heauen through manifold temptations.* The exerciſe of a Chriſtian in affliction is this:

[d] Heb. 12. 11, 12.

1 (d) At the firſt they are very heauie and bitter.

[e] Iob. 3. 3. 4

2 He ſuffereth them with great lenitie and patience, ſubmitting himſelfe vnder the hand of God. Yet (e) if they be in great meaſure, they will driue him to impatience.

[f] Iob. 6. 2. 3

3 If they continue he ſhall feele (according to his owne iudgement) the (f) wrath and diſpleaſure of God in his heart.

[g] Iob 13. 26.
[h] 1. Reg. 19. 4. 5. 7.

4 (g) His old ſinnes will come a freſh into his remembrance, and trouble him. He is ſleepie, (h) and in his ſleepe he hath viſions, and dreames, and anxietie of ſpirit.

[i] Iob. 13. 15.

5 (i) In this miſerie God ſupports his faith, that it faile not, and he then forſake Chriſt.

[k] Rom 5. 4.

6 (k) He feeling thus Gods power to ſtrengthen him, hath experience of it in himſelfe.

7 From experience proceeds hope, that the grace of God ſhall neuer be wanting vnto him in any afflictions to come: and as he hopeth, ſo it comes to paſſe.

[l] Iob. 42. 5. 6.
[m] Heb. 12. 11.

8 With this hope is ioyned (l) a ſerious humiliation before the Lord (m) with the fruit of peace and righteouſneſſe.

[n] Phil. 1. 29
[o] Eſa. 13. 2.

If the afflictions be for Chriſts cauſe vnto death, then he in more ſpecial manner is filled with the ioy of the holy Ghoſt, and he is then ſtabliſhed with the greateſt meaſure of the ſtrength of Chriſt, that no torment is able to foile & to bring him from Chriſt, though the Chriſtian ſhould die a thouſand times for it. According to that of Paul, (n) *To you it is giuen for Chriſt, not onely to beleeue in him, but alſo to ſuffer for his ſake.* And this is grounded vpon the promiſe of God, (o) *When thou paſſeſt through the waters I will be with thee, and through the flouds that they doe not ouerflow thee: when thou walkeſt through the very fire, thou ſhalt not be burnt: neither ſhall the flame kindle vpon thee.*

LIX.

Godly and wicked differ in their ſuffering.
[p] Exod. 8. 32.
[q] Eſa. 38. 13
[r] Iob. 6. 4.
[s] Iob 13. 15.
[t] Pſal. 22. 1.
[u] Gen. 32. 28.
[x] Pſal. 130.
[y] Math. 15. 22, 23. 24, 25. 26, 27.

Hence ariſeth a notable difference, between the godly and the wicked, in the ſuffering of afflictions. A reprobate the more the Lord laieth his hand on him, the more he (p) murmureth & rebelleth againſt God: it is contrary with the true Chriſtian: none feeleth more the power and rebellion of ſinne then he, none is more aſſaulted by Satan then he, & oftentimes it commeth to paſſe that God withdraweth the ſignes of his fauour from him, & lets him feele his wrath. And this is the greateſt temptation of all other, when a man ſhall ſee the Lord to be his enemie, and to his thinking to arme himſelfe againſt him to his deſtruction. As (q) Ezechias did who ſaith, *that the Lord did craſh his bones like a Lyon.* Or (r) as Iob ſaith, *that the arrowes of the almightie were in him, and the venime thereof drunke vp his ſpirit, & the terrours of God did fight againſt him.* Yet the true Chriſtian when the world, the fleſh, and the diuell, and God himſelfe too are againſt him, doth euen then moſt of all reſt in the Lord, and by faith cleaue to him. (s) *Though God ſhould deſtroy me yet would I truſt in him,* (ſaith Iob.) (t) And Dauid ſaith, *My God, my God, why haſt thou forſaken me?* When he ſaith that God had forſakē him, it may ſeeme to be the complaint of a deſperate man, not hauing ſo much as one ſparke of faith: yet then he ſaith, *My God, my God:* which words containe a confeſſion proceeding from true faith: ſo that in Dauid it appeareth, that the faithfull when they feele themſelues forlorne, and vtterly reiected of God, according to the ſenſe and iudgement of the fleſh, yet by faith they can apprehend his hidden mercy, and behold it a farre off in the glaſſe of his promiſe. And ſo they doe often ſhew contrary affectiōs in their praiers as Dauid doth. (u) Iacob when he wraſtled with the Angel for life and death, neuer gaue ouer: and when he was foild he would not ceaſe before the Lord had bleſſed him. This his wraſtling is a type of the conflicts which the faithfull are to haue with the Lord himſelfe, who vſeth to bring his own children (as it were) to the field: and aſſaileth them with the one hand, & with the other he holdeth them vp, that ſo he may prooue and exerciſe their faith. And for this cauſe the Church (x) is called by the name of *Iacob*. An example may be had in the *woman of Canaan.* (y) Firſt our Sauiour Chriſt gaue her faith, & by that faith ſhee was mooued to ſeeke to him: but when ſhee was once come to him, he gaue her three repulſes. Firſt, by ſaying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Chriſt in appearance made ſhew, as though he would neuer haue graunted her requeſt. But ſhe at euery repulſe was more inſtant, crying more earneſtly vnto him: and ſhe plainly oppoſed her ſelfe to him, and would take no deniall: for ſuch is the nature of true faith. Wherefore the faithful when they feele themſelues ouerwhelmed with ſin, turmoiled with conflicts of Satan, when they feele the anger of God offended with them, yet they can euen then lift vp their eie-lids, & giue a glimps at the brazen ſerpent Ieſus Chriſt, & can fling themſelues into the armes of Gods mercie, and catch hold on the hand of God buffeting them, and kiſſe it.

LX.

Dangerous fall of a Chriſtian.
[z] 1. Theſſ. 5. 19.
[a] Eph 4. 30.

By theſe temptations it comes to paſſe, that a Chriſtian though he cannot fall finally from Chriſt, yet he may fall very dangerouſly from his former eſtate. Firſt, the graces of God may be by his default leſſened in him: elſe Paul would not haue giuen out theſe exhortations, (z) *quench not the ſpirit.* (a) *Grieue not the holy ſpirit of God, by whome ye are ſealed vnto the day of redemption.* Secondly, the graces of God may be buried in him, and couered for a time, ſo that he may bee like a man in a traunce, who both by his owne ſenſe and by the iudgement of the Phyſition is taken for dead. This was the eſtate of Peter, who though he confeſſed that Chriſt was the Sonne of the liuing Lord, (*a*) yet he denied him & forſwore him at the voice of a damſell. Thirdly, he may fall againe into the ſame ſinne after repentance. Indeede this is a dangerous caſe; yet it may befall a true Chriſtian. Otherwiſe when as the Iſraelites (Gods people) had fallen away from him by their ſinnes, and idolatries, he would not ſtill haue offered them mercie, (*b*) as he doth by his prophets. And (*c*) Paul prayeth the Corinthians *in Chriſts ſtead that they would be reconciled to God*: who neuertheleſſe were before reconciled to God. Fourthly, hee may commit a ſinne of preſumption, which is a fearefull ſinne, being done *wittingly* of knowledge, and *willingly*, and with ſome *wilfulneſſe*. Therefore Dauid praied, (*d*) *Keepe thy ſeruant from preſumptuous ſinnes*: and to ſhew himſelfe to be in daunger of it, he prayeth further, *let them not haue dominion ouer me*. Laſtly, he may fall into deſpaire of Gods mercie for a time, and this is a dangerous ſin. For he which deſpaires, makes all the promiſes of God to be falſe: and this ſinne of all other is moſt contrary to true ſauing faith. In this eſtate was Dauid when beeing in trouble, he ſaid, (*e*) *this is my death*. And Paul ſhewes that the inceſtuous man might haue fallen into deſperation, (*f*) when he ſaith, *Comfort him, leſt he be ſwallowed vp of ouermuch heauineſſe*. And it muſt be remembred that the Church of Rome erreth in this, that ſhee teacheth deſperation to be a ſinne againſt the holy Ghoſt. This ſinne againſt the holy Ghoſt is a blaſphemy ſpoken againſt the knowne truth of Gods word, or a deniall of Chriſt, of a wilfull and obſtinate malice. But deſperation may ariſe through ignorance of a mans owne eſtate: through horrour of conſcience for ſinne: through an often relapſe into ſome ſin: through the ouerdeepe conſideration of a mans owne vnworthineſſe: laſtly, by abiuration of the truth, through compulſion and feare. (*g*) This befell Francis Spira, who after his Apoſtaſie deſpaired. Yet they are much ouerſeene that write of him as a damned creature. For firſt, who can tell whether he deſpaired finally or no? Secondly, in the very middeſt of his deſperation, he complained of the hardneſſe of his heart, which made him that he could not pray: no doubt then he felt his hardneſſe of heart: and the feeling of corruption in the heart, is by ſome contrarie grace; ſo that we may conueniently thinke, that he was not quite bereft of all goodneſſe: though he neuer felt it then, nor ſhewed it to the beholders.

[a] Math. 26. 69, 70.

[b] Eſa. 14. 18.

[c] 2. Cor. 5. 20.

[d] Pſa. 29, 13.

[e] Pſal. 77. 11

[f] 2. Cor. 2. 7

Deſperation and the ſin againſt the holy Ghoſt differ.

[g] What is to be thought of Fr. Spira.

LXI.

The cauſe why a Chriſtian cannot quite fal away from grace, is this: after that he is ſanctified he receiueth from God another ſpeciall grace, which may be called Corroboration. For he hath in him not onely the ſanctifying, but alſo the ſtrengthening power of Chriſt. Therefore Paul praieth for the Epheſians, (*h*) *that they may be ſtrengthened in the inner man*: for the Coloſſians, (*i*) *that they might be ſtrengthened with the glorious power of Chriſt*. And of himſelfe he ſaith; (*k*) *that he is able to do all things through the power of Chriſt that ſtrengtheneth him*. (*l*) Dauid ſaith, *that God renueth them that feare him, as the Eagle renueth her decaied ſtrength*. From hence as from a ſpeciall cauſe ariſeth Patience & Perſeuerance vnto the end: for when a man is ſupported by the power of Chriſt, he may be able to beare many croſſes patiently with a contented minde, and perſeuere in bearing of it, how long ſoeuer the croſſe endureth.

Corroboration.

[h] Eph. 3. 16.

[i] Col. 1. 9. 11.

[k] Phi. 4. 13.

[l] Pſal. 103. 5

Patience, Perſeuerance.

LXII.

Thus much of the eſtate of a Chriſtian in this life. Now I will adde ſome reaſons in the way of perſwaſion to all men, but eſpecially to worldlings, and to looſe profeſſours of the Goſpell, that they would vtterly denie themſelues, (*m*) and vſe all meanes to become true Chriſtians by beeing *made new creatures in Chriſt*, and (*n*) by leading ſuch a life as *may adorne the Goſpell of Chriſt*.

A perſwaſion to Chriſtianitie.

[m] 2. Cor. 5. 17.

[n] Tit. 2. 10.

My firſt reaſon is this; the man that liueth in this world, not *being* a true Chriſtian, is farre more vile then the baſeſt creature of all, euen the dogge or toade. For firſt he is nothing elſe but a filthy dunghill of all abomination & vncleannes, the (*o*) ſtinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the noſthrils of God, but onely the ſuffering of Chriſt, beeing a (*p*) ſacrifice of a ſweet ſmelling ſauour to God. We make it very dainty to come neere a lazar man that is ful of botches, blaines, & ſores; but much more are thoſe men to be abhorred, who haue lien many yeares ſtarke (*q*) *dead in ſins and treſpaſſes*: and therefore now doe nothing els but rot & ſtinke in them like vgly loathſome carrions.

[o] Rom. 8. 20.

[p] Eph. 5. 2.

[q] Eph. 2. 1.

Secondly, he which is no Chriſtian is vnder the power of darkeneſſe, hauing Satan for his prince (*r*) and God, and giuing vnto him in token of homage his beſt parts, euen his minde & conſcience (*ſ*) to be his dwelling place: and his whole conuerſation is nothing elſe but a perpetuall obedience to Satan. If Atheiſts & worldlings, and carnall Goſpellers were perſwaded of the truth of this (as it is moſt true) it would make them howle and crie, though now they liue at eaſe without feeling any pricke of conſcience for ſinne. And if they had but the leaſt ſenſe of it in the world, it would make their flintie hearts to bleed, and it would make them ſhedde riuers of teares. But how long ſhall they continue in this vile eſtate? Truely, vntill they come to Chriſt: *awake therfore thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light*: open thine heart to receiue Chriſt, and then he will come and binde the ſtrong man Satan, and caſt him out, and dwell in thee himſelfe.

[r] 2. Cor. 4. 4

[ſ] Luk. 11. 24

Eph. 5. 14.

Thirdly, he which is no Chriſtian is in danger of all the iudgements of God,ſo that euery moment ſome of them may befall him. He may periſh ſuddenly by water with the olde world, hee may bee conſumed with fire and brimſtone with Sodome and Gomorrha, hee may bee ſwallowed vp of the earth with Dathan,and Abiram,he may hang himſelfe with Iudas, he may haue his braines daſhed againſt the ground and be eaten vp of dogs with Ieſabel,he may dy in hardneſſe of heart with Pharao,he may deſpaire with Cain and Iudas, hee may be ſtricken with ſuddē death with Ananias & Saphira his wife,he may be eaten vp with wormes with Herod, hee may be ſmitten with trembling that hee cannot heare Gods word with Fœlix, he may void his guts at the ſtoole with Arius,he may crie at his death that hee is damned with Latomus, hee may bee left vnto himſelfe to mocke, blaſpheme, and renounce Chriſt with Iulian: and hee may ſuffer many more fearefull iudgements,whereof the Lord hath(*a*) great ſtore, & all tend to the confounding of them which will not bee humbled vnder his hand. Contrariwiſe,the true Chriſtian is ſo far out of the reach of Gods iudgements that they cannot hurt him:(*b*) Chriſt is a *couering and a cloud* againſt the heat and tempeſt of Gods iudgements, (*c*) when a mans heart is ſprinkled with the blood of this immaculate Lambe,al the plagues of God paſſe ouer him. In the deſtruction of Ieruſalem the (*d*) righteous beare a *marke in their foreheads* and are ſaued. Therefore let him that hath regard to his owne ſafetie become a Chriſtian.

[a] Deut. 32. 34.

[b] Eſa. 4. 6.

[c] Exod. 12. 22.

[d] Ezec. 9. 4

Fourthly, the man which is no Chriſtian is in danger of eternall death and damnation in hell fire: and they which fall into this eſtate,it had bin ten thouſand folde better for them if they had neuer bin borne: 2. Theſ. 1. 9. for they are quite ſeparated *from the preſence of God and from his glorie*: all the companie they haue is with the diuell and his angels. Their bodies and ſoules are tormented with infinite horror and anguiſh ariſing of the feeling of the whole wrath of God, in which as into a bottomleſſe ſea, they are plunged. Thus they are alwayes dying,and yet are neuer dead. Furthermore, the length of this torment muſt be conſidered which greatly aggrauates the paine. If a man might bee deliuered from the paines of hell when he had ſuffered them ſo many yeares as there be droppes in the ſea,or litle ſands in the whole earth, it were ſome comfort: but after thoſe yeares be expired there ſhal come no releaſe,but the damned ſhal continue in ſhriking, yelling, and gnaſhing of teeth, enduring the conſuming heate of Gods wrath without any end for euer and euer. Yea,to goe further, a wicked man carrieth an hell about him in this life,namely,an euill conſcience, which if it bee neuer ſo little touched with any part of Gods anger,a man ſhall feele himſelfe to haue euen the pangs of hell in his heart. Now therefore they that would eſcape out of this helliſh and damnable eſtate,while they haue time let them A pray for the pardon of their ſinnes in Chriſt, and walke according to the ſpirit in newnes of life;and then they may aſſure themſelues,that there is no cōdemnation can belong to them. And it muſt bee alwaies remembred, that hee which would liue when hee is dead, muſt dye while he is aliue,namely to ſinne. And againe, hee which would riſe to eternall life in the day of iudgement, muſt riſe from ſinne before hee die,vnto newnes of life.

A godleſſe man carrieth hell in his boſome.

The fift reaſon: God hath appoinetd vnto euery man that liues in the Church a certaine time of repentance, & of comming to Chriſt. And hee which miſpendeth that time, & is not made a Chriſtian then, can neuer bee ſaued. This made our Sauiour Chriſt weepe for Ieruſalem,and ſay, Luk. 19. 42. *O if thou hadſt knowne* B *at the leaſt in this thy day, thoſe things which belong to thy peace, but now they are hidden from thine eies.* And hee further ſignifieth the deſtruction of Ieruſalem, v. 44. becauſe ſhee *knew not the time of her viſitation.* Againe,the neglecting of this time is one cauſe, why not one or two, but many (*e*) ſhall ſeeke to enter into the kingdome of heauen,and yet ſhal not be able. It is a marueilous thing, that they which ſeeke to bee ſaued ſhould periſh, but the fault is theirs which ſeek when it is too late. Now therefore thou ſecure worldling, thy conſcience tels thee that thou haſt not yet repented, and that thou art not yet a liuely member of Ieſus Chriſt. And thou knoweſt further, that howſoeuer thou art aliue at this time, yet thou haſt no leaſe of C thy life. God may call thee forth of this world the next yeare,the next weeke,the next houre: yea hee may ſtrike thee with ſudden death at this very preſent. And in very truth, if thou goeſt forth of this world beeing no repentant ſinner,thou goeſt damned to hell. Wherefore delay not one minute of an houre longer, but with all ſpeed repent and turne vnto God,and bring forth fruites worthie amendment of life, that all thy ſinnes may bee done away, when the day of death, or the day of iudgement ſhall bee. And doe not thinke with thy ſelfe that it ſhall be ſufficient to deferre thy turning vnto God till the laſt end. For late repentrnce is ſeldome true repentance. And he which continueth long in any ſinne, is in a dangerous D caſe. If a man lie long in any diſeaſe hee will ſcarce recouer his former health; & he which is growne in the cuſtome of any ſinne,and the ſinne is become ripe in him,it is a thouſand to one,he is neuer ſaued; according to that of S. Iames, Iam. 1. 13. *ſinne being perfited brings forth death.*

[e] Luk 13. 24

The ſixt reaſon. Eternall life is a thing deſired of all men: yet none ſhall bee made partakers of it,but the true Chriſtian; and the glorious eſtate of this life would mooue any man to be a Chriſtian. Firſt of all, they which haue eternall life are freed from all paines, ſickeneſſes,infirmities,hunger,thirſt,colde,wearineſſe; from all ſinne, as anger, forgetfulneſſe, ignorance,from hell,death,damnation, Satan, and from euery thing that cauſeth miſerie: according to that of S. Iohn, Reu. 21.4. *And God will wipe away all teares from their eyes: and there ſhall be no more death, neither ſorrow, neither crying; neither ſhal there be any more paine; for the firſt things are paſſed.* Secondly, the faithfull ſhall be in the preſence of Gods maieſtie in heauen there to *beholde his face*, that is, his glory, as our Sauiour Chriſt ſaith, Ioh. 17. 24. *Father, I will that they which thou haſt giuen me, bee with mee euen where I am, that they may beholde my glory which thou haſt giuen me.* And Dauid ſaith, Pſal. 16. 11. *In thy preſence is fulnes of ioy, and at thy right hand there are pleaſures for euermore*, Reuelat. 22. 4. Thirdly, 1. *Cor*. 15.28. they ſhall haue ſuch an excellent communion with God, that he ſhall be vnto them *all in all.* For in the ende of the world when the whole number of the elect is accompliſhed, Chriſt ſhall preſent them to his Father, and as he is Mediatour he ſhall ceaſe to be a King, a Prieſt, a Prophet: for though the efficacy of his offices be euerlaſting: yet the execution of them ſhall ceaſe, as Paul ſaith, 1. Cor. 15.24. *Then ſhall be the end, when he hath deliuered vp the kingdome to God euen the Father, when he hath put downe all rule, all authoritie and power.* Againe, among the elect there ſhall not be king and ſubiect, father, mother, child, maſter, ſeruant, noble, ignoble, rich, poore, liuing, dead. Som will ſay, what then ſhall be? I anſwer, one glorious & euerlaſting God, the Father, the Sonne, and the holy Ghoſt ſhal be in all the elect, all that heart can wiſh and deſire. Men ſhall not be in darknes, neither ſhall they need the light of the Sunne, Moone, or Starres. God himſelfe immediately ſhal be their light, as Iohn ſaith, Reu. 21.23. *And the Cittie hath no neede of the Sunne, neither of the Moone to ſhine in it, for the glorie of God doth light it, and the Lambe is the light of it.* Men ſhall not then need meate, drinke, cloathing, ſleepe, recreation, fire, ſhade, reſpiration, or any other ſuch like, that God himſelfe immediately ſhall be their life, and all things concerning life by Chriſt. Which Iohn ſignifieth when he ſaith, Reuel. 22. 1, 2. that he *ſaw a pure riuer of water of life, cleere as Cryſtall, proceeding out of the throne of God, & of the Lamb: there being by either ſide of it the tree of life which bare two manner of fruites, and gaue fruite euery moneth.* And whereas God is continually to be worſhipped in heauen: they neede no other tabernacle or temple therunto, but God himſelfe ſhall be their temple: as Iohn ſaith, Reu. 21.22. *I ſawe no temple therein, for the Lord God Almightie and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God & Chriſt as he is man, and al the Saints which are his members, there ariſeth an vnſpeakable ioy and gladnes, wherewith they are filled. Dauid ſaith, Pſalm. 36.8. Gods children ſhall be ſatisfied *with the fatnes of his houſe, and that he ſhall giue them drinke out of the riuers of his pleaſures.* This vndoubtedly is infinite, and the Saints are not onely repleniſhed with it, but they are alſo ſwallowed vp of

A it as with an huge and infinite ſea of waters, as may appeare in Peter, who at the transfiguration of Chriſt was ſo rauiſhed out of meaſure with ioy at the ſight of it, that he quite forgot himſelfe, ſaying, Matth. 17.4. *Maſter it is good beeing here: let vs make three Tabernacles, one for thee, one for Moſes, and one for Elias.* Laſtly, out of this communion ariſeth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their ſoules, and ſtrength, and this loue ſheweth it ſelfe in that they are eternally occupied in (*a*) worſhipping God, by ſinging of ſongs of praiſe & thankſgiuing vnto him. Now then ſeeing the kingdome of heauen is ſo glorious, and none can haue it but the true Chriſtian, let all men account the beſt B things in the world (*b*) as droſſe and dung, ſo that they may obtaine Chriſt and his righteouſneſſe.

The laſt reaſon is the endleſſe loue of Ieſus Chriſt ſhewed in his death and paſſion. Thou art by nature the child of wrath & vengeance: Satan hath wounded thee with many a deadly wound of ſinne: thou lieſt bleeding at the heart, and art like to die eternally. Thou beeing in this eſtate, there is no man on earth, no Saint in heauen, no Angell, no creature at all, is able to helpe thee; Chriſt onely was able: he therefore came downe from heauen and became man, for this cauſe, to worke thy deliuerance. Furthermore, in the curing of the wound of ſinne, no hearbe, no water, no plai- C ſter, no phyſicke can doe thee any good: onely the bodie and blood of Chriſt is ſoueraigne for this matter, beeing ſtieped in the wrath of God. He therefore ſubiected himſelfe to the death of the croſſe, vpon which hee ſuffered the wrath of God due to the ſinne of mankinde: and of his owne heart blood he tempered for them a ſoueraigne medicine to heale all thy woundes and ſores. Now therefore deſpiſe not this mercie; ſeeke vnto Chriſt, lay open all thy ſores, pray him that hee would vouchſafe thee if it bee but one droppe of his blood; then he will come vnto thee by his holy ſpirit, hee will waſh and ſupple thy woundes in D his blood, and binde them vp. He is the *tree of life, the leaues whereof heale the nations*, Reu. 21. 23. If thou get but one leafe of him thou art well, it will heale thee and reſtore thy dead ſoule, that thou maieſt liue eternally in the kingdome of heauen. If this reaſon will not mooue thee to be a Chriſtian, thy caſe is deſperate. It is the beſt reaſon that Peter could vſe to this purpoſe. *As obedient children* (ſaith he 1. Pet. 1.14.13.) *faſhion not your ſelues vnto the former luſts of your ignorance, but as hee which hath called you is holy, ſo ye be holy in all manner of conuerſation.* His reaſon followeth, v. 18, 19. *Knowing that ye were not redeemed with corruptible things, as ſiluer and golde from your vaine conuerſation receiued by the tradition of the Fathers, but with the pretious blood of Chriſt, as a lambe vndefiled and without ſpotte.*

Thus much haue I ſpoken to the worldling,

a Reu. 7. 11, 12.

b Phil. 3. 8.

who in his heart makes no more account of Chriſt then of his old ſhooes;and who had rather bee without Chriſt, then bee without his pigges,with the Gaderens, *Math.*8.32. Now for the true Chriſtians I haue nothing to ſay but this: The Lord increaſe the number of them. And, *Coloſſ.*1.9,10,11. the Lord fulfill them with the knowledge of his will in al wiſedome and ſpirituall vnderſtanding, that they may walke worthie of him, and pleaſe him in all things,being fruitfull in all good works,and increaſing in the knowledge of God. And A whereas they are at continuall warre againſt the fleſh,the world, and the diuell: Lord Ieſus ſtrengthen them with all might through thy glorious power, vnto all patience and long ſuffering with ioyfulneſſe. And deare Father of all mercie plant that gouernement in thy Church euery where which thou haſt reuealed in thy word,that thy Saints may worſhippe thee in thoſe meanes, in that order and comelineſſe,which thou haſt appointed, abounding in righteouſneſſe,peace of conſcience, and ioy of the holy Ghoſt. *Amen, Amen.*

A DIALOGVE OF THE STATE OF A CHRISTIAN MAN, GATHERED HERE and there out of the ſweet and ſauorie writings of Maſter Tindall and *Maſter Bradford.*

Timotheus. Becauſe of our auncient acquaintance and familiaritie (deare friend *Euſebius*) I will make bolde with you to aske ſuch queſtions as may bee for my edification & comfort, and of no other matter but euen of religion, whereof I ſee you are an olde profeſſour. And firſt of all, let mee bee bolde to aske this queſtion of you, how it pleaſed God to make you a true Chriſtian, and a member of Chriſt Ieſus, whome I ſee you ſerue continually with a feruent zeale.

Euſeb. For that old acquaintance that was betweene vs, and for that you are deſirous to liue a godly life in Chriſt Ieſus, I ſhall not conceale the good worke of my God in me: therefore I pray you marke a little what I ſhall ſay, & I will declare vnto you the truth euen forth of the feeling of mine owne conſcience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring mee into captiuitie and bondage vnder the diuell: and the diuell was my Lord, my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knitte faſter vnto the will of the diuell, then could a hundred thouſand chaines binde a man vnto a poſt. Vnto the diuels will did I conſent with all my heart, with all my minde, with all my might, power, ſtrength, will, and life: ſo that the law and will of the diuell was written as well in my heart, as in my members, and I ran headlong after the diuell with full ſaile, and the whole ſwing of all the power I had; as a ſtone caſt into the ayre commeth downe naturally of it ſelfe with all the violent ſwing of his owne waight. O with what a deadly and venimous heart did I hate mine enemies? With how great malice of minde inwardly did I ſlay and murther? With what violence and rage, yea with what feruent luſt committed I adulterie, fornication, and ſuch like vncleaneneſſe? With what pleaſure and delectation like a glutton ſerued I my bel- B ly? With what diligence deceiued I? How buſily ſought I the things of the world? Whatſoeuer I did worke, imagine, or ſpeake, was abominable in the ſight of God, for I could referre nothing vnto the honour of God: neither was his law or will written in my members, or in my heart, neither was there any more power in me to follow the will of God, then in a ſtone to aſcend vpward of it ſelfe. And beſides that, I was aſleepe in ſo deepe blindnes, that I could neither ſee nor feele in what miſery, thraldom, and wretchedneſſe I was, till Moſes came and awaked me and publiſhed the law. When I heard the law truely preached, how that I C ought to loue and honour God with all my ſtrength and might from the low bottome of the hart, becauſe he that did create me is Lord ouer it; and my neighbour, yea mine enemies as my ſelfe inwardly from the ground of my heart, becauſe God hath made them after the likeneſſe of his owne image, and they are his ſonnes as well as I, & Chriſt hath bought them with his blood, and made them heires of euerlaſting life as well as I: and how I ought to doe whatſoeuer God biddeth, and to abſtaine from whatſoeuer God forbiddeth, with all loue and meekeneſſe, with a feruent and burning luſt from the center of the heart. Then D began my conſcience to rage againſt the law and againſt God. No ſea, be it neuer ſo great a tempeſt was ſo vnquiet, for it was not poſſible for mee a naturall man to conſent to the law that it ſhould be good, or that God ſhould be righteous which made the law: in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer ſhewed mee where to fetch helpe, nor preached any mercie, (*a*) but onely ſet me at variance with God, and prouoked and ſtirred me to raile on God, and to blaſpheme him as a cruell tyrant. And indeed it was not poſſible to doe otherwiſe, to thinke that God made me of ſo poyſoned a nature, and gaue me an impoſſible law to performe: I beeing not borne againe by the ſpirit, and my witte, reaſon, and will beeing ſo

a Rom.4.15

A ſaſt glued, yea nailed and chained vnto the will of the diuell. This was the captiuitie and bondage whence Chriſt deliuereth me, redeemed and looſed mee. His blood, his death, his patience in ſuffering rebukes and wrongs and the full wrath of God, his praiers and faſtings, his meekeneſſe and fulfilling the vttermoſt points of the law, appeaſed the wrath of God, brought the fauour of God to me againe, obtained that God ſhould loue me firſt, & be my Father, and that a mercifull Father, that would conſider my infirmitie and weakeneſſe, and would giue me his ſpirit againe, which he had taken away in Adam, to rule, gouerne and ſtrengthen me, and to breake the bands of Satan, wherein I was ſo ſtraight bound. When Chriſt was on this wiſe preached, and the promiſes rehearſed which are contained in the B booke of God (which preaching is called the Goſpell or glad tydings,) and I had deepely conſidered the ſame: then my heart began to waxe ſoft and melt at the bounteous mercie of God, and kindnes ſhewed of Chriſt. For when the Goſpell was preached, the ſpirit of God (me thought) entred into my heart, and opened my inward eyes, & wrought a liuely faith in me, and made my wofull conſcience feele & taſte how ſweete a thing the bitter death of Chriſt is, and how mercifull and louing God is through Chriſts purchaſing merits, and made me to begin to loue againe, and to conſent to the law of God, how that it is good and ought ſo to be, and that God is righteous that made it: laſtly, it wrought in me a deſire to be whole, C and to hunger and thirſt after more righteouſneſſe, and ſtrength to fulfill the law more perfectly: and in all that I doe or leaue vndone to ſeeke Gods honour and his wil with meeknes, euermore condemning the imperfectneſſe of my deedes by the law.

Now then this good worke of God to my ſaluation, ſtandeth in two points, the working of the law, and the working of the Goſpell: the preaching of the law was a key that bound and damned my conſcience: the preaching of the Goſpell was another key that looſed mee againe. Theſe two ſalues (I meane the law and the Goſpell) vſed God & his preacher to heale and cure me a wretched ſinner withall. The law did driue out my diſeaſe, and made it appeare, D and was a ſharpe ſalue, and fretting coraſiue, and killed the dead fleſh, and looſed and drew the ſore out by the root, and all corruption. It pulled from me all truſt and confidence I had in my ſelfe, and in mine owne workes, merits, deſeruings, and ceremonies, and robbed me of all my righteouſneſſe, and made me poore. It killed me in ſending me downe to hell, and bringing mee almoſt to vtter deſperation, and prepared the way of the Lord, as it is written of Iohn Baptiſt. For it was not poſſible that Chriſt ſhould come vnto mee as long as I truſted in my ſelfe, or in any worldly thing, or had any righteouſneſſe of mine owne or riches of holy workes. Then afterward came the Goſpell a more Gentle plaiſter, which ſuppled and ſwaged the wounds of my conſcience, and brought me health: it brought the ſpirit of God, which looſed the bands of Satan, & coupled me to God and his will through a ſtrong faith and feruent loue. Which bands were too ſtrong for the diuell, the world, or any creature to looſe. And I a poore & wretched ſinner felt ſo great mercy, that in my ſelfe I was moſt ſure that God would not forſake me, or euer withdraw his mercie & loue from me. And I boldly cried out with Paul, ſaying, *Who ſhall ſeparate me from the loue of God? &c.* Finally, as before when I was bound to the diuell and his will, I wrought all manner of wickednes, for I could doe no otherwiſe, it was my nature: euen ſo now ſince I am coupled to God by Chriſts blood, I doe good freely becauſe of the ſpirit, and this my nature. And thus I truſt I haue ſatiſfied your firſt demaund.

Timoth. Yea, but me thinkes you doe too much condemne your ſelfe in reſpect of ſinne. For I can remember that frō your childhood you were of a good & gentle nature, and your behauiour was alwaies honeſt and ciuill, and you could neuer abide the companie of them that were royſters and ruffians, and ſwearers, and blaſphemers, and contemners of Gods word, and drunkards, which now are tearmed good fellowes. And your dealing with all men hath beene euer commended for good, faithfull and iuſt. What meane you then to make your ſelfe ſo abhominable and accurſed, and to ſay you were ſo wholly addicted vnto wickedneſſe, and your will ſo fearefully and miſerably in captiuity vnto the will of the diuell.

Euſeb. Brother *Timothie*, I know what I ſay, God giue me grace to ſpeak it with more liuely feeling of my weakeneſſe, and with a more bitter deteſtation of my ſinne. By nature through the fall of Adam am I the childe of wrath, heire of the vengeãce of God by birth: yea & ſo from my firſt conception: and I had my fellowſhip with the damned diuels vnder the power of darknes and rule of Satan, while I was yet in my mothers womb: and although I ſhewed not the fruits of ſinne as ſoone as I was borne nor long after: yet was I full of the naturall poiſon, from whence all wicked deeds doe ſpring, and cannot but ſinne outwardly, aſſoone as I am able to worke (be I neuer ſo young) if occaſion be giuen: for my nature is to ſinne as is the nature of a ſerpent to ſting; and as a ſerpent yet young, or yet vnbrought forth is full of poyſon and cannot afterward (when time and occaſion is giuen) but bring forth the fruites thereof; And as an adder, a toad, or a ſnake, is hated of man, not for the euil it had done, but for the poiſon that is in it, and hurt which it cannot but doe: ſo am I hated of God for that naturall poiſon which is conceiued and borne with me before I doe any outward euill. And as the euill which a venemous worme doth, maketh it not a ſerpent, but becauſe it is a venemous worme, therefore doth it euill, and poiſoneth: euen ſo doe not our euill deedes make vs euill firſt, but becauſe we are of nature euill, therefore doe we euill, and thinke euill, to eternall damnation by the law, and are contrarie to the will of God in our will, and in all things conſent vnto the will of the fiend.

Timoth. As yet I neuer had ſuch a feeling of my ſinne as you haue had, and although I would bee loath to commit any ſinne, yet the Law was neuer ſo terrible vnto mee, condemning mee, pronouncing the ſentence of death againſt mee, and ſtinging my conſcience with feare of euerlaſting paine, as I perceiue it hath bin vnto you: therefore I feare oftentimes leſt my profeſſion of religion ſhould bee onely in truth meere hypocriſie, I pray you let mee heare your minde.

Euſeb. A true ſaying it is, that the right way to go vnto heauen, is to ſaile by hell, and there is no man liuing that feeles the power and vertue of the blood of Chriſt, which firſt hath not felt the paines of hell. But yet in theſe paines there is a difference: and it is the will of God, that his children in their conuerſion ſhal ſome of them feele more, and ſome leſſe. *Ezechias* on his death-bed complaineth, Eſa. 38. 13, 14. that *the Lord breaketh his bones like a Lyon*, that *he could not ſpeake by reaſon of paine*, but *chattered in his throat like a crane*, and *mourned like a Doue.* *Iob* ſaith, that *God is his enemie, and hath ſet him as a marke to ſhoote at, and that the arrowes of the Almightie are vpon him, and that the poiſon of them hath drunke vp his ſpirit.* Dauid bewaileth his eſtate in many Pſames, but ſpecially in the 130. Pſalme, where hee beginneth on this manner: *Out of the deepe places haue I called vnto thee, O Lord*: which is as though hee ſhould ſay; O my poore ſoule fall not flatte downe, vexe not thy ſelfe out of meaſure: the burden of thy ſinnes preſſe thee ſore indeede, but bee thou not for all that quite ouer-whelmed, thou art thruſt downe ſo low into the depth of deepes, that thou hadſt neede crie aloud to bee heard of him which dwelleth in the higheſt heights: and the euer-burning hell fire is not far from that Lake whither thine iniquities haue plunged thee, ſo that thou maieſt receiue as it were the Eccho of their cryes and deſperate howlings, which bee there caſt out of all hope of euer comming forth. But the Lord which bringeth forth euen to the borders of hell his beſt beloued when they forget themſelues, knoweth alſo how well to bring them backe againe. Goe no further then downward, but lift vp thy heart togither with thine eye, and ſeeke vnto the Lord, to reach vnto thee his mercifull and helping hand.

Iob.6.4.
Iob.13.24.
Pſal.130.

Againe, in the Scriptures wee finde examples of men conuerted vnto the Lord without any vehement ſorrow of their ſinnes. What anguiſh of conſcience had the thiefe vpon the croſſe for his former life in his preſent conuerſion at the houre of Death? How was Lydia diſmayed and caſt down in reſpect of her wickednes, like as Dauid was or Iob, whoſe heart God onely is ſaid to haue opened to giue attendance to the preaching of Paul and Silas, who alſo euen preſently after was readie to entertaine them, and to make them a feaſt in her houſe, which ſhee could not haue done, if ſhee had bin in the perplexities of Ezechias, or Dauid. The ſame may bee ſpoken of the Iaylet, & of them which heard Peters ſermon at Ieruſalem, who for all they had murdered our Sauiour Chriſt, yet in their conuerſion, their hearts were only for the time pricked. So then God in preparing vs, which in truth are nothing but fleſhly and ſtinking dunghils of ſin; nay, very vncleanenes and pollution it ſelfe, I ſay in preparing vs to bee the Temples of his holy Spirit to dwell in, and the ſtore-houſes to hoord vp his heauenly graces in, doth otherwhiles vſe a milde and gentle remedie, and maketh the Law to look vpon vs, though with no louing & gentle, yet with no fearefull countenance; and otherwhiles in ſome hee ſetteth a ſharpe edge vnto the Law, and maketh it to wound the heart very deepe, and as a ſtrong coraſiue to torment them, and to frette and gnaw vpon their conſciences. And we ſee by experience, that a botch or a bile in a mans body, is as well eaſed of the corruption that is in it by the pricking of the point of a ſmall needle, as by the launcing of a great raſer. Wherefore if God by his ſpirit haue wrought in you ſorrow for ſinne in any ſmall meaſure, though not in as great meaſure as you deſire, you haue no cauſe to complaine: and in that you are grieued with a godly ſorrow for your ſins, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue mee, God make me thankfull for it. And I pray you more plainely ſhew me the ſtate of your life till this houre, that I and al other may may take warning by it.

Euſeb. That which may doe good vnto other men I will neuer conceale, though it bee to my perpetuall ſhame. As I was conceiued and borne in ſinne, ſo my parents brought me vp in ignorance, and neuer ſhewed mee my ſhame, and miſerie by Gods law: and I liued a long time, euen as a man in a dead ſleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor diuell. And the diuell himſelfe (as I now perceiue) did often perſwade my ſecure conſcience that I was the childe of God, and ſhould be ſaued as well as the beſt man in the world: and I yielded to his perſwaſion, and did verily thinke it: ſo that when the preacher for wickedneſſe and ſecuritie denounced Gods iudgements and hell fire, I haue ſaid vnto my neighbours that I hoped I ſhould be ſaued, & hee ſhould goe to hell: and when I was asked whether I could keep al the commandements of the law, I ſaid that I could: and being asked whether I neuer ſinned, I ſaid I thought that otherwhiles I did; but for them which were but fewe, I hoped God would haue mercie, A and haue me excuſed, and all my neighbours were glad of my companie, they ſpoke well of me, and I was taken for an honeſt man, when as indeede before God, I was a vile beaſt and the childe of wrath, inſpired with the ſpirit of the diuel continually. Well, after I heard the Law preached, and ſaw & remembred many fearefull iudgements of God vpon men, whome I in reaſon thought were as good men as I, then I began to conſider mine own eſtate, and to perceiue my ſinnes, and my curſedneſſe, and vpon a time aboue all other, the curſe of the law made me inwardly afraid, and my fleſh then began to tremble & quake: then I could not ſleepe in the night ſeaſon, I was afraid of euery thing. If I were in my houſe, I thought the houſe would fall on my head: if abroad, I thought euery cranny of the earth would B open it ſelfe wide and ſwallow me. I ſtarted at euery ſtraw, and at the moouing of a flie: my meate was loathſome vnto me, and I thought I was not worthy of ſo good a creature of God, & that God might iuſtly turne it to my bane: the griefe of my heart for my life paſt made me ſhed aboundance of teares: and vpon that I remẽbred in Dauids Pſalmes, that his teares were his drinke, and that he did wet his bedde with teares. And now the diuell changed both his coate and his note, and in fearefull manner cried in my eares, that I was a reprobate, his childe: that none of Gods children were as I am, that this] griefe of my ſoule was the beginning of hell. And the greater was my paine, becauſe I durſt not open my minde vnto any for C feare they ſhould haue mocked mee, and haue made a ieſt of it. Wherefore I was faine to goe to a godly learned preacher: I ſhewed mine eſtate vnto him; after I had continued with him the ſpace of two or three daies, I receiued comfort both by the promiſes of mercie, which he ſhewed me in the booke of God, & by his feruent, godly, and effectuall prayers: and I thank God euer ſince I haue had ſome aſſurance (in ſpite of the diuell) that I doe appertaine to the kingdome of heauen, and am now a member of Ieſus Chriſt, and ſhall ſo continue for euer.

Tim. How know you that God hath forgiuen your ſinne?

Euſeb. Becauſe I am a ſinner, and he is both able and willing to forgiue me. D

Tim. I graunt that hee is able to forgiue you, but how know you that he will? you know your ſinnes are very great.

Euſeb. I graunt: but Chriſts paſſion is far greater: and although my ſinnes were as red as skarlet and as purple, yet they ſhall be as white as ſnow, and as ſoft as wooll.

Tim. Oh but you haue ſinned very often.

Euſeb. Tell mee not I pray you what I haue done, but what I will doe.

Tim. What will you doe?

Euſeb. By Gods grace it is my full purpoſe, and my earneſt prayer to God is, hereafter to take better heede, and to amend my former life.

Tim. Is that enough thinke you?

Euſeb. What lacketh?

Tim. The fauour and mercie of God, that may cleane forſake you.

Euſeb. Nay, that I will neuer graunt: for I am certainely perſwaded of the fauour of God, euen to the ſaluation of my ſoule.

Tim. O ſhew me that, that is the thing I earneſtly deſire, to be aſſured of Gods ſpeciall goodneſſe, euen by your experience.

Euſeb. According as God hath giuen me to feele the ſame, ſo will he ſhew it you. And firſt of all, the dealing of God towards me is a good argument to me. In the firſt commandement, God hath commaunded me to take him to be my God, and in the Lords prayer, he teacheth mee to call him Father: hee hath created the B world generally, & euery creature particularly for man, and ſo for me, to ſerue for my commoditie, neceſſitie, and admonition. Alſo hee hath made mee for his owne image, hauing a reaſonable ſoule, bodie, ſhape, where he might haue made me a Toad, a Serpent, a Swine, deformed, franticke. Moreouer, he hath wonderfully preſerued me in my infancie, childhood, youth, middle age hitherto from manifolde dangers and perils: all which doe confirme in me a perſwaſion of Gods fatherly loue: & that I ſhould not doubt hereof: where I might haue beene borne of Turkes; loe it was the will of God that I ſhould bee borne of Chriſtian parents, and bee brought into Gods Church by Baptiſme, which is the Sacrament of adoption, C and requireth faith, as well of the remiſſion of my ſinnes, as of ſanctification, and holineſſe to be wrought of God in me by his grace and holy ſpirit: where I might haue beene borne in an ignorant time and religion, God would that I ſhould be borne in theſe daies, & in this countrie, where is more knowledge reuealed, then euer was here, or in many places elſe is. Where I might haue bin of a corrupt iudgement, and intangled with many errours of Papiſtrie, and of the Family of loue, and of the ſchiſme of *Browne*, by Gods goodnes my iudgment is reformed, and he hath lightened mine eyes to ſee, and my heart to embrace his ſincere truth. By all which things I doe confirme my faith of this, that God alwaies hath beene, D is, and will bee for euer my Father, and at my departing forth of this world will giue me the crowne of euerlaſting glorie. Secondly, when as man is euermore doubting of the promiſes of God bee they neuer ſo certaine, God of his infinite mercie to preuent all occaſions of doubtings, promiſeth to giue his owne ſpirit as a pledge, pawne, or earneſt-penny vnto his children of their adoption, and election to ſaluation. Now, ſince it pleaſed God to call me from hypocriſie to bee a member of his Church, I feele that in my ſelfe which I neuer felt or heard of before. In times paſt, I came to prayers, & to the preaching of Gods word, euen as a Beare commeth to the ſtake; now the word of God is meate and drinke

A to me, and prayer is no burthen vnto me, but my ordinarie exerciſe. If I riſe in the morning I am not well till I haue prayed and giuen thankes to God, if I do any thing, it commeth into my mind to pray. In my prayers I finde great ioy and comfort, and exceeding fauour of God, I neuer thinke I can well take my reſt, or doe any thing elſe except firſt I aske it at Gods hand in Chriſt. Laſtly, when my minde and heart is wholly occupied in worldly matters, I am ſtirred vp, and as it were drawne to pray vnto God for the remiſſion of my ſins, and the aſſurance of my ſaluation, & in prayer I haue had thoſe grones which for their greatneſſe cannot be expreſſed. Now from whence B commeth al this? From the diuel? No In theſe actions I haue found him my enemy, & a continuall hinderer of them. For hee by his craft when I haue beene heauie and weake, hath aſſailed to prouoke me to ſome ſinnes whereunto my curſed nature was moſt giuen, and I hauing yeelded to him, haue beene ſo hardened and blinded by thoſe ſinnes, that for a time I haue made light account of the word of God and prayer. Wel then, peraduenture this came from mine owne ſelfe: no neither: This curſed nature of mine hath beene more pleaſed and delighted with ſinne, and with the pleaſures of the world, thẽ with ſuch exerciſes from which it draweth me and preſſeth me downe as lead. I cannot think that ſuch a poiſoning Cockatrice can lay ſuch good egs, or that wild crab-trees C (ſuch as all men are in Adam) can bring forth ſweete fruites, according to the will of God, except God plucke them forth of Adam, and plant them in the garden of his mercy, and ſtocke them, and graft the ſpirit of Chriſt in them. Wherfore theſe are the works of Gods ſpirit, and my conſcience is thereby certified, that God hath giuen me the ſpirit of adoption, and therefore that his fauour and mercie ſhall continue towards me for euer. For the gifts of God are without repentance, & whom God once loueth, him he loueth for euer. Thirdly, there be certaine fruits of Gods children which I find in me by which I am confirmed in Gods fauour. S. Iohn in his firſt Epiſtle ſaith, that hereby we know that we are tranſlated D from death to life, becauſe we loue the brethren. Truly, I feele in my heart a burning loue towards them which are good Chriſtians, though I neuer knew them nor ſaw them, and I am very deſirous to doe any good for them: and if drops of my heart blood would do them good, they ſhould haue them. Moreouer I hate all ſinne and wickedneſſe with a bitter hatred, and I long to ſee the comming of my Sauiour Chriſt to iudgement, I am grieued and diſquieted, becauſe I cannot fulfill the law of God as I ought, al which I haue learned forth of Gods word to be tokens of Gods children. And you ſee what euidence I haue to ſhew that I am a true member of the Church militant, and in the fauour of God.

Tim. Haue you a ſtedfaſt faith in Chriſt, (as theſe arguments ſeeme to prooue) without all wauering, doubting, and diſtruſting of Gods mercie?

Euſeb. No, no. This my faith which I haue in Chriſt is euen fought againſt with doubting, and euer aſſailed with deſperation, not when I ſinne onely, but alſo in tentations of aduerſitie, into which God bringeth me to nurture me and to ſhew me mine owne hart, the hypocriſie and falſe thoughts that there lie hid, my almoſt no faith at all, and as little loue, euen then happily when I thought my ſelfe moſt perfect of all: for when temptations come I cannot ſtand, when I haue ſinned faith is feeble, when wrong is done vnto me I cannot forgiue, in ſickneſſe, in loſſe of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I muſt depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all ſuch temptations my faith periſheth not vtterly, neither my loue and conſent to the law of God: but they be weake, ſicke, wounded, and not cleane dead. As I dealt with my parents being a child, ſo now deale I towards God my louing Father. When I was a child, my father and mother taught me nurture and wiſedome, I loued my father and all his commaundements, and perceiued the goodneſſe he ſhewed me, that my father loued me, and all his precepts are vnto my wealth and profit, and that my father commaundeth nothing for any neede he hath therof, but ſeeketh my profit onely, and therefore I haue a good faith vnto all my fathers promiſes, and loue all his commaundements, and doe them with a good will, and with good will goe euery day to the ſchoole: And by the way happily I ſaw a companie play, and with the ſight was taken and rauiſhed of my memorie, and forgot my ſelfe, and ſtood and beheld, and fell to play, alſo forgetting father and mother, and all their kindneſſe, all their lawes, and mine owne profit alſo. Howbeit the knowledge of my fathers kindnes, the faith of his promiſes, and the loue that I had againe vnto my father, and the obedient mind were not vtterly quenched, but lay hidden as all things doe when a man ſleepeth or lyeth in a trance. And as ſoone as I had played out all my luſts, or elſe by ſome had beene warned in the meane ſeaſon, I came againe to my olde profeſſion. Notwithſtanding many tentations went ouer my heart, and the law as a right hang-man tormented my conſcience, and went nigh to perſwade mee that my father would thruſt me away, and hang me if he catched me, ſo that I was like a great while to run away, rather then to returne to my father againe. Feare and dread of rebuke, and of loſſe of my fathers loue, and of puniſhment, wraſtled with the truſt which I had in my fathers goodneſſe, and as it were gaue my faith a fall. But I roſe againe as ſoone as the rage of the firſt brunt was paſt, and my minde was more quiet. And the goodneſſe of my father and his old kindneſſe came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleeued that my father would not put me away or deſtroy me: and he hoped that I would doe no more ſo. And vpon that I gate me home againe diſmaied, but not altogither faithleſſe: the old kindnes would not let me deſpaire, howbeit all the world could not ſee mine heart at reſt, vntill the paine had bin paſt, and vntill I had heard the voice of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainly and truly ſhewed the weakeneſſe of yours, and conſequently of al mens faith, ſhew me, I pray you how by the weakenes of faith a Chriſtian is not rather diſcomforted then comforted, and aſſured of his ſaluation.

Euſeb. God doth not ſo much regard the quantity of his graces as the truth of them, he approoueth a litle faith if it be a true faith: yea, if faith in vs were no more but a graine of muſterd-ſeed (which is the leaſt of all other ſeeds) it ſhould be effectuall, and God would haue reſpect vnto it. The poore diſeaſed begger with a lame hand, hauing the palſie alſo, is able neuertheles to reach out the ſame and receiue an almes of a king: and ſo in like manner a weake and languiſhing faith is ſufficiently able to reach out it ſelfe, and to apprehend the infinite mercies of our heauenly King offered vnto vs in Chriſt. Faith in the 3. of Iohn is cõpared vnto the eie of the Iſraelite, which although it were of dimme ſight, or looked a ſquint, yet if it could neuer ſo litle behold the braſen ſerpent, it was ſufficient to cure the ſtings of the fiery ſerpents, and to ſaue life.

Timoth. Seeing that you ſatisfie mee in euery point ſo fully, ſhew me I pray you, whether a man may be wicked and haue faith, and whether faith entring expelleth wickedneſſe. For I haue heard ſome ſay, that a man might beleeue the word of God, and yet be neuer the better in his life, or holier then before he was.

Euſeb. Many there are which when they heare or read of faith, at once they conſent thereunto, and haue a certaine imagination & opinion of faith: as when a man telleth a ſtory, or a thing done in a ſtrange land that pertaineth not to them at all: which yet they beleeue and tel as a true thing, and this imagination or opinion they call faith. Therefore as ſoone as they haue this imagination or opinion in their hearts, they ſay verily, this doctrine ſeemeth true, I beleeue it is euen ſo: then they thinke that the right faith is there, but afterward whẽ they feele in themſelues no maner of working of the Spirit, neither the terrible ſentence of the Law, & the horrible captiuity vnder Satan, neither can perceiue any alteration in themſelues, & that any good works follow, but finde they are altogither as before, & abide in their old eſtate, then thinke they that faith is not A ſufficient, but that workes muſt be ioyned with faith to iuſtification: but true faith is onely the gift of God, and is mightie in operation, euer working, beeing full of vertue: it renueth man, and begetteth him afreſh, altereth him, chaungeth him, & turneth him altogither, into a new creature and conuerſation: ſo that a man ſhall feele his heart cleane changed, & far otherwiſe diſpoſed then before, and hath power to loue that which before he could not but hate, & delighteth in that which before he abhorred, & hateth that which before he could not but loue. And it ſetteth the ſoule at liberty, & maketh her free to follow the will of God, and is to the ſoule as health to the body. After that a B man is pined with long ſicknes, the legges cannot beare him, he cannot lift vp his hands to helpe him, his taſte is corrupt, ſugar is bitter in his mouth, his ſtomacke longeth after ſlubberſauce and ſwaſh, at which a whole ſtomacke is ready to caſt his gorge: when health commeth ſhe changeth & altereth him cleane, giueth him ſtrength in all his members, luſt and will to doe of his owne accord that which before he could not do, neither could ſuffer that any man ſhould exhort him to doe, and hath now luſt in wholſom things, and his members are free and at liberty, and haue power to doe all things of his owne accord which belong to a ſound & whole man to doe. And faith worketh in the ſame manner, as a tree brings forth fruit of his owne accord: and as a man neede C not bid a tree bring forth fruit, ſo is there no law put to him that beleeueth and is iuſtified through faith, to force him to obedience, neither is it needfull. For the law is written & grauen in his heart, his pleaſure is daily therein, & as without commandemẽt euen of his own nature he eateth, drinketh, ſeeth, heareth, talketh goeth: euen ſo of his owne nature without any compulſion of the law, he bringeth forth good works: and as a whole man when he is a thirſt tarieth but for drinke, and when he hungreth abideth but for meate, and then drinketh and eateth naturally: euen ſo is the faithfull euer a thirſt, and an hungred after the will of God, and tarieth but for an occaſion: and whenſoeuer an occaſion is giuen he worketh naturally D the will of God. For this bleſſing is giuen them that truſt in Chriſts blood, that they thirſt & hunger to do Gods will He that hath not this faith, is but an vnprofitable babler of faith & workes, and neither wotteth what he bableth, nor whereunto his wordes tend. For he feeleth not the power of faith, nor the working of the ſpirit in his heart, but interpreteth the Scriptures which ſpeake of faith and workes after his owne blind reaſon, and fooliſh fantaſies, not hauing any experience in himſelfe.

Timoth. Euery member of Chriſts congregation is a ſinner, & ſinneth daily, ſome more & ſome leſſe: for it is written, 1. Ioh. 1. 8. *If we ſay we haue no ſinne, we deceiue our ſelues, & the truth is not in vs.* And Paul, Rom. 7. 19, 20. *That good which I would, that doe I not: but that euill which I* *would not, that doe I. So it is not I that doe it* (ſaith he) *but ſinne that dwelleth in me*: So the Chriſtian man is both a ſinner and no ſinner: which how it can be, ſhew it me by your experience.

Euſeb. I beeing one man in ſubſtance am two men in qualitie, fleſh and ſpirit, which in me ſo fight perpetually the one againſt the other, that I muſt goe either backward or forward, and cannot ſtand long in one eſtate. If the ſpirit ouercome in tentations, then is ſhee ſtronger and the fleſh weaker. But if the fleſh get a cuſtome, then is the ſpirit none otherwiſe oppreſſed of the fleſh, then as though ſhee had a mountaine on her backe, & as we ſometime in our dreames thinke we beare heauier then a milſtone on our breaſts: or when wee dreame now and then that we would runne away for feare of ſome thing, our legs ſeeme heauier thē lead: euen ſo is the ſpirit oppreſſed and ouerladen of the fleſh through cuſtome, that ſhee ſtruggleth & ſtriueth to get vp, and to breake looſe in vaine, vntill the God of mercie, which heareth my groane through Ieſus Chriſt, come and looſe her with his power, and put ſomething on the backe of the fleſh to keepe her downe, to miniſh her ſtrength, and to mortifie her. So then no ſinner I am if you regard the Spirit, the profeſſion of my heart toward the law of God, my repentance & ſorrow that I haue, both becauſe I haue ſinned, and am yet full of ſinne, and looke vnto the promiſes of mercie in our Sauiour Chriſt, and vnto my faith. A ſinner am I if you locke to the frailty of my fleſh which is a remnant of the old Adam, and as it were the ſtocke of the old oliue tree, euer and anon when occaſion is giuen, ſhooting forth his branches, leaues, bud, bloſſome, and fruite alſo: which alſo is as the weaknes of one which is newly recouered of a great diſeaſe, by the reaſon wherof all my deedes are imperfect, and when occaſions be great I fall into horrible deedes, and the fruite of the ſin which remaineth in my members breaketh out. Notwithſtanding the ſpirit leaueth me not, but rebuketh me, and bringeth me home againe vnto my profeſſion, ſo that I neuer caſt off the yoke of God from off my necke, neither yeeld vp my ſelfe vnto ſin to ſerue it, but fight afreſh, and begin a new battell. And I had rather you ſhould vnderſtand this forth of the Scriptures, by the example of Ionas & the Apoſtles. Ionas was the friend of God, & a choſen ſeruant of God to teſtifie his will vnto the world. He was ſent from the land of Iſrael, where he was a Prophet, to goe amongſt an heathen people, and the greateſt citie of the world, then called Niniue, to preach that within fourtie daies they ſhould be deſtroyed for their ſinnes: which meſſage the free will of Ionas, had as much power to doe as the weakeſt hearted woman in the world had power, if ſhee were commaunded to leape into a tubbe of liuing ſnakes and adders: as happily if God had commaunded Sarah to ſacrifice her A ſonne Iſaack, as he did Abraham, ſhee would haue diſputed with God, ere ſhe had done it, as though ſhee were ſtrong enough. Well, Ionas hartened by his owne imagination, and reaſoning after this manner; I am here a Prophet vnto Gods people the Iſraelites: which though they haue Gods word teſtified vnto them daily, yet deſpiſe and worſhippe God vnder the likeneſſe of calues, and after all manner of faſhions ſaue after his owne word, and therefore are of all nations the worſt and moſt worthie of puniſhment: And yet God for loue of a few that are among them, and for his names ſake ſpareth and defendeth them: how then ſhall God take ſo B cruell vengeance on ſo great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part ſo euill as theſe: If I therefore ſhall goe preach, I ſhall lie and ſhame my ſelfe & God too, and make them the more to deſpiſe God. Vpon this imagination he fled from the preſence of God, and from the countrey where God is worſhipped. When Ionas entred into the ſhippe, he laid him downe to ſleepe, for his conſcience was toſſed betweene the commaundement of God which ſent him to Niniue, and his fleſhly wiſedome which diſſwaded and counſelled him to the contrarie, and at laſt preuailed againſt the commandement, and carried him another way, as a ſhip caught betweene two C ſtreames (as the Poets faine the mother of *Meleager* to be betweene diuers affections; while to auenge her brothers death ſhe ſought to ſlay her owne ſonne) whereupon for very paine and tediouſneſſe he lay downe to ſleepe to put the commandement out of mind, which did ſo gnaw and fret his conſcience, as alſo the nature of all the wicked is, when they haue ſinned in earneſt, to ſeeke all meanes with ryot, reuell, and paſtime to driue the remembrance of ſinne forth of their hearts, as Adam did to couer his wickednes with aprons of fig-leaues. But God awoke him out of his dreame, & ſet his ſinnes before his face: for when the lot had caught Ionas, then be ſure that his ſinne came to remembrance againe, and that his conſci- D ence raged no leſſe then the waters of the ſea, And then he thought, he onely wa[illegible] ſinner, & thought alſo that as verily as he had fled from God, as verily God had caſt him away: for the ſight of the rod maketh the naturall child not onely to ſee & acknowledge his fault, but alſo to forget all his fathers old mercie and goodneſſe. And then he confeſſed his ſinne openly, and of very deſperation to haue liued any longer, he bad caſt himſelfe into the ſea betimes, except they would bee loſt alſo; for all this God prouided a fiſh to ſwallow Ionas. VVhen Ionas had beene in the fiſhes belly a ſpace, the rage of his conſcience was ſomewhat quieted, and he came to himſelfe againe, and had receiued a litle hope, and the qualmes and pangs of deſperation which went ouer his heart were halfe ouercome: then he prayed to God, and gaue thankes vnto him. When Ionas was caſt vpon the land againe, then his will was free, and he had power to goe whither God ſent him, & to what God commãded him, his owne imagination laid apart: for he had bin at a new ſchoole, & in a furnace, where he was purged of much refuſe & droſſe of fleſhly wiſedome which reſiſted the wiſedome of God. For as farre as we are blind in Adam, we cannot but ſeeke & will our owne profit, pleaſure, and glory, and as far as we be taught in the ſpirit, we cannot but ſeeke and will the pleaſure of God onely. Then Ionas preached to Niniue, and they repented: then Ionas ſhewed againe his corrupt nature for all his trying in the Whales belly. He was ſo diſpleaſed becauſe the Niniuites periſhed not, that he was weary of his life, and wiſhed death for very ſorrow, that he had loſt the glorie of his prophecying, in that his prophecie came not to paſſe, but he was rebuked of God, as in his prophecie you may reade.

The Apoſtles, Chriſt taught them euer to be meeke and to humble themſelues: yet oft they ſtriued among themſelues who ſhould bee greateſt: the ſonnes of Zebede would ſit one on the right hand of Chriſt, the other on the left. They would pray that fire might deſcend from heauen and conſume the Samaritans. When Chriſt asked, Math. 16. 16. *Whome ſay men that I am?* Peter anſwered, *Thou art the Son of the liuing God*, as though Peter had beene as perfect as an angell. But immediately after when Chriſt preached vnto them of his death and paſſion, Peter was angrie and rebuked Chriſt, and thought earneſtly that he had raued, and not wiſt what he had ſaid: as at another time in which Chriſt was ſo feruently buſied in healing the people, that he had no leaſure to eate, they went out to hold him, ſuppoſing that he had beene beſide himſelfe. And one that caſt forth diuels in Chriſts name they forbad, becauſe he waited not on them, ſo glorious were they yet. And though Chriſt taught alway to forgiue, yet Peter after long going to ſchoole, asked whether men ſhould forgiue ſeuen times, thinking that eight times had beene too much. And at the laſt Supper, Peter would haue died with Chriſt, but yet within few houres after he denied him both cowardly and ſhamefully. And after the ſame manner, though he had ſo long heard that no man muſt auenge himſelfe, but rather turne the other cheeke to the ſmiter againe, yet when Chriſt was in taking, Peter asked whether it were lawfull to ſmite with the ſword, & tarried no anſwer, but laid on raſhly. So that although we be once reconciled to God, yet at the firſt we be but children & young ſchollers, weake and feeble, and muſt haue leaſure to grow in the ſpirit, in knowledge, loue, and deedes thereof, as young children muſt haue time to grow in their bodies: and ſo in like manner the ſting of the ſerpent is not pulled out at once, but the poyſon of our nature is miniſhed by litle and litle, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godly diſcourſe, the manifold conflicts betweene the fleſh and the ſpirit, and that the fleſh is like to a mightie gyant, ſuch an one as was Goliah, ſtrong, luſty, ſtirring, enemie to God, confederate with the diuell: and the ſpirit like to a little child, ſuch a one as was little Dauid, new borne, weake and feeble, not alwaies ſtirring: now then what meanes doe you vſe to weaken the fleſh, and ſtrengthen the ſpirit?

Euſeb. I vſe to tame my fleſh with prayer and faſting, watching, deedes of mercie, holy meditations, and reading the Scriptures, and in bodily labour, and in withdrawing all manner of pleaſures from the fleſh, and with exerciſes contrary to the vices which I find my body moſt inclined to, and with abſtaining from all things that encourage the fleſh againſt the ſpirit: as reading of toyes and wanton bookes, ſeeing of playes and enterludes, wanton communication, fooliſh ieſting, and effeminate thoughts, and talking of couetouſneſſe, which Paul forbiddeth, Eph. 5. magnifying of worldly promotions. If theſe will not mortifie my fleſh, then God ſendeth me ſome troubles, and ſo maketh me to grow and waxe perfect, and fineth and tryeth me as gold in the fire of tentations and tribulations. Thus very often hee maketh me to take vp my croſſe, and naileth my fleſh vnto it, for the mortifying thereof. Marke this, if God ſend thee to the ſea, and promiſe to goe with thee, hee will raiſe vp a tempeſt againſt thee, to prooue whether thou wilt abide his word, and that thou maiſt feele thy faith and weakeneſſe, and perceiue his goodneſſe: for if it were alwaies faire weather, and thou neuer brought into ſuch ieopardie, whence his mercy onely deliuereth thee, thy faith ſhould be onely a preſumption, and thou ſhouldeſt be euer vnthankfull to God, & mercileſſe vnto thy neighbour. If God promiſe riches, the way thereunto is pouerty: whome he loueth, him he chaſteneth: whom he exalteth, he caſteth downe: whome he ſaueth, hee firſt damneth: he bringeth no man to heauen, except he ſend him to hel firſt: if he promiſe life, he ſlayeth firſt: when he buildeth, hee caſteth downe all firſt: he is no patcher: he cannot abide another mans foundation: he will not worke till all be paſt remedie, and brought to ſuch a caſe that men may ſee how that his hand, his power, his mercie, his goodneſſe, his truth hath wrought all together: he will let no man be partaker with him of his praiſe & glorie: his workes are wonderfull and contrary to mans workes: who euer (ſaue hee) deliuered his owne ſonne, his onely ſonne, his deere ſonne, his darling vnto death, and for his enemies, to winne his enemies, to ouercome them with loue, that they might ſee loue and loue againe, and of loue likewiſe to doe to other men, and to ouercome them with well doing? Ioſeph ſaw the Sunne and the Moone and ele-

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A uen ſtarres worſhipping him, neuertheleſſe ere that came to paſſe God laid him where hee could ſee neither ſunne, nor moone, neither any ſtarre of the skie, and that many yeares, & alſo vndeſerued, to nurture him, to make him apt and meete for the roome and honour againſt he came to it; that he might be ſtrong in the ſpirit to miniſter it well. God promiſed the children of Iſrael a land with riuers of milke and honie, yet he brought them forth the ſpace of fourty yeares into a land wherein no riuers of milke and honie were, but where ſo much as a droppe of water was not, to nurture and teach them as a father doth his ſonne, and to doe them good at the latter end, to ſubdue their cankred nature, to make B them ſtrong in the ſpirit to vſe his benefits aright. Laſtly, God promiſed Dauid a kingdome, and immediatly ſtirred vp Saul againſt him to perſecute him, and to hunt him as men doe hares with grayhounds, and to ferret him out of euery hole, and that for the ſpace of many yeares, to turne him, to make him to mortifie his luſts, to make him to feele his owne diſeaſes: in fine, to make him a good man, and a good king.

Timoth. But how if it come to paſſe that you be tempted to any great ſinne, and the fleſh ouercome the ſpirit, in what caſe are you then?

Euſeb. There is no body here but you and I, and I take you to be a Chriſtian and a faith-C full friend: therefore I will ſhew a little of my experience. The laſt yeare by reaſon of the dearth, I and my family were put to great pinches, and moſt commonly wee had nothing but Bread and Water: hereupon I bethought me how I might get ſomewhat to releeue my family: it came into my minde that in our towne a rich man had a great flock of ſheepe, and that I might take one of them without any hurt of him. I was very loath at the firſt: but becauſe there was ſuch great ſtealing of ſheepe, and I was in extremitie, in the night I went among his ſheepe and tooke a lambe, and I told my family that it was giuen me: I preſently killed it, the skinne & the entrals I buried in my backeſide, the fleſh we D dreſſed by quarters, & did eate it with thankſgiuing (as my manner is) but ſurely very coldly, and me thought my prayer was abhominable in Gods ſight. After I had thus done: we fared well for the ſpace of two daies, but I felt my heart hardened, and my lippes were almoſt locked vp, that I could not as I was woont praiſe the Lord. The third night after, I went with a quiet conſcience (me thought) to my bed, and then I ſlept ſoundly til three of the cloack in the morning, but I dreamed that one came to carry me to priſon, vpon that on a ſudden I awaked, and beeing afraid looked about me, and fell to conſider why I ſhould be afraid, and I remembred that I had ſinned againſt God by robbing my neighbour: O then my feare increaſed, and I thought that hell gaped to deuoure me, and the law looked vpon me with ſuch a terrible countenance, and ſo thundered in mine eares, that I durſt not abide in my bed, but vp and to goe. Then the diuell aſſailed me on euery ſide, to perſwade me that God had caſt me away: ſaying, they that be Gods haue power to keepe his lawes, thou haſt not, but breakeſt them: therefore thou art a caſt-away & a damned creature, and hell gapeth and ſetteth open his mouth to deuoure thee. And I thought with my ſelfe that I had bin alwaies a ranke hypocrite: for as the cloudes of the aire do couer the ſunne, ſo that ſometimes a man cannot tell by any ſenſe that there is any ſunne, the clowdes and winds hiding it from our ſight: euen ſo my cecitie and blindnes, and corrupt affections, and the rage of my conſcience did ſo ouerſhadow the ſight of Gods ſeede in me, and ſo ouerwhelme his ſpirit, as though I had bin a plaine reprobate. And thus it came to paſſe that Dauid making his prayer to God according to his owne ſenſe and feeling, but not according to the truth; deſired to God to giue him againe his ſpirit, which thing God neuer doth indeede: although he made me to thinke ſo for a time: for alwaies he holdeth his hand vnder his children in their fals, that they lie not ſtil as other doe which are not regenerate. I beeing thus turmoiled and ſtung with the conſcience of ſin, & the cockatrice of my poiſoned nature, hauing beheld her ſelf in the glaſſe of the righteous law of God, there was no other ſalue or remedie but to runne to the braſen ſerpent Chriſt Ieſus which ſhed his blood, hanging vpon the croſſe, and to his euerlaſting teſtament and mercifull promiſe, that was ſhed for me for the remiſſion of my ſinnes: therefore I gotte me ſpedily into a cloaſe corner in my houſe, and there vpon my face groueling, I confeſſed my ſinne, and praied after this manner in effect: Father, what an horrible monſter am I? what traytor? what wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured me hauing deſerued a thouſand damnations. I haue ſinned againſt thy godly, holy, and righteous law, and againſt my brother by robbing him, whome I ought to loue for thy ſake as my ſelfe: forgiue me Father for thy ſonne Chriſt his ſake, according to thy moſt merciful promiſes and teſtament: forget not good Lord thy old mercies ſhewed vpon me, let them not at this time in me be quite remooued. On this manner praying I continued many houres, and God which is neere to all them that call vpon him, heard me, eaſed my paine, and aſſured me of the remiſſion of my ſinne. After preſently, for the more eaſing of my conſcience, I went to my neighbour, and betweene him and me vpon my knees confeſſed my fault with teares, deſiring him to forgiue me, and I would (as Gods law requireth) reſtore that which I ſtole, fourefold: he (I thank him) was contented, and tooke pitie on me and euer ſince hath beene by Gods mercy my

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A good friend. So by litle and litle, God reſtored me to my firſt eſtate: but (me thinkes) I haue not that feeling which I had before, and haue beene worſe euer ſince: God of his great mercie amend me, and increaſe his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they ſinne?

Euſeb. No, for the ground-worke of our ſaluation is laid in Gods eternall election, and a thouſand ſinnes in the world, nay all the ſinnes in the world, nay, all the diuels in hell cannot ouerthrow Gods election. And it may be that ſinnes doe harden our hearts, weaken our faith, make ſad the ſpirit of God in vs: but B take away faith, or altogether quench the ſpirit, they cannot. God condemneth no man for his ſinnes, if he be adopted in Chriſt. For then Ioſeph, Abraham, Dauid, Peter, Mary Magdalene ſhould be condemned. God is like a father: and a father if his childe be ſicke, and therefore be froward, and refuſe and caſt away his meate, and hauing eaten it ſpew it vp againe, and in his fit be impatient and raue, and ſpeake euill of his father, yet I ſay the father will not caſt him forth of his doores, but pitieth him, and prouideth ſuch things as may reſtore him to health, and when he is whole remembreth not his diſordered behauiour in his ſickneſſe.

Timoth. What meanes doe you finde moſt C effectuall to ſtrengthen your faith, to increaſe Gods graces in you, and to raiſe you vp againe when you are fallen?

Euſeb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am ſpiritually diſeaſed, and am prone and ready to fall, and am moſt cruelly oftentimes inuaded of the fiend, the fleſh, and the law, when I haue ſinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercy and of his infinite pitie and bottomleſſe compaſſion ſet vp his Sacrament as a ſigne vpon an high hill, whence it may be ſeene on euery ſide farre and neere, to call againe them that be runne away. And with the Sacrament hee (as it were) D clocketh to them, as a hen doth for her chickens, to gather them vnder the wings of his mercy: and hath commaunded his Sacrament to be had in continuall vſe, to put vs in minde of his continual mercy laid vp for vs in Chriſts blood, and to witneſſe and teſtifie it vnto them, and to be the ſeale thereof. For the Sacrament doth much more liuely print the faith, and make it ſinke downe into the heart, then doe bare wordes onely. Now when the wordes of the Teſtament and promiſes are ſpoken ouer the bread (this is my body which was broken for you: this is my blood that was ſhedde for you) they confirme the faith; but much more when the Sacrament ſeene with the eies, and the bread broken, the wine powred out and looked on: & yet more when I taſt it and ſmell it: As you ſee when a man maketh a promiſe vnto another with light words betweene themſelues and ſo they departed, he to whome the promiſe is made beginneth to doubt whether the other ſpake earneſtly or mocked, and doubteth whether he will remember his promiſe to abide by it or no. But when any man ſpeaketh with aduiſement, the words are more credible: and if he ſweare, it confirmeth the thing more, & yet the more if he ſtrike hands, if he giue earneſt, if he call record, if he giue hand writing and ſeale it: ſo is he the more & more beleeued, for the heart gathereth: lo, he ſpake with aduiſement, deliberation and good ſadneſſe, he clapped hands, called record, and put to his hand and ſeale: the man cannot be ſo faint without the feare of God as to deny all this: ſhame ſhall make him abide his promiſe, though he were ſuch a man as I could not compell him, if he would denie it. And thus we diſpute: God ſent his Sonne in our nature, and made him feele our infirmities, and named his name Ieſus, that is a Sauiour, becauſe he ſhould ſaue his people from their ſinnes, and after his death he ſent his Apoſtles to preach theſe glad tidings, to thruſt them in at the eares of vs, and ſet vp a Sacrament of them to teſtifie them and to ſeale them, and to thruſt them in, not at the eares onely by rehearſing the promiſes of the Teſtament ouer it: neither at our eies onely in beholding it, but beat them in through our feeling, taſting, and ſmelling alſo, and to bee repeated daily and to be miniſtred to vs. He would not (thinke we) make halfe ſo much adoe with vs if he loued vs not, and would not haue his Sacrament to be a witneſſe and teſtimony betweene him and vs, to confirme the faith of his promiſes that we ſhould not doubt in them, when we looke on the ſeales of his obligations wherewith he hath bound himſelfe: and this is to keepe the promiſes and couenants better in minde, and to make them the more deepely to ſinke into our hearts, and be more earneſtly regarded.

Timoth. Conſidering that this which you ſay is too plaine, great ſhame it is that there is ſuch neglect of the Sacrament as there is, & that it is ſo ſeldome vſed: but ſurely want of faith & the ſecurity which ouerſpreadeth this our countrie is the cauſe of it, the Lord if it be his will remooue the ſame. Now let me heare a little how you lead your life: and haue your conuerſation among men.

Euſeb. I haue my conuerſation among men as ſincere as I can in righteouſnes and holines, which is after Gods commaundements: our Sauiour ſaith, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your father which is in heauen.* Matth. 5.16.

Timoth. It is but a dimme light which wee can carrie before men, and ſmall are our good workes, and to be eſteemed of no value: if wee were preachers, or rich men, or noble men, then we might ſaue ſoules, giue good

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A counſell, helpe many by our almes, but you & I are poore men, of baſe birth, and of low degree, how can we then doe any good workes?

Euſeb. As touching good workes by that meaſure of knowledge that God hath giuen mee, I thinke that all workes are good which are done according to the obedience of Gods law in faith, and with thankſgiuing to God, & with a minde deſirous of his glorie alone, and I thinke that I or any man elſe in doing them pleaſe God, whatſoeuer I doe within the law of God, as when I make water. And truſt mee, if either winde or water were ſtopped, I ſhould feele what a pretious thing it were to doe either of both, and what thankes ought to bee giuen God therfore. Moreouer, I put no difference betweene workes, but whatſoeuer commeth into my hands, that doe I as time, place, and occaſion giueth, and according to my degree. For as touching to pleaſe God there is no work better then other: God looketh not firſt on my workes as the world doth, or as though he had need of them: but God looketh firſt on my heart what faith I haue to his word, how I beleeue him, truſt him, and how I loue him, for his mercie that hee hath ſhewed to mee, he looketh with what heart I worke, and not what I worke, how I accept the degree hee hath put mee in, not of what degree I am. Let vs take example. You are a miniſter and preach the word, I am a kitchen-boy, and waſh my maſters diſhes. Of the Miniſterie harke what the Apoſtle ſaith: If I preach, I haue nought to reioyce in, for neceſſitie is put vpon me: If I preach not the Goſpel; as who ſhould ſay, God hath made me ſo, woe is to me if I preach not. If I doe it willingly (ſaith hee) then I haue my reward: that is, then I am ſure that Gods ſpirit is in me, and that I am elect to eternall life. If I doe it againſt my will, the office is committed to mee, that is, I doe it not of loue to God, but to get a liuing thereby, and for a worldly purpoſe, and had rather otherwiſe liue: then doe I that office which God hath put vpon mee, but doe not pleaſe God. So then if you preached not, or in preaching had not your heart aright, you miniſter the office, and they that haue the ſpirit of God heare his word, yea, though it were ſpoken by an Aſſe, and the woe belongeth to you: but & if you preach willingly with a true heart and conſcience to God, then you ſhall feele the earneſt of eternall life, and the working of the ſpirit of God in you, and your preaching is a good worke in you. Now I that miniſter in the kitchin, & am but a kitchin-boy, receiue all things at the hand of God, know that God hath put mee in ſuch an office, ſubmit my ſelfe to his will, and ſerue my maſter not as a man, but as Chriſt himſelfe, with a pure heart according as Paul teacheth mee, putting my truſt in God, and of him ſeeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you, and ſee the people turning vnto God: I conſent to this deed, my heart breakes out in me, yea it ſpringeth and leapeth in my breaſt that God is honoured, and in my heart I doe the ſame that you doe with the like delectation and feruencie of ſpirit. Now *he that receiueth a Prophet, in the name of a Prophet, receiueth a Prophets reward*; Math. 10.41. that is, he that conſenteth to the deede of a Prophet, and maintaineth it, the ſame hath the ſpirit & earneſt of euerlaſting life, which the Prophet hath, and is elect as the Prophet is. Now if we compare worke to worke, there is a difference betwixt waſhing of diſhes, and preaching the word of God: but as touching to pleaſe God none at all. For neither that nor this pleaſeth B God, but as farre forth as God hath choſen a man, and hath put his ſpirit in him, and purified his heart by faith and truſt in Chriſt. As the ſcriptures call him carnall which is not renued by the ſpirit and borne againe in Chriſts fleſh, and all his workes like, euen the very motions of his heart and minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and ſtudie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatſoeuer hee doth, though they ſeeme ſpirituall and after the law of God neuer ſo much: So contrariwiſe he is ſpirituall which is renewed in Chriſt, and al his workes which ſpring from faith ſeeme they neuer ſo groſſe, as the waſhing C of the diſciples feete done by our Sauiour Chriſt, and Peters fiſhing after the reſurrection, yea deedes of matrimonie are pure and ſpirituall if they proceed of faith, and whatſoeuer is done within the lawes of God though it bee wrought by the body, as the wipings of ſhoes and ſuch like, howſoeuer groſſe they appeare outwardly, yet are ſanctified.

Tim. What be the ſpeciall things in which you leade your conuerſation?

Euſeb. One thing is the reading of the Scripture.

Timoth. It is dangerous to reade the Scriptures, you that haue no learning may eaſily fal D into errors and hereſies.

Euſeb. As he which knoweth his letters perfectly, and can ſpell, cannot but reade if he be diligent: and as he which hath cleere eies without impediment or let, and walketh thereto in the light and open day, cannot but ſee, if he attend and take heede: euen ſo I hauing the profeſſion of my baptiſme onely written in my heart, and feeling it ſealed vp in my conſcience by the H. Ghoſt, cannot but vnderſtand the ſcripture, becauſe I exerciſe my ſelfe therein, and compare one place with another, and marke the maner of ſpeech, and aske here and there the meaning of a ſentence of them that be better exerciſed then I: for I feele in my heart, and haue a ſenſible experience of that inwardly, which the ſpirit of God hath deliuered in the Scriptures. So that I finde mine inward experience as a commentarie vnto me.

Tim. Wee are all baptized, belike then wee ſhall all vnderſtand the Scripture.

Euſeb. But alas, very few there be that are taught and feele their ingrafting into Chriſt, their iuſtification, their inward dying vnto ſin, and liuing vnto righteouſneſſe, which is the meaning of their Baptiſme. And therefore we remaine all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned lay-man. And the Scripture is become ſo darke vnto them, that they grope for the doore, & can find no way *in*, and it is become a maze vnto them in which they wander as in a miſt, or (as we ſay) led by Robbin Goodfellow. And their darkneſſe cannot comprehend the light of the Scriptures, but they reade them as men doe tales of Robbin hood, as Riddles, or as olde Prieſts reade their Ladies Mattins which they vnderſtood not. And vntill a man be taught his Baptiſme, that his heart feele the ſweetneſſe of it, the Scriptures are ſhut vp from him, and ſo darke that hee could not vnderſtand it, though Peter, Paul, or Chriſt himſelfe did expound it vnto him, no more then a man ſtarke blinde can ſee though thou ſet a candle before him, or ſhew him the Sunne, or point with thy finger vnto that thou wouldeſt haue him looke vpon. As for hereſie there is no daunger, if a man come to the Scripture with a meeke ſpirit, ſeeking there to faſhion himſelfe like vnto Chriſt, according to the profeſſion and vow of his Baptiſme: but contrariwiſe he ſhall there finde the mighty power of God to alter and change him in the inner man by little and little, till in proceſſe hee be full ſhapen after the image of our Sauiour in knowledge and loue of all truth, and power to worke thereafter. Hereſies ſpring not of Scripture, no more then darkeneſſe of the Sunne, but are darke cloudes which ſpring out of the blinde hearts of hypocrites giuen to pride and ſingularitie, and doe couer the face of the Scripture, and blind their eyes that they cannot beholde the bright beames of the Scripture.

Tim. By this I alſo can gather, that the Papiſts which cannot read the Scriptures, except they fall into errours, haue not the ſpirit of Chriſt working in them, & teaching them, but the lying ſpirit of Antichriſt the diuell, & that if God would giue them any true feeling, and open their eies, they would quite change their mindes. But what other exerciſes haue you?

Euſeb. Prayer and thankſgiuing to God. For God hath promiſed very bountifully vnto them which pray in truth, and it is one of the greateſt comforts I haue at all times. Againe, God which commaunded mee not to ſteale, commaundeth me alſo to pray, and his will is, that one commaundement ſhould be as well kept as another: and therefore I am perſwaded that condemnation wil befall a man as well for the one as for the other. And that prayer ought to be continually euen in euery buſines a man doth, me thinketh it moſt agreeable A to Gods will. For if I ſhould come into my neighbours houſe, and take his goods, and vſe them, not borrowing them, or asking any leaue, they would lay hands on mee, and make mee a thiefe. The world and all the things in the world are the Lords, not mine: ſo then if I ſhall daily vſe them, neuer ſeeking to the Lord by prayer for the vſe of them, before God I am an vſurper, nay a rancke thiefe, and therefore I deſire of God heartily that I may vſe all his good creatures with feare and reuerence; and that I may ſanctifie his name in them, which Paul ſhewes me to be done by the word of God & prayer, the word ſhewing mee the lawfull vſe of his creatures: prayer obtaining at Gods hands, that I may vſe thē aright. If this practiſe were vſed of men in their profeſſions B &callings, I am perſwaded there would bee a thouſand vices cut off which in men abound, and are committed without ſhame.

Timoth. I thinke the reſt of your Chriſtian exerciſes be the practiſing of the commandements of the law.

Euſeb. Yea they are indeede.

Tim. Me thinkes it is an hard point of the law for a man to loue his enemie.

Euſeb. It is indeed: yet in the faithfull it will be ſo: for they haue in their hearts a perſwaſion, that whereas they are damned in themſelues, yet in Chriſt the mercie of God is moſt plentifull to their ſaluation, and all this God confirmeth and ſealeth vnto them by his holy ſpirit, and therfore they cannot but loue God C againe, and that with a feruent loue euen aboue all things in the world, and ſo they loue all Gods creatures, and euen their enemies, becauſe they beare the image of God whome they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertaine vnto him. And by the way, here is a good way to know whether wee haue faith or not: though faith onely iuſtifie and make the marriage betweene our ſoule and Chriſt, and is properly the marriage garment, yea, and the ſigne *Tau*, that defendeth vs from the ſmiting and power of euill angels, and is alſo the rocke on which Chriſts Church is built, and ſtandeth againſt all weather of winde and tempeſt: yet is faith neuer ſeuered from hope D and charity: then if a man will be ſure that his faith is perfect, let him examine, himſelfe whether he loue the law: and in like maner if he wil know whether hee loue the law, that is, loue God and his neighbour, then let him examine himſelfe whether hee beleeue in Chriſt onely for the remiſſion of his ſinne, and obtaining the promiſes made in the Scripture. And euen ſo let him compare his hope of the life to come with faith, and loue, and to the hatred of ſinne in this life, which hatred the loue of the law ingendreth in him. And if they accompanie not one another all three together, then let him be ſure all is but hypocriſie.

Timoth. Yet by your leaue, faith cannot make a man iuſt before God without hope &

charity:

charitie: then they alſo with faith haue ſome ſtroke in Iuſtification.

Euſeb. I anſwer, though they bee inſeparable, yet I praiſe God I doe conceiue how theſe three haue three ſeparable and ſundry offices. Faith, which onely is an vndoubted and ſure affiance in Chriſt, and in the Father through him, certifieth the conſcience that the ſinne is forgiuen, and the damnation of the law taken away. And with ſuch perſwaſions mollifieth the heart and maketh it loue God againe, and his law. And as oft as wee ſinne, faith onely keepeth, that wee forſake not our profeſſion, and that loue vtterly quench not, and hope faile, and onely maketh the peace againe: for a true beleeuer truſteth in Chriſt alone, and not in his owne workes, nor ought elſe for the remiſſion of ſinnes. The office of loue is to poure out againe the ſame goodneſſe that it hath receiued of God vpon her neighbour, to be to him as it feeleth Chriſt to be to himſelfe. The office of loue is only to haue compaſſion, and to beare with her neighbour the burthen of his infirmitie. *1.Pet.* 4. 8. Loue couereth the multitude of ſinnes: that is to ſay, conſidereth the infirmities, and interpreteth al to the beſt, and taketh for no ſin at all a thouſand things, of which the leaſt were enough (if a man loued not) to goe to law for, and to trouble and diſquiet a whole towne, and ſometime a whole realme too. The office of hope is to comfort in aduerſitie, and to make patient that wee faint not, nor fall downe vnder the Croſſe, or caſt it off our backs. Thus theſe three inſeparable haue ſeparable offices and effects, as heate, and drineſſe, being inſeparable in the fire haue yet their ſeparable operations: for drineſſe onely expelleth the moiſtneſſe of all that is conſumed by the fire, and heate onely deſtroyeth the coldneſſe. And it is not all one to ſay, the drineſſe onely, and the drineſſe that is alone, neither is it all one to ſay, faith onely, and faith that is alone.

Timoth. You are to bee commended, you are ſo perfect in theſe high points of religion, but I know you ſpeake of experience, for in you faith and hope towards God, and charitie towards your neighbour are inſeparable.

Euſeb. I require no commendations: ſhame and confuſion befall me eternally, that all glorie may be vnto God.

Timoth. But let vs talke on further of our duties which we muſt performe if wee will liue Chriſtian like among men. And I pray you tell mee, what doe you meane that you giue ſo much vnto the poore, conſidering you are ſo poore your ſelfe, I ſpeake my conſcience if you had abilitie, you would doe more then an hundred of thoſe rich men doe.

Euſeb. God knowes my heart, it is a hell vnto me to ſee my brother for whom Chriſt ſhed his blood, to want, if I haue any thing in the world to giue him. Among chriſtian men, loue makes al things common: euery man is others A debter, and euery man is bound to miniſter to his neighbour, and to ſupplie his neighbours lacke of that wherwith God hath indued him. Chriſt is Lord ouer all, and euery Chriſtian is heire annexed with Chriſt, and therefore Lord ouer all, and euery one is Lord of whatſoeuer another hath: if then my brother or neighbor neede, I haue to helpe him; and if I ſhew not mercy but withdraw my hands from him, then I rob him of his owne, and am a thiefe. A Chriſtian man hath Chriſts ſpirit: now Chriſt is mercifull, If I ſhal not be mercifull, I haue not Chriſts ſpirit: if I haue not Chriſts ſpirit, then am I none of his. And though I ſhew mercie vnto my brother, yet if I doe it not with ſuch burning loue as Chriſt did vnto mee, I muſt B knowledge my ſin and deſire mercy in Chriſt.

Timoth. If a man muſt bee franke and free, then a man muſt giue of his own ſtocke to the poore members of Chriſt, and diminiſh his owne ſubſtance.

Euſeb. Yea indeed (if need ſo require) wee are made ſtewards of thoſe goods which God hath giuen vs: ſhall a ſteward take all vnto himſelfe without reproofe? I am ſure that they which were conuerted at Peters firſt ſermon after Chriſts aſcenſion, diminiſhed their ſubſtance when they ſold them, and gaue them to the poore. I am ſure that the Churches which were in Macedonia, which ſent reliefe vnto other being in extreame pouertie, did diminiſh their poſſeſſions: and God graunt our conuer- C ſations may be like theirs. And that we ſhould be like them, their examples of great compaſſion are recorded in the Scriptures.

Act.2.45.

2.Cor.8. 2,3.

Timoth. Many of vs haue our ſelues, wife, chidren, father, mother, and kinsfolke to releeue, ſo that it will be hard to deale after this manner.

Euſeb. Had not theſe men ſo? yea I warrant you had they. And the want of loue which you deeme of, the Goſpell of Chriſt knoweth not, that a man ſhould begin at himſelfe, and then deſcend I wot not by what ſteppes. Loue ſeeketh not her owne profit, but makes a man to forget himſelfe, and turne his profit to ano- D ther man, as Chriſt ſought not himſelfe or his owne profit, but ours. This tearme (my ſelfe) is not in the Goſpell, neither yet father, mother, ſiſter, brother, kinſman, that one ſhould in loue bee preferred before another. The loue that ſpringeth out of Chriſt excludeth no man, neither putteth difference betweene one another. In Chriſt we are all of one degree without reſpect of perſons. Notwithſtanding though a Chriſtian mans heart be open to all men, & receiueth all men, yet becauſe his abilitie of goods extendeth not ſo farre, this prouiſion is made that euery man ſhould care for his owne houſholde, as father, mother, thine elders that haue holpen thee, wife, children, and ſeruants. When a man hath done his dutie to his houſholde, and yet hath further aboundance of the bleſſing of God, that hee oweth to the poore that cannot labour, and cannot

A get worke, and yet are deſtitute of friends; to the poore I meane which he knoweth, and to them of his owne pariſh. For that prouiſion ought to be had in the Church, that euery pariſh prouide for the poore. If his neighbours which he knoweth be ſerued, then is he a debter to the brethren a thouſand miles off, if hee heare of their neceſſity and haue himſelfe any plenty: yea, to the very Infidels hee is a debter if they need, as far forth as hee doth not maintaine them againſt Chriſt. Thus is euery man that needeth my helpe, my father, mother, ſiſter, and brother in Chriſt: euen as euery man that doth the will of the father, is father, mother, ſiſter, and brother vnto Chriſt.

Timoth. Now ye ſomewhat perſwade mee of that which mee thought at the firſt bluſh B was againſt common ſenſe.

Euſeb. By Gods grace I will perſwade you more yet. How if our Sauiour Chriſt Ieſus ſhould now dwell vpon the earth in pouertie and want, could not you be content to beſtow halfe your goods on him?

Tim. Halfe my goods? Nay, truly all: and heart blood: for I know if I ſhould loſe my life for him, I ſhould ſaue it.

Euſeb. Very well, Chriſt is all in all. Euery Chriſtian man to another is Chriſt himſelfe, & whatſoeuer is done to the poore is done to Chriſt himſelfe, and therfore your neighbours neede hath as good right in your owne goods as hath Chriſt himſelfe which is heire & Lord C ouer all. And looke what you owe to Chriſt, that you owe to your neighbors need: to your neighbour owe you your heart and life, and whatſoeuer you haue or can doe.

Timoth. We neede not giue our reliefe except the poore require it.

Euſeb. Aske or not, if they want you are bound to releeue them; As Chriſt loued you, ſo loue them. Chriſt loued you being his enemie, when I am ſure of it, you neuer asked remiſſion of ſinnes.

Timoth. We neede not releeue them often, neede we?

Euſeb. Yes, as long as you are able, and as oft as they want. If Chriſt ſhould forgiue vs but once, we ſhould come ſhort of heauen.

Tim. The world is full of naughtines, and D lewd people take pleaſure in doing wrong, and in ſlaundering, & in hindering their brethren: how can you liue among them in quietneſſe, doe you vſe to giue like for like?

Euſeb. No, you muſt vnderſtand that there bee two ſtates or regiments in the world, the kingdome of heauen which is the regiment of the Goſpell: and the regiment of the world, which is the temporall kingdome. In the firſt ſtate there is neither father nor mother, neither maſter, miſtres, maid, nor ſeruant, nor husband, nor wife, nor Lord, nor ſubiect, nor inferiour, but Chriſt is all, & each to other is Chriſt himſelfe, there is none better then other, but all alike good, al brethren, and Chriſt onely is Lord ouer all, neither is there any other thing to doe, or other law, ſaue to loue one another as Chriſt loued vs: in the temporall regiment, is husband, wife, father, mother, ſonne, daughter, miſtreſſe, maide, manſeruant, ſubiect, Lord. Now euery perſon is a double perſon, and vnder two regiments: In the firſt regiment I am a perſon of mine owne ſelfe vnder Chriſt and his doctrine, and may neither hate nor be angrie, and much leſſe fight or reuenge: but muſt after the example of Chriſt, humble my ſelfe, forſake and denie my ſelfe, and hate my ſelfe, and caſt my ſelfe away, and be meeke and patient, and let euery man goe ouer mee, and tread me vnder foote, and doe me wrong: and yet am I to loue them, and pray for them, as Chriſt did for his crucifiers: for loue is all, and whatſoeuer is not of loue is damnable and caſt forth of that kingdome. In the temporall regiment, thou art a perſon in reſpect of another, thou art husband, father, mother, daughter, wife, Lord, ſubiect, & there thou muſt doe according to thine office. If thou be a father, thou muſt doe the office of a father and rule, or elſe thou damneſt thy ſelfe: thou muſt bring all vnder obedience, whether by faire meanes or by foule: thou muſt haue obedience of thy wife, of thy ſeruants, and of thy ſubiects: if they will not obey in loue, thou muſt chide, fight, and correct, as farre as the law of God and the law of the land will ſuffer thee. Now to the purpoſe: whether a man may reſiſt violence, and defend or reuenge himſelfe: I ſay nay, in the firſt ſtate where thou art a perſon for thy ſelfe alone, and Chriſts Diſciple, there thou muſt loue, and of loue doe, ſtudie, and enforce, yea and ſuffer al things (as Chriſt did) to make peace, that the bleſſing of God may come vpon thee, which ſaith, *Bleſſed are the peace-makers, for they ſhall bee the children of God.* If thou ſuffer and keepe peace in thy ſelfe onely, thy bleſſing is the poſſeſſion of this world: but if thou ſo loue the peace of thy brother, that thou leaue nothing vndone or vnſuffered to further it, thou ſhalt poſſeſſe heauen. But in this worldly ſtate where thou art no priuate man, but a perſon in reſpect of other, thou muſt, and art bound vnder paine of damnation to execute thine office. Of thy ſeruants thou muſt exact obedience, and muſt not ſuffer thy ſelfe to be deſpiſed. If thou art a ruler, thou muſt take, impriſon, and ſley too, not of malice and hate to reuenge thy ſelfe, but to defend thy ſubiects, and to maintaine thine office: the ruler muſt not oppreſſe his ſubiects with rents, fines, and cuſtomes at all: neither pill them with taxes, and ſuch like to maintaine his owne luſts: but be louing and kinde vnto them as Chriſt was to him: for they be the price of his blood. I will ſhew my minde more plainely by one example. You are in your fathers houſe among your brethren and ſiſters, there if one fight with another, or if any do you wrong, you may not reuenge or ſmite, for that pertaineth to the father onely. But if your father giue you authoritie in his abſence, and commaund you to ſmite, if they will not be ruled but abuſe you, then you are another perſon. Notwithſtanding yet you haue not put off the firſt perſon, but are a brother ſtill, and muſt euer loue and prooue all things to rule with loue: but if loue will not ſerue, then you muſt vſe the office of another perſon, or ſinne againſt your father. Euen ſo when you are a temporall perſon you muſt euer loue, but when loue will not helpe, you muſt with loue execute the office of the temporall perſon. You muſt loue your neighbour in your heart, becauſe he is your brother in the firſt ſtate; yet you muſt obey your ruler which hath power ouer you, and when neede requireth, at his commaundement you muſt goe with the Conſtable or like officer & breake open your neighbours doore, if hee wil not open it in the kings name: yea if hee will not yield in the kings name, you may ſmite him to the ground till he be ſubdued, and look what harme he getteth, that be vpon his owne head.

Timoth. I vnderſtand you well. As I am a member of the ſpiritual body of Chriſt, I muſt in all my conuerſation follow him with patience, meekeneſſe and long-ſuffering, ouercomming other mens euils, with well doing: yet if the hurt bee greater then I can beare, I muſt take a new perſon on mee, and if I be a Ruler, with loue ſeeke amendment: if a ſubiect, then in the feare of God, complaine to my ruler. But further I pray you ſoyle me this doubt. If I ſhall be taken for a ſouldier, me thinkes that I ſhould then ſhake off al loue & meeknes, and then I could not practiſe this Chriſtian rule.

Euſeb. Yes, if our King (GOD ſaue his Grace) ſhould ſend you on war-fare into another countrey, you muſt obey at Gods commandement, and goe and auenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two ſtates in which you are: and know, that in the firſt ſtate, that is, the regiment ſpirituall, you muſt loue them with whom you fight, and that they are your brethren bought with Chriſts blood, as well as you, and for Chriſts ſake hate them not, yet as you are in the ſecond ſtate, a ſouldiar at your Princes commandement you muſt fight againſt them, & maintaine your Princes quarrell, and bring them vnder his power: and therewithall be content with your Princes wages, neither deſire your aduerſaries life or goods, ſaue to aduantage your Prince. So then a ſouldier, neede not caſt away meekeneſſe, for hee may fight with his enemie and ſlay him, and yet loue him.

Timoth. Another thing I would know of you, which now commeth to my minde, I haue a Landlord, hee ſeemeth to bee a very good man, he countenanceth al the good preachers in our countrey, and hee rideth vſually tenne miles to heare ſermons: I hold of him a houſe and a little land, not ſcarſe enough to finde my poore familie: my leaſe is come out, and I haue A taken a new leaſe, but I haue paid ſuch a great fine, and my yearely rents are ſo racked, that I feare I and my houſholde are like to begge our bread: this is it diſquieteth me, and almoſt maketh me at my wits end, what is your counſell and aduiſe?

Euſeb. Surely, it maketh my heart to bleed to ſee how many men brag of the Goſpell, and yet what litle fruit the Goſpel hath in them, & what little loue they ſhew, euen they which abound in rents and lands. My poore aduiſe is this, that you would with patience depend vpon Gods prouidence. It is ſaid, Bleſſed are the meek, for they ſhall inherit the earth. Then let all the world ſtudy to do you wrong, yea let them ſtudy to bring you to extreame miſerie, and doe it too: yet if you be meeke, you ſhall B haue foode and raiment enough for you and yours. And no doubt, God (who is alwaies true of his promiſe) ſhall raiſe vp ſome to help you. And my counſell is, that you giue your Landlord now and then a capon, now a pigge, now a gooſe, and if you bee able, a lambe or a calfe; and let your wife viſit your Landlady now and then with ſpiced cakes, with apples, peares, cherries, and ſuch like: and be you ready with your oxen, or horſes, fiue or ſixe times in the yeare, to fetch home their wood, to plow their land, then no doubt God may ſoften their hearts, and mooue them to haue ſome pittie and compaſſion on your poore eſtate.

Tim. I haue done all this. (Nay (may it be ſpoken betweene you and mee) I am at com- C maundement, and am as a drudge to them, to doe their buſineſſe, and to leaue my owne vndone, and yet haue neither meate, drinke, nor money.

Euſeb. More is the pittie. But remember that they which cannot come to ſee men deale vprightly in the world, yet doe in their hearts hunger and thirſt after righteouſneſſe, are pronounced bleſſed.

Timoth. To let this paſſe: ſhew me one rule how I might generally in all matters behaue my ſelfe among men, and then for this time I will ceaſe to trouble you.

Euſeb. Aske your own conſcience what you may or ought to doe: Would you men did ſo with you? Then do you it. Would you not be D ſo dealt with? Then doe it not. You would not that men ſhould doe you wrong and oppreſſe you. You would not that men ſhould doe you ſhame & rebuke, lie on you, kill you, hire your houſe from you, or tice your ſeruant away, or take againſt your will ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make it readie, or to lay it out for you: and you would not that men ſhould deceiue you with great oaths, ſwearing that to be good which is indeed very naught: you would not that men ſhould ſell you ware that is naught, and too deare to vndoe you: do you no ſuch thing then vnto your neighbours, but as loath as you would bee to buy falſe ware, & too deare, for vndoing your ſelfe: ſo loath be you to ſell falſe ware, or too deare, for vndoing your neighbour. And in all caſes how glad would you be to bee holpen, ſo glad be to help your neighbor. So in al things aske your conſcience what is to bee done betweene your neighbor & you, and ſhe wil teach you. But becauſe you are weary of reaſoning, I wil alſo end: Deſiring God to increaſe in vs his heauenly graces, as faith, and repentance, and loue, according to his good pleaſure: *Amen.*

The Aſſertion.

A Reprobate may in truth bee made partaker of all that is contained in the religion of the Church of Rome: and a Papiſt by his religion cannot goe beyond a Reprobate.

The firſt argument.

He which may in truth bee made partaker of the chiefe points of the Popiſh Religion, may bee made partaker of all: but a Reprobate may bee made partaker of the chiefe points of the Popiſh Religion: therefore a Reprobate may bee made partaker of all.

The proofe of the argument.

THe propoſition is plaine, and euery Papiſt will graunt it: all the controuerſie is of the aſſumption: wherefore I prooue it thus:

The Sacrament of Penance (as they call it) is one of the chiefe things in the religion of the Church of Rome: for it is ſuch a Sacrament, (*a*) that by the power & efficacie of it, the blood of Chriſt is deliuered to vs to waſh away our ſinnes: and they ſay (*b*) it hath ſuch vertue that the kingdome of heauen is promiſed to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, & that it pardoneth ſin, as baptiſme. And as touching *Contrition*, Papiſts write (*c*) it hath power to do away ſinne, and to obtaine pardon at Gods hand: the ſame they ſpeake of *Confeſſion*, which they ſay deliuereth from death, openeth paradiſe, and giueth hope of ſaluation: and hereby it may appeare, that penance is one of the greateſt points of the popiſh religion.

But a reprobate may be truly made partaker of the popiſh Sacrament of penance, and indeed performe all in it. There be three parts of penance, *Contrition* of the heart, *Confeſſion* of the mouth, *Satisfaction* in the deed. Al theſe three Iudas performed: firſt, he had *Contrition*: for when hee ſaw that our Sauiour was condemned, (*d*) then hee ſaw his owne ſinne, and was ſtricken with a griefe for his own treacherie, and repented, and preſently after he (*e*) confeſſed his ſinne openly vnto the chiefe Prieſts and Elders. Alſo hee made *Satisfaction*, when hee brought againe the thirtie pieces of ſiluer which he tooke to betray his maſter.

Againe, *Contrition* of the heart is the ground of penance: and Papiſts ſay, it is not an act of the holy Ghoſt (*f*) but an act of mans free will proceeding from it: and therefore a reprobate A may haue it. And as for *Satisfaction*, if a reprobate cannot do it by himſelfe, yet he may performe it by another: for ſo they ſay (*g*) that one may ſatisfie by another: wherefore for any thing I can ſee, a reprobate may haue all that is contained in the popiſh Sacrament of penance.

Faith is another of the chiefeſt points that is in the religion of the Church of Rome, for (*h*) they ſay, it is the foundation and groundwork of *Iuſtification*. But Reprobates may haue that faith which they meane. For they ſay, that it is nothing elſe, but (*i*) a gift of God, and a certaine light of the minde, wherewith a man being enlightened, giueth ſure and certaine aſſent to the reuealed word of God. And the Rhemiſts B ſay, it is onely an act of the vnderſtanding: and Andradius ſaith, that Faith is only in generall actions, and cannot come to the particular applying of any things: now all this reprobates may haue, (*k*) for their minds are enlightened to know the truth, and to be perſwaded of it, and therfore they haue this act of the vnderſtanding: and this is a generall faith: yea the diuell himſelfe can do thus much, who beleeueth and trembleth. And their implicite faith which ſaueth the lay-man, what reprobate cannot haue it? for there is nothing elſe required, but to beleeue as the Church beleeueth, though hee know not how the Church beleeueth. And the Papiſts themſelues ſay as much: for their (*l*) Councels holde, that a wic- C ked man & an hereticke may haue confidence in Chriſt, & that an heathen man, by the naturall knowledge of God, and by the workes of creation, might haue faith, and in a generall manner beleeue in Chriſt.

The ſecond argument.

THat religion whoſe precepts are no directions to attaine peace of conſcience, leaueth a man ſtill in a damnable caſe: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conſcience: therefore it leaueth a man in a damnable caſe: which if it be true, a reprobate may be as ſound a profeſſour of it as any other.

The proofe.

D THe propoſition is certaine: becauſe as long as any man hath his conſcience to accuſe him of ſinne before God, he is in ſtate of damnation, as (*m*) S. Iohn ſaith: If our heart condemne vs, God is greater then our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, (*n*) to receiue theſe gifts and graces from God, (*o*) the enioying of which bringeth peace of conſcience. True it is indeede, that reprobates receiue many gifts and graces at Gods hand, but they are no other then ſuch as may be ioyned with the trembling of the conſcience, as the diuell is ſaid to beleeue, but withall to tremble.

The aſſumption (namely, that the religion of the Church of Rome cannot pacifie the conſcience) may be eaſily prooued on this wiſe.

A man whoſe conſcience muſt bee truely

quieted,

[a] Catech. Rom q.424

[b] Ibid.p. 419. Tho.4 diſt. 14.q.5.art. 1. Caniſ. & pec.exp.

[c] Catech. Rom.p. 447. Lumb. lib. 5 diſt.17.

[d] Mat.27.3

[e] verſ.4.

verſ.5.

[f] Catech. Rom.p.437

[g] Tho.lib. 4.diſt.2.q. 1.art,1.

[h] Trid.Cõcil ſeſſ.6.c. 8.Rhem. Teſt.Rom.

[i] Caniſ. Oper. ca.pe. Rhe. Teſt. 2.Cor.13.5.

Andr.l.6.p. 543.

[k] Heb.6.5. Luk.8.13. Iam.2.16.

[l] Trid.Cõſeſſ.6.cap.9 Andr.lib.3. p.200.

[m] 1.Ioh.3. 20.

[n] Rom.5.1.

[o] Heb.10,22

quieted, muſt firſt of all bee truely humbled: (a) *Come vnto me* (ſaith our Sauiour Chriſt) *all ye which are wearie and burdened, and I will eaſe you.* Whereby it appeareth, that they who are to haue their conſciences refreſhed in Chriſt, muſt firſt of all be afflicted with the ſenſe of Gods iudgement: yea they muſt be preſſed downe to hel-ward with the waight and burden of their ſinnes, that they may ſee, and from their hearts confeſſe, that in themſelues there is no way to eſcape damnation. (b) The good Phyſitian Chriſt Ieſus cannot heale vs before he hath launced our wounds to the very bottome: he neuer can finde any of his ſheepe before they be quite loſt: he neuer powreth into vs the liuing waters of his ſpirit, before we be B barren and drie ground, voide of all moiſture: and that man muſt condemne himſelfe, that would not haue Chriſt to pronounce ſentence of condemnation againſt him.

[a] Mat. 11. 28.

[b] Mat. 9. 12. Mat. 15. 24. Eſa. 44. 3. 1. Cor. 11. 31.

Now this true humiliation of a ſinner cannot be wrought in any mans heart by the religion of the Church of Rome. True and ſound humiliation is wrought by two meanes: firſt, by making a man to ſee the greatneſſe of his ſinne and wickedneſſe: ſecondly, by making him to acknowledge that he is deſtitute, and quite bereft of all goodneſſe. For if a man either ſee not the greatnes of his ſinne, or haue confidence of any thing in himſelfe, he cannot be humbled: but neither of theſe two things are performed in the Church of Rome. As C touching the firſt, the Romiſh religion is ſo far from amplifying & enlarging the greatnes of mens ſinnes, that it doth extenuate them, & leſſen thē out of meaſure: for it maketh ſome ſins to be venial, (c) when as the leaſt ſinne that can be againſt Gods law deſerueth damnation, (d) it teacheth that leſſer ſinnes are done away by an humble accuſation of a mans ſelfe, by ſaying the Lords prayer, by knocking vpon the breaſt, and by ſuch like: the greater ſinnes may be done away by almes deeds, and ſuch like ſatisfactions. But how can any ſinne be great, that may be done away with ſuch eaſie and ſlight meanes? Furthermore it teacheth, that euill thoughts and deſires, and D motions of the heart without conſent are no ſinnes: and this opinion cutteth off al true humiliation: for Paul neuer repented, before hee vnderſtood the meaning of the laſt commandement, and perceiued thereby, that the deſires and luſts of his heart, to which he did not yeeld his conſent, were ſinnes damnable before God, and knowing this, he then ſaw himſelfe to be moſt miſerable, and renouncing his own righteouſnes, he ſought for righteouſnes in Chriſt. Laſtly, (e) it teacheth, that originall ſinne is done away in Baptiſme, and that it is the leſt ſinne of all other. What is this but to extenuate mans corruption? for when the roote of corruption is taken away, and it is made ſo litle a ſinne, actual ſinnes cannot be taken for ſuch heinous matters.

[c] Gal. 3. 13.

[d] Caniſ. Oper. Cat. pag. 491.

[e] Conf. Col. pag. 46. 54.

And for the ſecond point, the Church of A Rome doth too much extoll the power of man, & his naturall ſtrength. (f) It ſaith, that all actions of men vnregenerate are not ſinnes, & that originall ſinne needeth no repentance, (g) that a man hath ſome free-will to do ſpiritual things, that (h) a man by meere naturals, may loue God aboue all things, feare God, beleeue in Chriſt, if we reſpect the very act of the work, (i) that the Gentiles may gather out of Philoſophy knowledge ſufficient for ſaluation, (k) that a man without the helpe of the holy Ghoſt, may performe things acceptable to God, that the minde of man vnderſtandeth of it ſelfe many things which be ſpirituall and heauenly, (m) that a man regenerate may fulfil B the whole law of God: that a man may prepare himſelfe to receiue grace, and after preparation merit grace at Gods hand: that he may doe workes of ſupererogation, &c. By this it appeareth that the Church of Rome aſcribeth too much to man, (n) which in himſelfe is onely & altogether euill, dead in ſinne, chained vp in miſerable bondage vnder Sathā the prince of darknes: and therefore it is euident, that all the preaching that is vſed in that Church, will not humble a ſinner, and make him deny himſelfe, and therefore their preaching may peraduenture benumme a corrupt conſcience, and make it ſecure, but it cannot pacifie the troubled conſcience, nor diſquiet it by the threatning of the law, that by the promiſes of the Goſpel it may be quieted.

[f] Andr. lib. 3. Triden. Conf. 6. c. 7

[g] Trid. Conf. 6. c. 1.

[h] Gabr. Biel. 3. ſen. d. 27.

[i] Andr. l. 3. p. 292.

[k] Andr. l. 3. pag 280.

[l] Catech. Rom. in prim.

[m] Trid. confeſſ. c.

[n] Gen. 6. 5 Eph. 2. 1. 2.

II.

C Againe, (o) this religion teacheth, that a man muſt doubt of his ſaluation as long as he is in this life, behold a racke or gybbet erected by the Church of Rome, for the tormenting of tender conſciences: for when a man doubteth of his ſaluatiō, he alſo doubteth of Gods loue and mercie to him: and he which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whoſe good will he doubteth? and when a man hath not the loue of God in him, he hath no grace in him, and therefore his conſcience muſt needes be defiled, & void of true peace, yea he muſt needes be a wicked man, & that (p) ſaying of Salomon muſt needs agree to him: The wicked flieth D when no man purſueth (by reaſon of the guiltines of his conſcience) but the godly is bold as a Lyon. Againe, (q) Bleſſed is the man (ſaith Dauid) whoſe ſinnes are pardoned: where he maketh remiſſion of ſinnes to be true felicitie now there is no true felicitie but that which is enioyed, and felicitie cannot be inioyed, vnleſſe it be felt, and it cannot be felt, vnleſſe a man know himſelfe to be in poſſeſſion of it, and a man cannot know himſelfe to be in poſſeſſion of it, if he doubt whether he hath it or not: and therefore this doubting of the remiſſion of ſinnes is contrarie to true felicitie, and is nothing els but a torment of the conſcience. For a man cannot doubt whether his ſinnes be pardoned or not, but ſtraight way (if his conſcience be not ſeared with an hotte yron) the very thought of his ſinne will

[o] Trid. confeſſ. 6. cap. 9.

[p] Prou. 28. 1

[q] Pſal. 32. 1.

ſtrike a great feare into him: for the feare of eternall death, and the horror of Gods iudgement will come to his remembrance, the conſideration of which is moſt terrible. Vndoubtedly this religion muſt needs be comfortles. Alas poore ſoules, we are no better then paſſengers in this world, Heb.6.to. 19. our way it is in the middle of the ſea, where we can haue no ſure footing at all, and which way ſoeuer we caſt our eies, we ſee nothing but water, euen opening it ſelfe to deuoure vs quicke: the diuel and our rebellious fleſh raiſe vp againſt vs infinite thouſand of tempeſts & ſtormes to ouerthrow vs: but behold, God of his great and endleſſe mercie hath brought vs to Chriſt, as to a ſure anchor-hold, he biddeth vs to vndoe our gables, & fling vp our anchors within the vaile, Cant.1.5. and faſten them in Chriſt: we doe it as we are commanded: but a ſiſter of ours (I meane the Church of Rome) paſſing in the ſhippe with vs (as it ſeemeth) who hath long taken vpon her to rule the helme, dealeth too vnkindly with vs: ſhee vnlooſeth our anchors, and cutteth in peeces our gables, ſhe telleth vs that we may not preſume to faſten our anchor on the rocke: ſhe will haue vs freely to roue in the middle of the ſea in the greateſt fogs and the fearefulleſt tempeſts that be: if we ſhall follow her aduiſe, we muſt needes looke for a ſhipwracke: for the leaſt flaw of winde ſhall ouerturne vs, and our poore ſoules ſhall be plunged in the gulfe of hell.

III. Laſtly, iuſtification by workes causeth trouble & diſquietnes to the conſcience. No mans conſcience can be appeaſed, before Gods wrath be appeaſed, & Gods wrath cannot bee appeaſed by any works: for the beſt works the regenerate can do, are imperfect, & are ſtained with ſome blemiſh of corruption, as may appeare (a) both in the prophet Eſay, & in Paul, a Eſa.64.6. Rom.7.14. 15,16. both which had a great miſliking of that good which they did, becauſe it was mingled with ſinne. And againe, euery man is bound in duty to keepe the whole law, ſo that if a man could keepe it perfectly, he ſhould doe no more then he is by duty inioyned to doe: and therefore he which looketh to merit eternall life at Gods hand by keeping the law, truſteth but to a broken ſtaffe, and is like the bankerout that will pay one debt by another: for by his ſinne, euery man is indebted to the Lord, and is bound to anſwer to the Lord the full puniſhment of all his ſins: this debt, the Papiſt ſaith, we may diſcharge by obedience to the law, that is, by a new debt, which we are as well bound to pay to our God as the former.

To end this point, let a man looke to be ſaued by workes, & therefore let a man imploy himſelfe to doe the beſt workes he can, yet he ſhall neuer come to know when he hath done ſufficient to ſatisfie Gods wrath: and this vncertainty al his life, but eſpecially in the houre of death, muſt needes diſquiet him. And truly, when a man ſhall haue done many thouſand workes, yet his heart can neuer be at quiet, as A it appeareth the young man, who though he had laboured all his life to fulfill the law thereby to be ſaued, yet diſtruſting all his doings, he asketh further of our Sauiour Chriſt, what he might doe to bee ſaued. Mat.19.16. 17.

Furthermore, it is the doctrin of the Church of Rome, *that there is nothing in the regenerate that God can hate: and that they are inwardly pure and without ſpot.* Conc. Trid. ſeſſ.5. A doctrine that will make any Chriſtian conſcience deſpaire. For if a *man ſhall fall to examine himſelfe*, he ſhall finde, (b) *that he is ſold vnder ſinne*, (c) *compaſſed about of ſinne*, (d) *hee ſhall ſee his particular ſinnes to be as the haires of his head*: b Rom.7.14 c Heb.12.1. d Pſal.40.12 at the ſight and feeling of which, hee ſhall finde that there is much matter in him worthy of hatred and damnation B too. He beeing in this caſe, will begin to doubt whether he be the child of God or not: & perſeuering in this doubting he ſhall be driuen to deſpaire of Gods loue towards him, conſidering that he cannot finde any ſuch pureneſſe in himſelfe as the doctrine of the Church of Rome requireth.

Laſtly, experience it ſelfe teacheth that the Romiſh religion can bring no peace to the conſcience, in that ſome for the maintaining of it haue deſpaired. As Francis Spira, who againſt his own conſcience hauing abiured the truth, and ſubſcribed to the doctrine of the Romiſh Church, moſt fearefully deſpaired of his ſaluation: Illiricus de fide. Epiſt. Senar. de morte D.azii. which could not haue bin if that C doctrine had beene agreeable to Gods word which is ſpirit and life to the receiuer. For the ſame cauſe Latomus a doctor of Louane deſpaired, crying that he was damned, becauſe he had oppoſed himſelfe to the knowne truth. This alſo befell Gardner at his death, as the booke of Acts and Monuments declareth.

The third argument.

THat religion which agreeth to the corruption of mans nature, a Reprobate may truly profeſſe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truly profeſſe it.

The Proofe.

I Neede not ſtand to prooue the propoſition, the aſſumptiõ is rather to be confirmed: which firſt I will prooue by induction of particulars. D 1 Firſt, that a man ſhould be iuſtified by workes, is an opinion ſetled in nature, as may appeare in them that crucified our Sauiour Chriſt: for when they were pricked in their hearts at Peters ſermon, (e) they ſaid, *Men and brethren, what ſhall we doe to be ſaued?* e Act.2.37 Ioh.6.28. Mar.10.17. and this ſaid the young man before named, not what ſhould I beleeue, but *what ſhould I doe to be ſaued.* So then in them it appeareth, that it is a naturall opinion of all men to think that they muſt be ſaued by doing of ſomewhat. A Papiſt will ſay, though this be naturall thus to thinke, yet it may be good: for there is ſome goodnes in nature. I anſwer, that the *wiſedome of the fleſh is enmity to Gods wiſedome*, Rom.8.7. and al men by nature are nothing but fleſh: for naturally they are the children of wrath.

2 Secondly, the worſhipping of God in images is a great matter in the Church of Rome. but this manner of worſhipping is nothing but a worke of the fleſh, which thus I prooue: (*a*) Idolatrie is naturall, and a worke of the fleſh, but to worſhip God in images, is idolatrie. The children of Iſrael when they erected the golden calfe, they did commit idolatrie, and yet they did not worſhip the calfe it ſelfe, but God in the calfe. For when the calfe was made, they (*b*) *proclaimed an holy day*, not to the calfe, but *to the Lord.* And Baal that deteſtable idoll, was nothing but the image of God, as appeareth in Hoſea the Prophet. At that day ſaith the Lord. (*c*) thou ſhalt call me no more Baal. It remaineth therfore, that to ſerue God in an image, is a worke of the fleſh, and altogether agreeth to the vile corruption of nature.

a Gal. 5. 20.
b Exod. 32. 5.
c Hoſ. 2. 16.

3 Thirdly, pride, and a deſire to bee aduanced aboue other, is a naturall corruption: to this agreeth the Popes primacy, his double ſword, and triple crowne: yet the outragious pompe of that ſeate is as a paire of bellowes to kindle the concupiſcence, and to make the hidden ſparkes of pride to breake out into a great flame.

4 Fourthly, doubting of Gods prouidence and mercie is a naturall corruption in al men: to this agreeth, and from hence iſſueth that fooliſh and vaine opinion, concerning doubting of our ſaluation, and of the remiſſion of ſinnes.

5 Fiftly, ſelfe-loue, and ſelfe-liking are naturall corruptions: and to this agreeth that doctrine of the Papiſts, not ouermuch to abaſe our ſelues, but to maintaine Free-will by nature, and to thinke that wee haue ſo much goodneſſe, that we are able to prepare our ſelues to receiue, and in ſome ſort to merit grace.

6 Sixtly, Idleneſſe and riotouſneſſe is a naturall corruption, and to it very fitly anſwereth the great number of feaſts, of holy-daies, of halfe holy-daies, which the Church of Rome vſeth.

7 Seuenthly, Couetouſneſſe is a naturall corruption, and to the feeding of this vice ſerneth Purgatorie, a fire of great gaine, which in very truth, if it had not burned verie hotte, the fire in the Popes kitchin had burned very cold: hitherto ſerue Pilgrimages, ſaying of Maſſes, and ſelling of Pardons for money.

8 Eightly, to be at libertie is the deſire of nature: anſwerable to this is that opinion, that the ſpiritualtie is to be exempted from ſubiection to Magiſtrates.

9 Ninthly, to commit adulterie is naturall: to this agreeth the *Stewes*, and the permiſſion of ſimple fornication.

10 Tenthly, ignorance is a filthy corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a meanes of his ſaluation: for he muſt beleeue as the Church beleeueth, he is not bound to know.

11 XI. Infidelity is naturall, and to this agreeth, that they call vpon Saints and Angels, the Lord hauing commanded them to call vpon him in the name of Chriſt: what argueth this elſe, but hearts diſtruſting Gods goodnes, and guiltie conſcienees?

12 XII. Images in the Church of Rome came from infidelitie, becauſe men in reaſon could not perſwade themſelues that God was preſent, vnleſſe that were made manifeſt by ſome ſigne and image. Which thing the Iſraelites declared when they ſaid to Aaron in the wilderneſſe in Moſes abſence, *Make vs Gods to goe before vs.*

Exod. 32. 2.

13. XIII. Satisfactions for ſinne are naturall: for wicked (*d*) men when they haue offended God, they haue alwaies vſed ſome ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough.

d Mich. 6. 7.

14 XIV. The Church of Rome ſaith, that the Scriptures are darke and obſcure: the blind man findeth fault with the darkenes of the ſunne: If the Scriptures appeare to any to be obſcure, the fault is not in the Scripture, but in the blindneſſe of the minde of him which readeth and heareth them.

15 XV. Laſtly, pardons open a gap to al licentiouſnes: therſore they agree to mans corrupt nature: for who almoſt will not ſinne, when he may get a pardon for his ſins, for a litle peece of money, as twenty ſhillings, or foure nobles? And what is it but coſenage to ſell pardons which ſhall be in force many yeares after the end of the world, as the Pope doth?

It is naturall to a man to ſerue God in certiane ceremonies, without the power of godlines: and this ſeruice is preſcribed by the religion of the Church of Rome, *which ſtandeth onely in outward and corporall ceremonies, as the outward ſucceſſion of Biſhops: garments, veſtures, geſtures, colours, choice of meat, difference of daies, times, & places, hearing, ſeeing, ſaying, touching, taſting, numbring of beades, guilding & worſhipping of images, building Monaſteries, riſing at midnight, ſilence in cloiſters, abſtaining from fleſh and whit meate. Faſting in Lent, keeping Imber daies, hearing Maſſe & diuine ſeruice, ſeeing & adoring the body in forme of bread, receiuing holy water, and holy bread, creeping to the Croſſe, carrying Palmes, taking aſhes, bearing Candles, Pilgrimages-going, cenſing, kneeling, knocking, altars, ſuperaltars, candleſticks, pardons: In orders, Croſſing, annointing, ſhauing, forſwearing marriage. In baptiſme, ſalting, croſſing, ſpatling, exorciſing, waſhing of hands: At Eaſter, confeſſion penance, dirge, ſatisfaction, & in receiuing with beardes new ſhauen, to imagine a body where they ſee none: and though he were there preſent to be ſeene, yet the outward ſeeing & touching of him, of it ſelfe without faith conducerh no more then it did the Iewes. At Rogation daies, to carrie banners, to follow the Croſſe, to walke about the fields: After Pentecoſt, to goe about with Corpus Chriſti play. At Hollowmaſſe to watch in the*

Fox. Act. in the begin.

Church, to ſay Dirge or commendation, and to ring for all ſoules, to pay tithes truely, to giue to the hie Altar. And if a man will be a Prieſt, to ſay Maſſe or Mattens, to ſerue the Saint of that day, and to liſt well ouer the head. In ſicknes to be annoiled, to take his rites, after his death to haue funerall and obites ſaid for him, and to be rung for at his Funerall, moneths mind, and yeare minde. This is the ſumme of the catholike religion, ſtanding in bodily actions, not in any motions or worke of the holy Ghoſt, working in the heart.

The morall law containing perfect righteouſnes, is flat oppoſite to mans corrupt nature: therefore whatſoeuer religion ſhall repeale & make of none effect the commandements of the morall law, the ſame religion muſt needes ioyne hands with the corruption of nature, & ſtand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainely repeale them, yet in effect it doth: (*a*) & if it ſhal fruſtrate but any one point of any one commandement, yea, the whole law thereby is made in vaine. 1. The firſt commaundement requireth, that we haue the true Iehouah for our only God: the Church of Rome maketh other Gods beſide this true God: it maketh the body of Chriſt to be God, becauſe they hold it may be in many places, in heauen, in earth at the ſame time, which thing is only proper to God. It maketh euery Saint departed to be God, becauſe it holdeth that Saints doe heare vs now being vpon the earth, and that they know our thoughts when wee pray to them, which none but the true God can doe. It maketh the Pope to be God, and that in plaine words. (*b*) Pope Nicholas ſaith, *Conſtat ſummum Pontificem à pio principe Conſtantino Deum appellari*: It is well knowne that the Pope of the godly Prince Conſtantine was called God. Again, in (*c*) the extrauagants of the ſame Canon law it is written, *Dominus Deus noſter Papa*, Our Lord God the Pope. And again, (*d*) *Chriſtopher Marcellus* ſaid to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth: and the Pope tooke it to himſelfe. As the Pope in plaine words is made God, ſo the power giuen to him declareth the ſame. (*e*) He can make holy that which is vnholy, and iuſtifie the wicked, & pardon ſinnes: (*f*) he may diſpenſe contrary to the ſaying of an Apoſtle: he can change the nature of things, and of nothing make ſomwhat. What is al this, but to place the Pope in Gods roome, and to robbe the Lord of his Maieſty?

a Mat. 15. 6.

b Deo. diſt. 69. ſatis euidenter.

c Extraua Ioh. 22. cum inter. in gloſſa.

d Concil. Later. ſeſſ. 4

e Extra. de maior & obedientia.

f Diſt. 34. can lect. in gloſſa. diſt. 82. can. Presbit.

Againe, the Church of Rome maketh Mary the mother of Ieſus to be as God. In the Breuiary reformed and publiſhed at the commandement of Pius the V (*g*) ſhee is called *a Goddeſſe*, in expreſſe words: and ſhe is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercy*: Yea ſhe is farre exalted aboue Chriſt: & he in regard of her is made but a poore vnderling in heauen: for Papiſts in their ſeruice vnto her pray on this maner, ſaying, *Shew thy ſelfe to be a mother: and cauſe thy ſonne to receiue our prayers: ſet free the captiues, and giue light to the blind.* (*h*) Laſtly, the very croſſe is made as a God. For they ſalute it by the name of their onely hope, and pray it to increaſe iuſtice to the godly, and to giue ſinners pardon. Wherefore the Church of Rome beſide the one true God, diſtinguiſhed into three perſons, the Father, the Sonne, & the holy Ghoſt, maketh alſo many other, and ſo in truth hath repealed his firſt commandement.

g In officio par. beatæ Mariæ, ad Matur.

h Breuiar. refor. in feſto Exalt. Crucis.

And they haue very plainely repealed the ſecond commandement, in that they teach it lawfull to make images of the true God, & to worſhip him in them. For the flat contrary is the very ſcope of this commandement: namely, that no image muſt be made of the true Iehoua: nor any worſhip be performed vnto him in an image: which appeareth thus. In Deutronomie *Moſes* maketh a large Commentary of this commandement, and this very point he ſets downe expreſſely, ſaying, *Take heed to your ſelues: for ye ſaw no image in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire: that ye corrupt not your ſelues, and make you a grauen image, or repreſentation of any figure*, &c. His argument I ſet downe thus: As God appeared in mount Horeb, ſo he is to be conceiued and repreſented: but he appeared in no image in mount Horeb, onely his voice was heard: therefore he is not to be conceiued or repreſented in any image: but men are to be content, if they may heare his voice. Againe, that ſin to which the people of Iſrael were ſpecially giuen, euen that doth the Lord ſpecially forbid: but to this were the people of Iſrael ſpecially giuen, not ſo much to make images of falſe Gods, as to make images of the true God, & to worſhip him in thē: which I prooue thus.

Deut. 4. 15. 16.

In the booke of Iudges it is ſaid, that the children of Iſrael did wickedly in the ſight of the Lord, and ſerued Baalim. Now theſe Baalims, what are they? Surely Idols reſembling the true God: as the Prophet Hoſea declareth. And at this day ſaith the Lord, thou ſhalt call me *Iſhai*, and ſhalt cal me no more *Baali*. Here it appeareth, that the Iſraelites meaning was not to worſhip a falſe God, but the true God in Baalim. And Aaron when he made the golden calfe, proclaimed that the next day ſhould be holy day, not of any falſe God, but of the Lord that brought them out of Egypt: The prophet Eſay after that he had ſet forth Gods maieſty very worthily, he comes in with this concluſion: To whome then will ye liken God? or what ſimilitude will ye ſet vp of him? which declareth that the Iewes after the manner of the Gentiles ran a whoring after Idols, that is, images not onely of falſe Gods, but alſo of the true God. I conclude therefore as I began, that the church of Rome, by maintaining images, hath repealed this commandement.

Iudg. 2. 10.

Hoſ. 2, 12

Exod. 32. 5.

Eſa. 40. 18.

Neither doth it ſhew leſſe fauour to the third commandement; which alſo is repealed. Firſt, in that they teach men to giue the glory

A which is proper to God, to ſomething elſe: it is proper to God after the day of iudgement, 1.Cor.15. 28. *to be all in all*: this they giue to Marie, ſaying that *ſhee is all in all*.

It is proper to Chriſt in reſpect of other creatures, to *be a light lightening all that come* Ioh.1.9. *into the world*: yet they pray to Mary to giue light to the blind. It is proper to Chriſt to bee *the Redeemer of mankind*, and this worke of redemption is aſcribed to Marie, whom the Pa- Breuiar.& miſſ.& reform. piſts call their *hope*, their *ioy*, their *mediatreſſe*, a *medicine for the diſeaſed*, a *defence from the enemy*, a *friend in the houre of death*. Againe, they make S. Martin *a Prieſt according to the order of Melchiſedech*, which is proper to Chriſt.

Secondly, they hold that the people is to be B barred from the reading of the Scriptures, vnleſſe it be in an vnknowne tongue, and ſo they maintaine ignorance, and the prophaning of Gods name: for the preaching of Gods word, and therefore alſo the hearing, learning, rea- 2.Theſſ.3.1 ding, ſearching of it, is the *glorifying of the word*, and ſo the glorifying of Gods name.

The fourth commandement is repealed, in that they require that their feaſt daies ſhould be kept as ſolemnly as the Lords Sabbath: For Con.Mogunt.c.36.37. Matiſc.con.2.c.1.2. they muſt be kept *in all honour and comelineſſe*: and men *muſt reſt from their labours, from morning to euening*, as on the Sabbath: whereas contrariwiſe the Lord hath giuen permiſſion to his ſeruants to labour the ſixe daies, ſo be it, on the ſeuenth they wil reſt from the works of C their callings, and doe the workes of the ſpirit.

They repeale the fift commãdement in that they teach, that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magiſtrates, for ſo they haue de- Matiſc.con.c.7.8,9. creed, that *Clearkes are to be iudged of Biſhops*: & that they are onely to reſcue them from iniuries. Again, that the Biſhop muſt not be iudged of the ſecular power: and that the Pope himſelfe oweth no ſubiection to Kings, Princes, & Emperours, but hath power to make them, & to put them downe at his pleaſure. But S. Paul for the maintaining of the fift commaundement, bids euery ſoule be ſubiect to the higher powers: and therfore the Pope with his Clear- D gie (as *Chryſoſtome* hath expounded it) muſt be ſubiect to ciuill Magiſtrates, vnleſſe they will exclude themſelues out of the number of men, for Paul ſpeakes to all.

Againſt the ſixt commandement they haue decreed aſyles for murtherers, plainely permitting them which feare authoritie, to haue Matiſc.2.c.8. ſafetie in the lap of their mother the Church. Thus they annihilate Gods commandement, yea and more then this, whether tends all that they teach but to the very murdering of ſoules? For example, ſaluation by workes of grace is one of their chiefe points. But that man that is perſwaded that he muſt bee ſaued by his workes, muſt alſo put his truſt in them, and he which truſteth to his works is accurſed Ier.17.5. before God. *For curſed is that man that truſteth in man*, whether it be himſelfe or others.

The ſeuenth Commaundement is repealed diuers waies. Firſt, in that they maintaine the occaſions of adultery & fornication: namely, the vow of ſingle life both in men and women, when as they haue not receiued the gift from God to be continent: which gift when they want, & yet are bound to ſingle life, they muſt needs breake out into much looſenes. This ſin made *Mantuan*, *Palingenius*, and *Petrarch* to cry Eclog.5.1 4.5.9. out againſt the Church of Rome. Againe, ſome Papiſts defend the toleration of the ſtewes in Rome, for the auoiding of greater euils. And in the Councel of Trent, chaſtity & Prieſts mariage are made oppoſite, ſo that mariage with them is a filthie thing, although Seſſ.24.c.6. God hath ordained it for the auoiding of fornicatiõ in all. Furthermore, that which is moſt abhominable, and prooues the Church of Rome to be an Antichriſtian Church, they maintaine mariages within the degrees forbidden both by the law of nature, and of Gods word. For in the table of conſanguinity they which are placed in the tranſuerſe vnequall line cannot marry, becauſe they are as parents and children, yet if they be diſtant foure degrees on diuers ſides from the commõ ſtocke they may marry together by the Canon law. As for example, the grand vncle may marrie Greg.cap.8 de conſang. avunculus maximus abnepotis. his ſiſters nephewes neece, a thing very filthie in nature, conſidering that a man cannot marrie with any honeſtie his ſiſters child. To goe further, by Gods word they which are diſtant foure degrees in the tranſuerſe equall line, are not forbiddẽ to marry together, as couſin ger- Num.36.11. mãs. Thus the daughters of Zelophehad were married to their fathers brothers ſons: this example (as I take it) may be a warrãt of the lawfulnes of this mariage: yet the canon law vtterly cõdemnes this mariage of couſin germans, & the mariage of their children after thẽ, though they be 8. degrees diſtant. Thus the Church of Rome doth ouerthwart the Lord; where he giues libertie, they reſtraine it; and when hee reſtraineth men, then they giue libertie.

They repeale the 8. Commaundement by their ſpiritual merchandize, in which they ſell thoſe things which are not to be ſold, as Croſſes to dead men, Images, prayers, the ſound of bels, remiſſion of ſinnes, and the merits by which men may come to the kingdome of heauen: their ſhaueling Prieſts will doe no dutie without they be fed with money: hence comes the prouerbe, no peny, no Pater noſter.

They teach men to beare falſe witnes, and ſo to ſinne againſt the ninth commandement, in that they hold that Mary is the Queene of Reu.7.11. and 5.10. heauen: whereas indeed ſhe is no Queene, but doth continually caſt downe her crowne before Chriſt with the reſt of the Saints. And a man may as well beare falſe witneſſe in ſpeaking too much, as in ſpeaking too litle.

In the 10. Commaundement the firſt motions that goe before conſent are forbidden: otherwiſe there ſhal be no difference between it and the reſt. For they alſo are ſpirituall, and forbid inward motions: but the difference is, that they forbid onely the motions that goe with conſent. Now the Papiſts ſay, that theſe motions are no ſinne properly, vnleſſe conſent follow: and therfore they in expreſſe words repeale this commandement. For if concupiſcence and the firſt motions be no ſins properly, then there neede no prohibition of them.

The fourth Argument.

THat religion which is contrarie to it ſelfe, is onely a meere inuention of man: the religion of the Church of Rome is quite contrarie to it ſelfe: therefore it is onely an inuention of man: which if it be true, as well a Reprobate as any other may performe the things required in it.

The proofe.

The propoſition is moſt true, becauſe it is a priuiledge of Gods word, and ſo of the true religion gathered forth of it, to be conſonant to it ſelfe in all points: which properly no doctrines nor writings beſide can haue. The aſſumption may be made manifeſt by an induction of particular examples.

I. The Church of Rome ſaith, that men are ſaued by grace: & againe, it ſaith that men are ſaued by works. A flat contradictiō. For Paul ſaith, if election be of grace, it is no more of works: or elſe were grace no more grace: but if it be of workes, it is no more grace: or elſe were worke no more worke. Anſwer is made, that in this place Paul ſpeaketh of workes of nature, which indeed are cōtrary to grace, but not of works of regeneratiō, which are not cōtrary to grace. This anſwer is falſe; for Paul in a like place vnto this oppoſeth grace & works of regeneration. Ye are ſaued by grace (ſaith he) through faith, and that not of your ſelues: for it is the gift of God, not of workes, leſt any ſhould boaſt himſelfe: for we are his workmanſhippe created in Chriſt Ieſus vnto good workes, that we ſhould walke in them. Now let the Church of Rome ſpeake what are the works of which any man may moſt of al boaſt? And what are the workes, for the doing of which we muſt be faſhioned anew in Chriſt Ieſus? Aſſuredly they muſt be the workes of regeneration, dipped and dyed in the blood of Chriſt (as they ſpeake) wherefore it is euident, that Pauls meaning is to conclude, that if we be ſaued by grace, we cannot be ſaued by workes of regeneration.

Rom. 11.6.

Rhe. Teſt. vpon Rom. 11.6.

Eph. 2.8.9.

II. The Church of Rome confuteth and condemneth in Councels, and derideth this doctrine that we teach, that men are to be iuſtified by the imputation of the righteouſneſſe of Chriſt, which righteouſneſſe is not in vs but in Chriſt. And the Rhemiſts call it a fantaſticall iuſtice, a new no-iuſtice. But herein that Church is contrary to it ſelfe: for it defendeth workes of ſupererogation, and workes of ſatisfaction of one man for another: and their ground is, becauſe the faithfull are all members of one body, and haue fellowſhip one with another, and therefore one may ſatisfie for another. Hereby it is plaine, that the Church of Rome moſt of all defendeth that imputation of righteouſneſſe, which moſt of all it hath impugned. For when one man ſatisfieth for another, the worke of one man is imputed to another. But what? ſhall one man ſatisfie for another, and ſhall not Chriſt by his righteouſnes ſatisfie for vs? ſhall God accept the worke of one man for another, and not accept the righteouſnes of Chriſt for vs? Truly there is greater fellowſhip and coniunction betweene the head and the members, then of the members among themſelues: becauſe they are ioyned together by meanes of the head.

Rhe. Teſt. Rom. 2.13.

Rhe. Teſt. Col. 2.24.

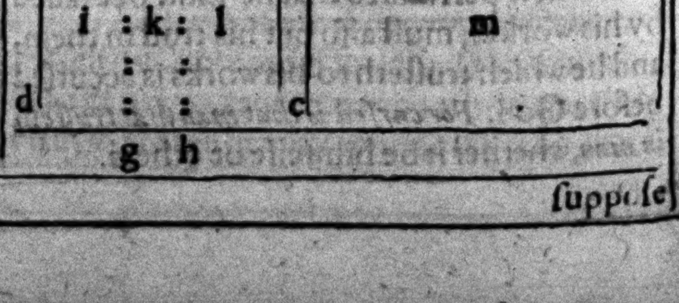
III. It holdeth that the *guilt* and *fault* of ſinne may be remitted by Chriſt; and yet the *temporall puniſhment* of ſinne be vnremitted: but theſe are quite contrarie. Paul ſaith, there is now no condemnation to them that are in Chriſt Ieſus. Yet if a man were puniſhed for his ſinne after he were in Chriſt, and had the fault of ſinne remitted, ſome condemnation ſhould now remaine him. And Dauid ſaith, Bleſſed is the man to whome the Lord imputeth no ſinne: therefore he to whome the Lord imputeth no ſinne, hath not onely the guilt of ſinne, but alſo the puniſhment of his ſinne remitted: otherwiſe he could not be bleſſed, but miſerable. And this agreeth not with Gods iuſtice, when the fault is quite pardoned, and a man is guilty of no ſinne, that then any puniſhment ſhould be laid on. And *S. Auſtin* ſaith, that Chriſt by taking vpon him the puniſhment of ſinne, and not taking vpon him the fault, tooke away both the puniſhment and the fault. Wherefore this opinion that Chriſt hath taken away the guilt of ſinne, ouerthroweth all Satisfactions and Purgatorie, becauſe the fault and guilt beeing taken away, all puniſhment for ſinne is alſo taken away.

Rom. 8.1.

Pſal. 32.1.

Auguſt. de verb. dom. ſerm. 37.

IV. Tranſubſtantiation is a monſter, ſtanding on manifold contradictions. Firſt, it maketh Chriſts body to be in many places: an euident contradictiō. For it is of the nature & eſſence of a body to be in one place only: which I prooue thus: A body is a magnitude, a magnitude is a continued quantitie, a continued quantity can not be but in one place: therfore a bodie cannot be but in one place. In this argument the doubt is onely of the laſt part: which vndoubtedly is moſt true. For it is called a cōtinued quantity, becauſe his parts are continued & knit togither the one with another in a cōmon tearme or bond, as a line by a point, a plane & his parts by a line, a ſolide by a ſuperficies or plane. Now theſe points can in no wiſe be continued, vnleſſe euery one of them keepe one onely ſpeciall place. For examples ſake:



ſuppoſe the plane, *a, b, c, d,* to be deuided into three parts, *i, k, l,* by two lines, *e, g,* and *f, h,* which doe both deuide the three parts, and continue them the one with the other. Now I ſay, that euery one of the parts may be continued with his next fellow, it is neceſſarie that euery one of them ſhould haue one ſpeciall & diſtinct place. That the firſt place of the plane, *i,* may be continued with *k,* it muſt be ſituated onely there where it is, and no where elſe: for if it ſhall be ſituate elſewhere, as in the place *m,* then it cannot be continued with *k.* Now then, if the parts muſt of neceſſitie haue their owne particular place onely: then the whole figure, *a, b, c, d,* muſt alſo be onely in one place. And this is that which the Prince of Philoſophers teacheth, that euery magnitude hath his parts ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, & there it is not. To conclude therefore, this muſt needs agree to a body, and to the parts of it, to be in one place alone. So that the Church of Rome, when it ſaith that Chriſts body is in many places, in effect they ſay, that Chriſts body is no body. They obiect, that God is omnipotent. True indeede, but there bee ſome things, the doing of which agreeth not with Gods power, as to make *contradicentia,* things contradictorie to be both true: of which ſort theſe are. For, that Chriſts body is a true body, and that it is in many places at once, are flatte contrary: becauſe (as hath bin ſhewed) it is eſſentiall to all magnitudes to bee in one place, and therefore to a body. And God cannot take away that which is eſſential to a thing, the eſſence remaining whole. 2. Againe, tranſubſtantiation maketh the accidents of bread and wine to remaine without the ſubſtance. Here alſo is another contradiction as impoſſible as the former: for it is a common ſaying in Schooles, *Accidentis eſſe, eſt ineſſe,* It is the eſſence of an accident to bee in the ſubſtance. Now therfore, if the accidents bee, there is alſo the bread & wine: and if there be no ſubſtance of bread or wine, neither can there be any accidents. 3. It holds that bread is turned into the body of Chriſt, & therfore it muſt needs hold, that Chriſts body is made of bakers bread, & yet it holdeth and teacheth, that Chriſts body is onely made of the ſeede of Marie, quite ouerthrowing the former Tranſubſtantiation.

Ariſt. Categ. c. de quant.

V. It teacheth, that a man muſt alwaies doubt of his ſaluation: and likewiſe it teacheth, that in praying wee are to call God Father, which are things quite contrarie. For who can truly call God Father, vnleſſe he haue the ſpirit of adoption, & be aſſured that hee is Gods childe? For if a man call God Father, and yet in his heart doubt whether hee bee his Father or not, he playeth the diſſembling hypocrite: wherefore to doubt of ſaluation, and to ſay, *Our Father, &c.* in truth are contrarie.

Rom. 8, 16.

VI. The Church of Rome maketh prayer to be one of the chiefe meanes to ſatisfie for ſinnes. But prayer indeed is an asking of pardon for ſinne. Now asking of pardon and ſatisfaction for ſinne, are contrarie: therefore by the iudgement of the Papiſts, prayer which is a ſatisfaction is no ſatisfaction. And indeede let vs conſider what madneſſe is contained in this popiſh diuinity: the poore beggar commeth very hungry to the rich mans doore to craue his almes; and ſtraightway by his begging hee will merit and deſerue it. The ſame doth the Papiſt, hee prayeth very poorely for the thing which hee wanteth, yet hee looketh very proudly to merit no leſſe then the kingdome of heauen by it.

Can. Tres ſunt. de pena, diſt, 1. Lumb. l. 4 diſt 16. Can de quotis. die pœnit. diſt. 3

VII. Doubting of ſaluation & hope cannot agree together, for hope maketh a man *not to bee aſhamed,* that is, neuer diſappointeth him of the thing which hee looketh for. *And therefore it is called the anchor of the ſoule both ſure and ſtedfaſt, which entreth into that which is within the vaile.* So that true hope and the certaine aſſurance of ſaluation goe together.

Rom. 5. 5. Heb. 6, 19.

VIII. True prayer & iuſtification by works cannot ſtand together. For he which prayeth truely muſt be touched inwardly with a liuely feeling of his owne miſerie, and of the want of that grace whereof he ſtands in neede. Now this cannot bee in the heart of that man that looketh to merit the kingdome of heauen by his workes: for he that can doe this may iuſtly conceiue ſomewhat of his owne excellencie.

IX. Papiſts teach, that it is great boldnes to come immediately vnto God, without the interceſſion of Saints: and therefore they vſe to pray to (a) Marie, that ſhee would pray to Chriſt to helpe them: yet on the contrarie when they haue ſo done, they pray to God immediately, that he would receiue the interceſſion of Marie for them. And thus they are become interceſſours betweene Marie and God. Yea when they offer vp Chriſt, praying God to accept their gifts and ſacrifices, the humble prieſt that wil not pray to God but by the mediation of Saints, is then a mediatour between Chriſt Ieſus and God the Father.

a Breular. 1. Miſſa. 1. refert, vbique

X. It holdeth, that in the maſſe the Prieſt offereth vp Chriſt to his Father an *vnbloody ſacrifice.* This is a thing impoſſible: for if Chriſt in the Maſſe bee ſacrificed for ſinne, then hee muſt die and his blood muſt be ſhedde, *Heb. 9. 22.* And in the Scriptures theſe two ſayings, [Chriſt is dead, Chriſt is offered vp in ſacricrifice] are all one. So then, the Papiſt when he ſuppoſeth that there may be an vnbloodie ſacrifice, in effect he ſaith thus much: There is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloodie ſacrifice ſhould be offered in an vnbloodie manner.

XI. In the Canon of the Maſſe, the Church of Rome praieth on this wiſe: We humblie beſeech thee moſt mercifull Father, by Ieſus Chriſt thy Sonne and our Lord, that thou wouldeſt accept theſe gifts & oblations, & theſe holy Sacrifices, which thy Church offers to thee, &c. where firſt they offer vp Chriſt to God the Father, in the name of Chriſt, & ſo they make Chriſt to be his owne Mediatour.

Againe, they deſire God to bleſſe and to accept his owne Sonne: for they offer vp Chriſt. If they ſay he needeth now the bleſſing of his Father, they make Chriſt a weake and imperfect Chriſt: if he neede not the bleſſing of his Father, their prayer is needleſſe. Alſo they deſire God to accept not one gift or one ſacrifice, but in the plurall number, theſe gifts and ſacrifices: whereas they holde that Chriſts body is one onely, and therefore but one ſacrifice. And thus they are at variance with themſelues.

XII. Papiſts, in word they ſay, that they beleeue and put their truſt in God: yet whereas they looke to be ſaued by their works, they ſet the confidence of their hearts in truth vpon their owne doings.

XIII. They put ſuch holines in matrimonie, that they make it one of their ſeauen ſacraments, which (a) conferre grace to the partakers of them: yet they forbid their Cleargie to marrie, (b) becauſe to liue in marriage is to liue according to the fleſh, and the Councel of Trent oppoſeth marriage and chaſtitie.

XIV. It teacheth that ſoules kept in Purgatorie, may bee redeemed by Sacrifices and Suffrages. Againſt this, is a Canon of their law taken out of S. Hierome, (c) we know that in this life wee may helpe one another, either by prayer, or by good counſell: but when we ſhall come before the iudgment ſeat of Chriſt, neither Iob, nor Daniel, nor Noe, may intreat for any: but euery man is to beare his owne burden. And according to another Canon going vnder the name of *Gelaſius* Biſhop of Rome. Either there is no Purgatorie, or the ſoules which goe thither ſhall neuer returne.

a Rhe. Teſ. p. 523.
b Papa. Syricius. Decret. epiſt. Seſ. 24. c. 9.
c Can. in preſent. 11. 13. q. 3.
Can. Legatur. 4. q. 1.

XV. And to conclude, the moſt points of their religion are contrarie to their Canons, as by ſearching may appeare in theſe examples:

1 The dead cannot heare the prayers of them which call vpon him.

2 Peter and Paul were two of the chiefe Apoſtles, and it is hard to ſay, which was aboue the other.

3 Leo the 4. liuing in the yeare 846. acknowledged Lotharius the Emperour for his prince.

4. No Biſhop may be called vniuerſall.

5. The Church of Rome hath no more authority ouer other Churches, then other churches ouer it.

6 A Prieſt and a Biſhop were in times paſt all one.

7 The Pope hath no power to giue or ſell pardons.

8 There can be no merit by faſting, or abſtinence from fleſh.

9 The maſſe is nothing but the forme of diuine ſacrifice.

1. Can. fatendum. 13. q. 2.
2. C. Beati, 2. q. 7.
3. C. de Capitulis, diſt. 10.
4. C. nullus. diſt. 99.
5. C. legimus, diſt 93
6. C. legimus, diſt. 93. C. Olim, diſt. 95.
7. C. verbum. 6. magna. C. Conuertimini de penit. diſt. 1.
8. C. quod dicit. diſt. 4. 1.
9. C. luminoſa. 18. q. 25.

By this which hath beene ſaid, it doth in part appeare, that the religion of the Church of Rome is repugnant to it ſelfe, and it could not ſo bee, if it were from the word of God.

A Corollarie gathered out of the former Aſſertion.

A man beeing indued with no more grace then that which he may obtaine by the religion of the Church of Rome, is ſtill in the ſtate of damnation.

A Dialogue containing the conflicts betweene Sathan and the Chriſtian.

Sathan. O Vile helhound, thou art my ſlaue and my vaſſall, why then ſhakeſt thou off my yoake?

Chriſtian. By nature I was thy vaſſall, but Chriſt hath redeemed me.

Sathan. Chriſt redeemeth no reprobates ſuch as thou art.

Chriſtian. I am no reprobate.

Sathan. Thou art a reprobate, for thou ſhalt be condemned.

Chriſtian. Lucifer, to pronounce damnation belongs to God alone: thou art no iudge, it is ſufficient for thee to be an accuſer.

Sathan. Though I cannot condemne thee, yet I know God will condemne thee.

Chriſtian. Yea but God will not condemne mee.

Sathan. Go too let vs trie the matter. Is not God a Lord & a King ouer thee? and may he not therefore giue thee a law, to keep, and puniſh thee with hell fire, if thou breake it?

Chriſtian. Yes.

Sathan. And haſt thou kept the Law of this thy Lord and King?

Chriſtian. No

Sathan. Let vs proceed further: Is not the ſame Lord alſo a moſt righteous Iudge? And therefore a moſt ſharp reuenger of ſinne?

Chriſtian. Yes truly.

Sathan. Why then wilt thou flatter thy ſelfe thou hypocrite? God cannot winke at thy ſins, except he ſhould be vniuſt. Wherefore there is no remedie, thou art ſure to be damned: hell was prouided for thee, and now it gapeth to deuoure thee.

Chriſtian. There is remedie enough to deliuer mee from condemnation. For God is not onely (as thou affirmeſt) a Lord and a Iudge, but alſo a ſauing, and a moſt mercifull Father.

Sathan. But thou fire-brand of hell fire, and childe of perdition, looke for no mercie at Gods hands, becauſe thou art a moſt grieuous ſinner: for,

1 Originall ſinne runneth wholly ouer thee,

as a loathſome botch or leproſie.

2 Thy minde knoweth not the things that be of God.

3 In the law of God thou art ſtarke blinde, ſauing that thou haſt a fewe principles of it to make thee inexcuſable.

4 The Goſpell is fooliſhneſſe and madnes vnto thee: thou makeſt no better account of it then of thine owne dreame.

5 Thy conſcience is corrupt, becauſe it flattereth thee, and excuſeth thy ſinne.

6 Thy memory keepeth and remembreth nothing, but that which is againſt Gods word: but things abominable and wicked it keepeth long.

7 Thy will hath no inclination to that which is good, but onely to ſinne and wickedneſſe.

8 Thy affections are ſet onely on wickedneſſe: they are mightie gyants and princes in thee, they haue thee at commandement. Remember that for very anger thou haſt beene ſicke: that the luſt of the fleſh hath driuen thee to madnes: forget not thy Atheiſme, thy contempt of Gods word, thy inward pride, thy enuie, hatred malice, thy couetouſnes, & infinite other wicked deſires, which haue led thee captiue, and made thee outragious in all kinde of naughtineſſe.

9 Thy actuall ſinnes committed partly in ſecret, partly in publike, are moſt filthie and moſt infinite. Remember how in ſuch a place, at ſuch a time, thou didſt commit fornication: in another place thou didſt ſteale, &c. God ſaw this I warrant thee: yea, all thy ſinnes are written in his booke: wherefore thou curſed wretch, all hope of mercie is cut off from thee.

Iſa.1.18. Act.2.23.38. 1.Tim.1,15 Pſal.103.11,12,13.

Chriſtian. But Gods mercie farre exceedeth all theſe my ſinnes: and I cannot be ſo infinite in ſinning, as God is infinite in mercy, and pardoning.

Sathan. Dareſt thou preſume to thinke of Gods mercy? Why, the leaſt of thy ſinnes deſerueth damnation.

Iſa.53.2,3,4,5.

Chriſtian. None of my ſinnes can feare me, or diſmay me. Chriſt hath borne the ful wrath and vengeance of his Father vpon the croſſe, euen for mee, that I might bee deliuered from condemnation, which was due vnto me.

Sathan. If Gods purpoſe were not to condemne thee, perſwade thy ſelfe, hee would neuer lay ſo many afflictions & croſſes on thee, as he doth. What is this want of good name? this weakenes and ſickenes of thy body? theſe terrours of the minde? this dulneſſe and frowardneſſe of thy heart? what are all theſe (I ſay) and many other euils, but the beginnings and certaine flaſhings of the fire of hell?

Heb.12.6.9.10. 1.Pet.2.21. Gen.42.21. 1.Cor.11,12. Rom,8.26.

Chriſtian. Nay, rather my afflictions are liuely teſtimonies of my ſaluation. For God as a louing Father, partly by them, as with ſcourges chaſteneth my diſobedience & brings me into order: partly conformeth me vnto my Sauiour Chriſt, and ſo by litle and litle, layeth open to me mine own ſinnes, that I may diſlike A my ſelfe and hate them: and maketh me to renounce the world, thy eldeſt ſonne, & ſtirreth me vp to call vpon him, and to pray earneſtly with groanes and ſighes, which I am not able to expreſſe with any words as I feele them.

Sathan. Thy afflictions are heauie, & comfortleſſe, therfore they cannot bee arguments of Gods fauour.

Rom.5.2,3. Rom.8.28.

Chriſtian. Indeede their nature is to bring griefe and heauineſſe to the ſoule, but I haue had ioy in the middeſt of my afflictions, and ſtrength ſufficient to beare them, and after them haue beene many waies bettered, which befalleth to none of the wicked: and for that cauſe, it is a great perſwaſion to me that I ſhall not be damned with the wicked world, but in B ſpite of all thy power, paſſe from death to euerlaſting life. Pſal.119.71.

Sathan. After theſe thy manifold afflictions, thou muſt ſuffer death, which is moſt terrible, and a very entrance into hell.

Chriſtian. Death hath loſt his ſting by Chriſts death; and vnto me it ſhall be nothing elſe but a paſſage vnto euerlaſting life.

Sathan. Admit thou ſhalt be deliuered from hell by Chriſt, what wil this auaile thee, conſidering that thou ſhalt neuer come to the kingdome of heauen? for Chriſts death onely deliuereth thee from death eternall, it cannot aduance thee to euerlaſting life.

Chriſtian. I am now at this time a member of Chriſts kingdome, and after this life ſhall C raigne with him for euer in his euerlaſting kingdome.

Sathan. Thou neuer diddeſt fulfill the law, therefore thou canſt not come into the kingdome of heauen.

Rom.8.3.4,5.

Chriſtian. Chriſt hath perfectly fulfilled euery part of the law for me: and by this his obedience imputed vnto mee, I my ſelfe doe keepe the law.

Sathan. Be it ſo, for all this, thou art farre enough from the kingdome of heauen, into which no vncleane thing ſhal euer enter: then, although that Chriſt hath ſuffered death, and fulfilled the law for thee; yet thou art in part D vncleane: thy curſed nature and the ſeedes of ſinne are yet remaining in thee.

Rom.2.7. Ioh.16.19.

Chriſtian. Chriſt in the virgins wombe was perfectly ſanctified by the holy Ghoſt: and this perfect holineſſe of his humane nature is imputed to mee: euen as Iacob put on Eſaus garments to get his fathers bleſſing; ſo I haue put on the righteouſneſſe of Chriſt, as a long white robe couering my ſinnes, and making me appeare perfectly righteous, euen before Gods iudgement ſeate.

Sathan. Indeede God hath made promiſe vnto mankinde of all theſe mercies and benefits in Chriſt: but the condition of this promiſe is faith, which thou wanteſt, and therefore canſt not make any account, that Chriſts ſufferings, Chriſts fulfilling the law, Chriſts perfect holineſſe, can doe thee any good. Ioh.3.14,15

Chriſtian. I haue true ſauing faith.

The conflicts of Sathan with the strong Christian.

Sathan. Thou ſaiſt thou haſt true faith, but I ſhall ſift thee and diſprooue thee.

Christian. The gates of hell ſhall neuer preuaile againſt my faith, doe what thou canſt.

Sathan. Tell me then, doſt thou thinke that all the world ſhall be ſaued?

Christian. No.

Sathan. What, ſhall ſome bee ſaued, and ſome condemned?

Christian. So ſaith the word of God.

Sathan. Thou then art perſwaded that God is true euen in his mercifull promiſes, and that he will ſaue ſome men, as Peter, and Paul, and Dauid, &c. and this is the onely beliefe, by which thou wilt be ſaued. B

Christian. Nay, this I beleeue, and more too, that I particularly am in the number of thoſe men which ſhall bee ſaued by the merit of Chriſts death and paſſion: and this is the beliefe that ſaueth me.

Sathan. It may be thou art perſwaded that God is able to ſaue thee: but that God will ſaue thee, that is, that he hath determined to aduance this thy bodie, and this thy ſoule into his kingdome, and that hee is moſt willing to performe it in his good time; herein thou wauereſt and doubteſt.

Ioh.1.12,13. Ioh.6.35. 54. Mark.6.23. *Christian.* Nay Sathan, I in mine owne heart am fully perſwaded, that I ſhall be ſaued, and that Chriſt is ſpecially my Redeemer: and (O Lord) for Chriſts ſake, helpe thou my doubting and vnbeliefe. C

Sathan. This thy full perſwaſion is onely a phantaſie, and a ſtrong imagination of thine owne head: it goeth not with thee as thou thinkeſt.

Christian. It is no imagination, but truth which I ſpeake. For me thinks I am as certaine of my ſaluation, as though my name were regiſtred in the Scriptures (as Dauids and Pauls 2.Cor.1.22. Eph.1.14. Rom.8.16. 26. are) to be an elect veſſell of God: and this is the teſtimonie of the holy ſpirit of Ieſus Chriſt, aſſuring me inwardly of my adoption, and making mee with boldeneſſe and confidence in Chriſt, to pray vnto God the Father.

Sathan. Still thou dreameſt and imagineſt, thou loueſt and likeſt thy ſelfe, and therefore D thou thinkeſt the beſt of thy ſelfe.

Act.15.9. 1.Theſſ.1.3. *Christian.* Yea but God of his goodnes hath brought forth ſuch tokens of faith in me, that I cannot be deceiued.

I. I am diſpleaſed with my ſelfe for my manifolde ſinnes, in which ſometime I haue delighted and bathed my ſelfe, *Rom.*7.15.24.

II. I purpoſe neuer to commit them again, if God giue me ſtrength, as I truſt he will.

III. I haue a very great deſire to be doing thoſe things which God commaundeth.

IV. Thoſe that bee the children of God: If I doe but heare of them, I loue them with my heart, and wiſh vnto them as to my ſelfe, 1.*Ioh.*2.14.

A V. My heart leapeth for gladneſſe, when I heare of the preaching of the word.

VI. I long to ſee the comming of Chriſt Ieſus, that an end may be made of ſinning and of diſpleaſing God, *Apoc.*22.20.

VII. I feele in my heart the fruits of the ſpirit, ioy, loue, peace, gentlenes, meekenes, patience, temperance: the workes of the fleſh I abhorre them, fornication, adulterie, vncleanneſſe, wantonnes, idolatrie, ſtrife, enuie, anger, drunkennes, bibbing and quaffing, and al ſuch like, *Gal.*5.19,20,21.

All theſe cannot proceede from thee, Sathan, or from my fleſh, but onely from faith which is wrought in me by Gods holy ſpirit.

Sathan. If this were ſo, God would neuer ſuffer thee to ſinne as thou doſt.

Christian. I ſhall ſinne as long as I liue in this world, I am ſure of it; becauſe I am taught Rom.7.15. Mat.26.65, 72,74,75. to aske remiſſion of my ſinnes continually. But the manner of my ſinning now is otherwaies then it hath beene in times paſt. I haue ſinned heretofore with full purpoſe and conſent of will: but now doubtleſſe, I doe not. Before I commit any ſinne, I doe not goe to the practiſing of it with deliberation, as the carnall man doth, who taketh care to fulfill the luſts of the fleſh: but if I doe it, it is flat beſide my minde and purpoſe: in doing of any ſinne, Rom.13.14. I would not doe it, my heart is againſt it, and I hate it, and yet by the tyranny of my fleſh being ouercome I doe it: afterward, when it is C committed, I am grieued and diſpleaſed at my ſelfe, and doe earneſtly with teares aske at Gods hand forgiueneſſe of the ſame ſinne.

Sathan. Indeede, this is very true in the children of God: but thou art ſold vnder ſinne and with great pleaſure doſt commit ſinne, and loueſt it with thy whole heart: otherwiſe, thou wouldeſt not fall to ſinne againe after repentance, and commit euen one and the ſame ſinne, ſo often as thou doſt. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Christian. Indeede it is dangerous to fall againe into the ſame ſinne after repentance: yet it is the order of the Prophets to call men to Iſa.1.8.18. Ier.2.1. repentance which haue fallen from the feare of God, and from the repentance which they D profeſſed: and God in thus calling them, putteth them in hope of obtaining mercie. And the law had ſacrifices offered euery day for the ſinnes of all the people, & for particular men, both for their ignorances and their voluntarie ſinnes: which ſignifieth, that God is readie to forgiue the ſins of his children though they ſinne often. Abraham twiſe lied and ſwore that Gen.22.12. Sara was not his wife. Ioſeph ſware twiſe by the Gen.20.2,3 Gen.42.15. life of Pharao. Dauid committed adultery often, becauſe hee tooke vnto him Bathſheba, Vriahs wife, and alſo kept ſixe wiues, and tenne concubines. Gods will is, that men forgiue till ſeauenty ſeauen times: and therefore hee will haue much more mercie. And for my part, ſo oft as I ſhall fall into the ſame ſinne, ſo oft I ſhall haue Chriſt my aduocate and interceſſour to the Father for mee, who will not damne me for the infirmitie which he findeth in me, I will abſtaine from externall iniquitie, and I will not make my members ſeruants vnto ſinne: and ſo long I truſt my imperfections ſhall haue no power to damne me: for Chriſts perfection is reputed to bee mine by faith, 1.Ioh.2.1. Dan.9.6. which I haue in his blood: God is not diſpleaſed, if my body bee ſicke and ſubiect to diſeaſes; no more is he diſpleaſed at the diſeaſe and ſickneſſe of the ſoule. A natural father will not ſlay the bodie of his childe, when hee is ſicke, and abhorreth comfortable meates: and my heauenly father will not condemne my ſoule, although through the infirmitie of faith, and the weakeneſſe of the ſpirit, I commit ſinne, and often loath his heauenly word, the food of my ſoule. Nay, (which is a ſtrange thing) I Rom.8,28. know it by experience, that God hath turned my filthie ſinnes to my great profit, and to the amendment of my life: like as the good Phyſitian, of ranke poiſon is able to make a ſoueraigne medicine to preſerue life.

Sathan. Well, be it ſo, that now thou art in the ſtate of grace, yet thou ſhalt not continue ſo: but ſhalt before death depart from Chriſt.

Chriſtian. I know I am a member of Chriſts myſticall body: I feele in my ſelfe the heauenly power and vertue of my head Chriſt Ieſus: and for this cauſe I cannot periſh, but ſhal continue for euer, and raigne in heauen after this life with him.

The conflicts of Sathan with the weake Chriſtian.

Sathan. THy minde is full of ignorance and blindneſſe, thy heart is full of obſtinacie, rebellion, and frowardneſſe againſt God: thou art wholly vnfitte for any good worke; wherefore thou haſt no faith, neither canſt thou bee iuſtified, and accepted before God.

Chriſtian. If I haue but one droppe of the grace of God, and if my faith be no more then a little graine of muſtard-ſeede, it is ſufficient Mat.17.20. for me; God requireth not perfect faith, but true faith.

Sathan. Yea, but thou haſt no faith at all.

Chriſtian. I haue had faith.

Sathan. Thou neuer hadſt true faith: for in time paſt, when according to thine opinion thou didſt beleeue, then thou hadſt nothing but a ſhadow of faith and a fooliſh imagination, which all hypocrites haue.

Pſal.77.5. *Chriſtian.* I will put my truſt in God for euer, and his former mercies ſhewed me heretofore ſtrengthen me now in this my weakneſſe.

1. He created me when I was nothing.

2. He created mee a man, when hee might haue made me an vgly toad.

3. He made me of comely body, & of good diſcretion, whereas he might haue made mee vgly, and deformed, franticke and madde.

4. I was borne in the daies of knowledge, when I might haue beene borne in the time of ignorance and ſuperſtition.

5. I was borne of chriſtian parents, but God might haue giuen me either Turks or Iewes, or ſome other ſauage people for my parents.

6. I might haue periſhed in my mothers wombe, but he hath preſerued me, and prouided for mee by his prouidence euen vnto this houre.

7. Soone after my birth, God might haue caſt mee into hell, but contrariwiſe I was baptized, and ſo receiued the ſeale of his bleſſed couenant.

8. I haue had by Gods goodneſſe ſome ſorrow for my ſinnes paſt, and haue called on him, in hope and confidence that hee would heare me.

9. God might haue concealed his word from me, but I haue heard the plentifull preaching of it: I vnderſtand it, and haue receiued comfort by it.

10. Laſtly, at this time God might poure his full wrath on me: which he doth not, but mercifully maketh mee to feele mine owne wants, that I might bee humbled, and giue all glorie vnto him for his bleſſings. Wherefore there is no cauſe why I ſhould be diſquieted: but I will truſt ſtill in the Lord, and depend on him, as I haue done.

Sathan. Thou feeleſt no grace of the holy Ghoſt in thee, nor any true tokens of faith, but thou haſt a liuely ſenſe of the rebellion of thy heart, and of thy lewd and wretched conuerſation: therefore thou canſt not put any confidence in Chriſts death and ſufferings.

Chriſtian. Yet I will hope againſt all hope: Pſal.32.1. 2.Co.5.21 and although, according to mine owne ſenſe and feeling, I want faith, yet I will beleeue in Ieſus Chriſt, and truſt to be ſaued by him.

Sathan. Though the children of God haue beene in many perplexities, yet neuer any of them haue beene in this caſe, in which thou art at this preſent.

Chriſtian. Herein thou prooueſt thy ſelfe to bee a lying ſpirit: for the Prophet Dauid Pſal.73.22, 23. ſaith of himſelfe: that he was fooliſh, and as a beaſt before God: and yet hee euen then truſted in God. And Paul was ſo lead captiue of Rom.7.22, 25. ſinne, that hee was not able to doe the good he would, but did the euill which he hated: and ſo in great penſiueneſſe of heart, deſired to bee deliuered from this world, that hee might bee diſburdened of his corrupt fleſh.

Sathan. Thou miſerable wretch, doeſt thou feele thy ſelfe graceleſſe, and wilt thou beare the face of a Chriſtian? and by thy hypocriſie offend God? as thou art, to ſhew thy ſelfe to the world.

Chriſtian. Auoide Sathan, Chriſt hath vanquiſhed, and ouercome thee for my cauſe, that I might alſo triumph ouer thee. I am no hypocrite: for whereas I haue had heretofore ſome teſtimonie of my faith, at this time I am leſſe mooued, though faith ſeem to be abſent:

like as a man may ſeem to be dead, both in his own ſenſe, and by the iudgement of the phyſitian, and yet may haue life in him: ſo faith may be, though alwaies it doe not appeare.

Sathan. But thou art a man ſtarke dead in ſinne, God hath now quite forſaken thee: he hath left thee vnto me to be ruled: he hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to truſt in him any longer.

Iſa.57.15.

Chriſtian. Strengthen mee, good Lord: remember thy mercifull promiſes, that thou wilt reuiue the humble, and giue life to them that are of a contrite heart.

Sathan. Theſe promiſes concerne not thee, which haſt no humble and contrite, but a froward, and a rebellious heart.

Iam.5,16.

Chriſtian. Good Lord, forget not thy former mercies: giue an iſſue to theſe temptations of mine enemie Sathan. And you my brethren, which know my eſtate, pray for me, that God would turne his fauourable countenance towards me: for this I know, that the prayer of the righteous auaileth much, if it bee feruent.

How a man ſhould applie aright the Word of God to his owne ſoule.

I.

EVery Chriſtian containes in himſelfe two natures, flatte contrarie one to the other, the fleſh and the ſpirit: and that hee may become a perfect man in Chriſt Ieſus, his earneſt indeauour muſt be, to tame and ſubdue the fleſh, and to ſtrengthen and confirme the ſpirit.

II.

Anſwerable to theſe two natures, are the two parts of Gods word. Firſt, the Law, becauſe it is the miniſtery of death, it fitly ſerueth for the taming and maſtering of the rebellious fleſh: and the Goſpel containing the bountifull promiſes of God in Chriſt, is as oyle, to poure into our wounds, and as the water of life, to quench our thirſtie ſoules: and it fitly ſerueth for the ſtrengthening of the ſpirit.

III.

Rom.8.16.
Pro. 28,14.

Well then, art thou ſecure? Art thou prone to euill? Feeleſt thou that thy rebellious fleſh carrieth thee captiue vnto ſinne. Looke now onely vpon the Law of God, apply it to thy ſelfe, examine thy thoughts, thy words, thy deedes by it: pray vnto God, that hee would giue thee the ſpirit of feare, that the law may in ſome meaſure humble and terrifie thee: for (as Salomon ſaith) bleſſed is the man that feareth alwaies, but curſed is hee that hardeneth his heart.

IV.

How the law is to be applyed to worke humiliation.

In the Law, theſe are moſt effectuall meditations to humble and bridle the fleſh, which
follow. Firſt, meditate on the greatnes of thy
ſinnes, and of their infinite number: and if it
may be, gather them into a catalogue, ſet it be-
fore thee: and looke vnto it, that thou thinke 1
no ſinne to bee a ſmall ſinne, no not the bare
thoughts & motions of thy heart. Often with 2
diligence conſider the ſtrange iudgements of
God vpon men, for their ſinnes, which thou
ſhalt finde, partly in Scriptures, partly by dai-
ly experience. Doubtleſſe thou muſt thinke,
that euery iudgement of God, is a ſermon of
repentance. Thinke oft on the fearefull curſe 3
of the law due vnto thee, if thou ſhouldſt ſinne
neuer but once in all thy life, and that neuer ſo
little. Remember, that whenſoeuer thou com- 4
mitteſt a ſinne, God is preſent, and his holy an- Dan.7.10.
gels, and that he is an eie-witneſſe, that he ta- Ier.17.1.
keth a note of thy ſinne, and regiſtreth it in a Deut.22.31
booke. Thinke daily of thy end: and know that
God may ſtrike thee with ſodaine death eue-
ry moment: and that, if then thou haue not re-
pented before that time, there is no hope of
ſaluation. Thinke on the ſodaine comming of
our Sauiour Chriſt to iudgement, let it mooue
thee continually to watch & pray. If theſe will
not mooue thee, thinke on this, that no crea-
ture in heauen or in earth, was able to pacifie
the wrath of God for thy ſinnes: but his owne
Sonne muſt come downe from heauen, out of
his Fathers boſome, and muſt beare the curſe
of the law, euen the full wrath of his Father for
thee.

V.

Ioh.3.14.

When by theſe meanes thou art feared, and thy minde is diſquieted in reſpect of Gods iudgement for thy ſinne: haue recourſe to the promiſes of mercie contained in the olde and new Teſtament. Is thy conſcience ſtung with ſinne? With all ſpeede runne to the braſen ſerpent Chriſt Ieſus, looke on him with the eie of faith, and preſently thou ſhalt be healed of thy ſting or wound.

VI.

How the Goſpell is to be applyed for comfort.

When thou doeſt meditate on the promi-
ſes of the Goſpell, diligently conſider theſe
benefits which thou enioyeſt by Chriſt. Tho-
rough Adam, thou art condemned to hell; by
Chriſt thou art deliuered from it. Through A-
dam, thou haſt tranſgreſſed the whole law; in 1
Chriſt thou haſt fulfilled it. Through Adam, 2
thou art before God a vile, & a loathſome ſin- 3
ner: through Chriſt thou doeſt appeare glori-
ous in his eyes. By Adam euery little croſſe is 4
the puniſhment of thy ſinne, and a token of
Gods wrath: by Chriſt, the greateſt croſſes are
eaſie, profitable, and tokens of Gods mercie.
By Adam, thou diddeſt leeſe all things: in
Chriſt all things are reſtored to thee again. By 5
Adam thou art dead; by Chriſt thou art quic- 6
kened, & made aliue again. By Adam thou art 7
a ſlaue of the diuell, and the childe of wrath:

but

8 out by Chriſt, thou art the child of God. In
Adam, thou art worſe then a toad, and more
deteſtable before God: but by Chriſt, thou art
aboue the Angels. For thou art ioyned vnto
him, and made bone of his bone, myſtically.
9 Through Adam, ſinne and Sathan haue ruled
in thee, and lead thee captiue: by Chriſt, the
10 ſpirit of God dwelleth in thee plentouſly. By
Adam came death to thee, and it is an en-
trance to hel: by Chriſt, though death remaine
11 yet it is onely a paſſage vnto life. Laſtly, in A-
dam, thou art poore and blind, and miſerable:
in Chriſt thou art rich and glorious, thou art a
king of heauen and earth, fellow-heire with
him, and ſhalt as ſure be partaker of it, as he is
euen now. Adam, when he muſt needes taſt
of the fruit, which God had forbidden him,
he hath made vs all to rue it, euen till this day:
but here thou ſeeſt the fruits that grow, not
in the earthly paradiſe, but on the tree of life,
which is within the heauenly Ieruſalem.
Apoc.22,2. Feare no daunger, be bold in Chriſt to eate of
the fruit, as God hath commanded thee; it will
quicken thee, and reuiue thee beeing dead;
thou canſt not doe Sathan a worſe diſplea-
ſure, then to feede on the goodly fruit of this
tree, and to ſmell on the ſweete leaues, which it
beareth continually, that giue ſuch a refreſh-
ing ſauour.

VII.

Moſt men now a daies, are ſecure and cold in the profeſſion of the Goſpel, though they haue the plentifull preaching of it. And the reaſon is, becauſe they feele not in themſelues the vertue and mighty operation of Gods word to renew them: and they cannot feele it, becauſe they doe not apply the word aright vnto their owne ſoules. Plaiſters, except they be applied in order and time, and be laid vpon the wound, though they be neuer ſo good, yet they cannot heale: and ſo it is with the word of God, and the parts of it, which except they be vſed in order and time conuenient, wil not humble and reuiue vs, as their vertue is.

VIII.

The common Chriſtian euery where is faultie in this thing. Whereas he loueth himſelfe, he doth vſually apply vnto his owne ſoule the Goſpel alone, neuer regarding the Law, or ſearching out his ſinnes by it. Tel him what ye will, his ſong is this: God is mercifull, God is merciful. By this meanes it commeth to paſſe, that he leadeth a ſecure life, and maketh no conſcience of couetouſnes, of vſurie, of deceit in his trade, of lying, of ſwearing, of fornication, wantonneſſe, intemperancie in bibbing and quaffing, &c. But he plaieth the vnskilful Chirurgian, he vſeth healing plaiſters, before his poiſoned and cankred nature haue felt the power and paine of a coraſiue. And it will neuer be well with him, vntill he take a new courſe.

IX.

On the contrarie part, many good chriſtians leaue to apply the comfort of the Goſpel to

A themſelues, and onely haue regard to their owne ſinnes, and Gods infinite vengeance. And euen when Sathan accuſeth them, they will not ſticke to giue eare to Sathan, and alſo accuſe themſelues: and ſo they are brought into fearefull terrours, and often draw neere to deſperation.

X

There is a third ſort called Sectaries, who addict themſelues to the opinion of ſome man. Theſe commonly neuer apply the law or the Goſpel to themſelues, but their whole meditation is chiefly in the opinions of him whom they follow. As they that follow *Luther*, few of them follow his Chriſtian life: they B regard not that: but about conſubſtantiation and vbiquitie, about Images and ſuch like trumperie, they infinitely trouble themſelues and all Europe too.

And in England there is a ſchiſmatical and vndiſcreete companie, that would ſeeme to crie out for diſcipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it, and yet they are enemies to it: as for the law of God, and the promiſes of the Goſpel, they litle regard: they maintaine vile ſinnes in refuſing to heare the reading or the preaching of the word: and this is great contempt of Gods benefits and vnthankfulnes to him. They are full of pride, thinking themſelues to be ful whē they are empty: to haue al C knowledge, when they are ignorant, and haue need to be catechized: the poiſon of Aſpes is vnder their lippes; they refuſe not to ſpeake euill of the bleſſed ſeruants of God. Well, doe they aboue all things ſeeke the kingdome of God? then let them be ſincere ſeekers of it: which they ſhall doe, if in ſeeking Chriſts kingdome they ſeeke the righteouſnes thereof: vnto which they can neuer come but by the applying of the threatnings of the law, & the comforts of the Goſpel to their owne conſciences. But whereas they ſeeke the one and not the other, they giue all men to vnderſtand with what ſpirit they ſpeake.

Conſolations for the troubled D
conſciences of repentant ſinners.

Sinner.

GOod ſir, I know (a) *the Lord hath giuen you the tongue of the learned, to be able to miniſter a word in time to him that is wearie*: therefore I pray you helpe me in my miſery. a Eſa.50.4.

Miniſter. Ah my good brother, what is the matter with you? and what aile you?

Sinner. I liued a long time, the Lord hee knoweth it, after the manner of the world, in al the luſts of my filthy fleſh, & then I was neuer troubled: but it hath pleaſed GOD of his mercie to touch my heart, and to ſend his own Sonne that good ſheapheard Ieſus Chriſt,

A

to fetch me home to his owne fold, euen vpon his owne necke: and ſince that time it is a wonder to ſee how my poore heart hath bin troubled: my corruption ſo boyles in me, and Sathan will neuer let me alone.

Miniſter. Your caſe is a bleſſed caſe: for not to be troubled of Sathan, is to be poſſeſſed of him: that is, held captiue vnder (*a*) *the power of darkneſſe*, and to be a ſlaue and vaſſall of Satan: (*b*) *for as long as the ſtrong man keepes his hold, all things are in peace.* Contrariwiſe, he that hath receiued any ſparkle of true faith, ſhall ſee (*c*) the gates of hell, that is, the diuell and his angels in their ful ſtrength to ſtand vp againſt him, and to fight with an endleſſe hatred for his finall confuſion.

a Coloſſ. 1. 13.
b Luk. 11. 24
c Mat. 16. 18.

B

Sinner. But this my trouble of mind, hath made me oftentimes feare leſt God would reiect me, and vtterly depriue me of the kingdome of heauen.

Miniſter. But there is no cauſe why it ſhould ſo do. For how ſhould heauen be your reſting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you ſhed them not? You would be free from miſeries, you looke for heauen vpon earth: but if you will goe to heauen, the right way is to ſaile by hell. If you will ſit at Chriſts table in his kingdome, you muſt be with him in his temptations. You are as Gods corne, you muſt therefore goe vnder the flaile, the fanne, the milſtone, & the ouen, before you can be Gods bread. You are one of Chriſts lambes, looke therefore to be fleeced, and to haue the bloodie knife at your throate all the day long. If you were a market ſheepe bought to be ſold, you ſhould be ſtalled and kept in a fat paſture: but you are for Gods owne occupying, therefore you muſt paſture on the bare common, abiding ſtormes, tempeſts, Sathans ſnatches, the worlds wounds, contempt of conſcience, and frets of the fleſh. But in this your miſerie I will be a *Simon* vnto you, to helpe you to carry your croſſe, ſo be it you will reueale your mind vnto me.

Bradford.

C

Chriſtian. I will doe it willingly: my temptations are either againſt my faith in Chriſt, or againſt repentance for my ſinnes.

D

Miniſter. What is your temptation as touching faith?

Chriſtian. Ah woe is me, I am much afraid, leſt I haue no faith in Chriſt my Sauiour.

Miniſter. What cauſeth this feare?

Chriſtian. Diuers things.

Miniſter. What is one?

Chriſtian. I am troubled with many doubtings of my ſaluation: and ſo it comes into my mind to thinke, that by my incredulitie I ſhould quite cut off my ſelfe from the fauour of God.

Miniſter. But you muſt know this one thing, that hee which neuer doubted of his ſaluation, neuer beleeued, and that he which beleeueth in truth, feeleth many doubtings and wauerings, euen as the ſound man feeles many grudgings of diſeaſes, which if hee hath not health, he could not feele.

Chriſtian. But you neuer knew any that hauing true faith doubted of their ſaluation.

Miniſter. What will you then ſay of the man that ſaid, (*d*) *Lord I beleeue, Lord helpe my vnbeleefe?* And of Dauid, who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to be mercifull? Hath he ſhut vp his tender mercie in diſpleaſure?* Yea, he goeth on further, as a man in deſpaire, (*e*) *And I ſaid, this is my death.* Hereby it is manifeſt, that a man indued with true faith, may haue not onely aſſaults of doubting, but of deſperation. This further appeareth, in that he ſaith in another place, (*f*) *Why art thou caſt downe my ſoule? Why art thou diſquieted within me? Waite on God, for I will yet giue thankes, he is my preſent helpe and my God.* And in very truth you may perſwade your ſelfe, that they are but (*g*) vnreaſonable men, that ſay they haue long beleeued in Chriſt without any doubting of their ſaluation.

d Mat. 9. 24
Pſal. 77. v. 8, 9, 10.
e verſ. 11.
f Pſal. 42. 11.
g 2. Theſ. 3. 2.

Chriſtian. But Dauid had more in him then I haue, for me thinkes there is nothing in this wicked heart of mine, but rebellion againſt God, nothing but doubting of his mercie.

Miniſter. Let me know but one thing of you: theſe doubtings which you feele, doe you like them? or doe you take any pleaſure in them? and doe you cheriſh them?

Chriſtian. Nay, nay, they appeare very vile in mine eyes, and I do abhorre them from my heart: and I would faine beleeue.

Min. In man we muſt conſider his eſtate by nature, & his eſtate by grace. In the firſt, he & his fleſh are all one, for they are *as man & wife*: therefore one is neceſſary to the doings of the other. Whē the fleſh ſinneth the man alſo ſinneth, that is in ſubiection to the fleſh; yea when the fleſh periſheth, the man likewiſe periſheth, being in this eſtate with the fleſh, a louing couple they are, they liue and die together. But in the eſtate of grace, though a man haue the fleſh in him, yet he and his fleſh are diuorced aſunder. This diuorcement is made when a man begins to diſlike and to hate his fleſh, and the euill fruites of it: this ſeparation being made, they are no more one but twaine, and the one hath nothing to do with the other. In this caſe though the fleſh beget ſin, and periſh therfore, yet the chriſtian man ſhall not incur damnation for it. To come more neere the matter; you ſay the fleſh begets in you wauerings, doubtings & diſtruſtings: what then? it troubleth you, but feare not, remember your eſtate; you are diuorced from the fleſh, and you are new married vnto Chriſt: if theſe ſinnes be laid at your doore, account them not as your childrē, but renounce them as baſtards: ſay with Paul, I doubt indeed, but I hate my doubtings, & I am no cauſe of theſe, but the fleſh in me which ſhall periſh, when I ſhall be ſaued by Chriſt.

Rom. 7. 5.
Rom. 7. 17.
Rom. 8. 1.

Chriſtian.

A

Chriſtian. This which you haue ſaid doth in part content me: one thing more I pray you ſhew me concerning this point: namely, how I may be able to ouercome theſe doubtings.

Miniſter. For the ſuppreſſing of doubtings, you are to vſe three meditations.

1.Ioh.3.23.

The firſt, that it is Gods commaundement that you ſhould beleeue in Chriſt: So S. Iohn ſaith, *This is his commaundement that we beleeue in the name of his Sonne Ieſus Chriſt.* Thou ſhalt not ſteale is Gods commandement, and you are loath to breake it, leſt you ſhould deſpiſe God, and pull his curſe vpon your head. This alſo is Gods commaundement, thou ſhalt beleeue in Chriſt, and therefore you muſt take heede of the breach of it: leaſt by doubting & wauering you bring the curſe vpon you. Secondly, you muſt conſider that the promiſes of ſaluation in Chriſt are generall, or at the leſt indefinite, excluding no particular man: as in one for all may appeare. *God ſo loued the world that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* Now then, ſo often as you ſhall doubt of Gods mercie, you exclude your own ſelfe from the promiſe of God, whereas he excludeth you not. And as when a prince giues a pardon to all theeues, euery one can apply the ſame vnto himſelfe, though his name be not ſet downe in the pardon: So the King of kings hath giuen a generall pardon of free remiſſion of ſinnes, to them that will receiue it.

C

Beleeue therefore that God is true in his promiſe, doubt not of your owne ſaluation, challenge the pardon to your ſelfe. Indeede your name is not ſet downe, or written in the promiſe of grace; yet let not any illuſiō of Sathan, or the conſideration of your owne vnworthines exclude you from this free mercy of God: which he alſo hath offered to you particularly, firſt in Baptiſme, then after in the Lords ſupper: and therefore you are not to wauer in the applying of it to your ſelfe. Thirdly, you are to conſider that by doubting and deſpairing you offend God as much almoſt as by any other ſinne. (a) *You doe not aboue hope beleeue vnder hope as you ſhould doe.* Secondly, you rob God of his glorie, in that you make his infinite mercie to be leſſe then your ſinnes. Thirdly, you make him a lier, who hath made ſuch a promiſe vnto you. And to theſe three meditations adde this practiſe. When your heart is toyled with vnbeleefe and doubtings, then in all haſt draw your ſelfe into ſome ſecret place, humble your ſelfe before God, poure out your heart before him: deſire him of his endleſſe mercie to worke faith, and to ſuppreſſe your vnbeleefe, and you ſhall ſee (b) *that the Lord ouer all is rich vnto all that call vpon his name.*

[a] Rom.4.18

D

[b] Rom.10.12.

Chriſtian. The Lord reward you for your kindneſſe; I will hereafter doe my endeauour to practiſe this your counſell. Now I wil make bold to ſhew another that makes me to feare leſt I haue no faith. *And it is, becauſe I doe not feele the aſſurance of the forgiueneſſe of my ſinnes.*

A

Miniſter. Faith ſtandeth not in the feeling of Gods mercie, but in the apprehending of it, which apprehending may be when there is no feeling; for faith is of inuiſible things, and when a man once commeth to inioy the thing beleeued, then hee ceaſeth to beleeue. And this appeareth in Iòbs example, when he ſaith, (*Lo, though he ſlay me, yet will I truſt in him, and I will reproone my waies in his ſight: he ſhall be my ſaluation alſo: for the hypocrite ſhall not come before him*) he declareth his faith: yet when he ſaith preſently afterward, *Wherefore hideſt thou thy face, and takeſt me for thine enemie?* he declareth the want of that feeling which you ſpeake of.

Heb.11.1.
Rom, 8, 23.

B

Chriſtian. Yet euery true beleeuer feeles the aſſurance of faith: otherwiſe Paul would not haue ſaid, *Prooue your ſelues whether you are in the faith or not.*

2.Cor.13.5.

Miniſter. Indeede ſometimes he doth, but at ſome other times he doth not: as namely at that ſame time when God firſt calleth him, and in the time of temptation.

Chriſtian. What a caſe am I in then? I neuer felt this aſſurance: onely this I feele that I am a moſt rebellious wretch, abounding euen with a whole ſea of iniquities: me thinkes I am more vgly in the ſight of God, then any toad can be in my ſight. O then what ſhall I doe? let me heare ſome word of comfort from thy mouth thou man of God.

C

Miniſter. Tell me one thing plainely: you ſay you feele no aſſurance of Gods mercie.

Chriſtian. No indeede.

Miniſter. But doe you deſire with all your heart to feele it?

Chriſtian. I doe indeede.

Miniſter. Then doubt not, you ſhall feele it.

Chriſtian. O bleſſed be the Lord, if this be true.

Miniſter. Why, it is moſt true. For the man that would haue any grace of God tending to ſaluation, if he doe truly deſire it, he ſhall haue it: for ſo Chriſt hath promiſed, *I will giue to him that is a thirſt of the well of the water of life freely.* Whereby I gather, that if any want the water of life, hauing an appetite after it, he ſhall haue inough of it: and therfore feare you not; onely vſe the means which God hath appointed to attaine faith by, as earneſt praier, reuerent hearing of Gods word, and receiuing of the Sacraments: and then you ſhall ſee this thing verified in your ſelfe.

The deſire of grace, is grace it ſelfe.
Reuel.21.6.

D

Chriſtian. All this which you ſay I finde in my ſelfe by the mercie of God: my heart longeth after that grace of God which I want. I know I do hunger after the kingdome of heauen and the righteouſnes thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Miniſter. Be carefull to giue honour to God for that you haue receiued alreadie. For theſe things are the motions of the ſpirit of God

dwel-a Phil,1,6.

A

dwelling in you.(a) *And I am perſwaded of this ſame thing, that God which hath begun this good worke in you wil perfect the ſame vnto the day of Ieſu, Chriſt.*

Chriſtian. The third thing that troubles me, is this: I haue long prayed for many graces of God, and yet haue not receiued them, whereby it comes oft to my minde, that God loues me not, that I am none of his child, and therefore that I haue no faith.

Pſal,69.4.

Miniſter. You are in no other caſe then Dauid himſelfe, who made the ſame complaint: *I am weary of crying, my throat is drie, mine eies faile whiles I waite for my God.*

Chriſtian But Dauid neuer prayed ſo many yeares without receiuing an anſwer as I haue done.

B

Luk,1.7.13.

How God may heare our prayers and we not know.

Heb.5.7.

Miniſter. Good Zacharie waited longer on the Lord, before he graunted his requeſt, then euer you did: it is like he prayed for a child in his yonger yeares, yet his prayer was not heard before he was old. And further, you muſt note that the Lord may heare the praiers of his ſeruants, & yet they be altogither ignorant of it. For the manner that God vſeth in graunting their requeſts is not alwaies knowne; as may appeare in the example of our Sauiour Chriſt, *Who in the daies of his fleſh, did offer vp praiers & ſupplicatiōs with ſtrong crying & teares, vnto him that was able to ſaue him from death, & was alſo heard in that which he feared.* And yet we know that he was not freed from that curſed death, but muſt needs ſuffer it. How then was he heard? On this maner: he was ſtrengthned to beare the death, he had an Angel to cōfort him, he was afterward freed from the ſorrowes of death. And ſo it is with the reſt of Chriſts body, as it was with the head. Some being in want pray for temporall bleſſings: God keepes them in this want, & yet he heares their praiers, in giuing them patience to abide that want. Some being in wealth and aboundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall miſery, & yet he heares their praiers, by giuing them bleſſednes in the life to come. You pray for the increaſe of faith and repentance, and ſuch like graces: you feele no increaſe after long prayer: yet the mercifull God hath no doubt heard your prayer, in that by delaying to perform your requeſt, he hath ſtirred vp in you the ſpirit of praier, he hath humbled you, and made you feele your owne wants, the better to depend on his mercie, for the beginning and increaſing of euery ſpirituall grace.

C

Chriſtian. The fourth thing that troubles me, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely fruits.

D

Cant.2.12.
Eſa.42.2.

Miniſt. If this be ſo continually, that faith brings forth no fruit, it is very dangerous, and argueth a plaine want of faith; yea for a certaine time it may bee ſo: faith hath not onely a ſpring time and a ſummer ſeaſon, but alſo a *winter when it beareth no fruit.* And there is many a true Chriſtian like the *bruſed reede*, that is ouerturned with euery blaſt of winde: and like the flaxe that hath fire in it, which by reaſon of weaknes, giues neither heate nor light, but only a ſmoake.

Chriſtian. Thus much ſhall ſuffice for my firſt temptation, wherein I take my ſelfe ſatisfied: now if you pleaſe, I will be glad to rehearſe the ſecond.

Miniſter. I am content, let vs heare it.

Chriſtian. I am afraid leaſt I haue not truly repented, and thereſore that all my profeſſion is onely in hypocriſie.

Miniſt. What mooueth you to thinke ſo?

Chriſtian. Two cauſes eſpecially, the firſt is, they which repent leaue off to ſinne: but I am a miſerable ſinner, I doe continually diſpleaſe God by my euill thoughts, words and deedes.

b Rom,5.20.

Min. You need not feare, (b) *For where ſinne aboundeth* (that is, the knowledge and feeling of ſinne) *there grace aboundeth much more.*

Chriſtian. I find not this in my ſelfe.

Miniſter. But yet you feele thus much in your ſelfe: thoſe corruptions which you feele, & thoſe ſins that you commit; you hate them, you are diſpleaſed with your ſelfe for them, and you indeauour your ſelfe to leaue them.

Chriſtian. Yea, that I doe with all my heart.

Rom.8.5. cum.8.1.

Miniſter. Then how miſerable ſoeuer you feele your ſelfe by reaſon of the maſſe of your ſinne, yet you are not ſubiect to condemnation, *but ſhall moſt certainely eſcape the ſame.* Take this for a moſt certaine truth, that the man that hates and diſlikes his ſinnes, both before and after he hath done them, ſhall neuer bee damned for them.

Cant.2.5.

Chriſtian. I am euen heart ſicke of my manifold ſinnes and infirmities, and theſe good words which you ſpeake are *as flaggons of wine*, to refreſh my weary, laden, and weltring ſoule. I haue begun to flee ſinne and to deteſt it long agoe. I haue beene oft diſpleaſed with mine infirmities & corruptions: when I offend God my heart is grieued, I deſire to leaue ſin, I flee the occaſions of ſinne: I would faine faſhion my life to Gods word: and I pray vnto God that he would giue me grace ſo to doe: and yet (which is my griefe) by the ſtrength of the fleſh, by the ſleights and power of Sathan I am often ouertaken, and fall maruelouſly, both by ſpeech and deede.

Rom.8.5.

Miniſter. Haue courage my good brother, for where as you haue an affection to doe the things that are acceptable vnto God, it argueth plainely that you are a member of Chriſt: according to that of Paul: *They which are of the ſpirit, ſauour the things of the ſpirit.* Well then, if Sathan euer obiect any of your ſinnes to you, make anſwer thus, that you haue forſaken the firſt husband the fleſh, and haue eſpouſed your ſelfe to Chriſt Ieſus, who as your head and husband hath taken vpon him to anſwer your debts, and therefore if he vrge you for them, refer him ouer vnto Chriſt. For there is no ſuit in law againſt the wife the huſband liuing: yea, I adde further, If you be ouercarried with Sathans temptations, and ſo fall into any ſinne, you ſhall not anſwer for it but Sathan, it ſhal ſurely be reckoned on his ſcore at the day of iudgement, for he was the author of it. If you fall by the frailtie of your fleſh, it ſhall periſh therefore: but you ſhall ſtill haue Chriſt your aduocate.

Chriſtian. Indeede as you ſay, I haue in me an affection to pleaſe God, but when I come to performe my obedience, there I faile.

Miniſter. Therefore marke this further. As long as the children of God are in this life, (*a*) God regardeth more the affection to obey, then the obedience it ſelfe: *And they ſhall be vnto me ſaith the Lord of hoſtes, in that day that I ſhal doe this, for a flocke, and I will ſpare them, as a man ſpares his owne ſonne that ſerueth him.* The father when he ſhall ſet his child to doe any buſines, though he do it neuer ſo vntowardly, yet, if he ſhew his good will to doe the beſt he can, his father wil be pleaſed: and ſo it is with the Lord toward his children, you looke to haue ſome perfection in yourſelfe, but in this life you ſhal receiue no (*b*) more but *the firſt fruits of the Spirit*, which are but as a handfull of corne, in reſpect of the whole corne field: and as for the accompliſhment of your redemption, you muſt waite for it til after this life: you would be kiſſed with the kiſſes of Chriſts mouth, but here in this world you muſt be content, if you may with Mary Magdalen kiſſe his feete. For the perfection of a Chriſtian mans life ſtands in the feeling and confeſſion of his imperfections. And as Ambroſe ſaith, obedience due to God ſtands more (*c*) *in the affection then in the worke.*

a Gen 12. 12.
Mal. 3. 17.

b Rom. 8. 23.

Ambroſe.
c Affectu magis quam effectu.

Chriſtian. But why will God haue thoſe whome hee hath ſanctified labour ſtill vnder their infirmities?

Miniſter. The cauſes are diuers. Firſt, hereby he teacheth his ſeruants to ſee in what great need they ſtand of the righteouſnes of Chriſt, that they may more carefully ſeeke after it. Secondly, hee ſubdueth the pride of mens hearts, and humbleth them by counteruailing the graces which they haue receiued, with the like meaſure of infirmities. Thirdly, by this meanes the godly are exerciſed in a continuall fight againſt ſinne, and are daily occupied in purifying themſelues.

Why ſanctified perſons are ſtil burdened with corruption.

Chriſtian. But to go on forward in this matter there is another cauſe that makes me feare, leſt I haue no true repentance.

Miniſter. What is that?

Chriſti. I oftentimes find my ſelfe like a very timberlog, void of all grace and goodnes, froward & rebellious to any good worke, ſo that I feare leſt Chriſt haue quite forſaken me.

Gods children ſometime dead and dull hearted.

Miniſt. As it is in the ſtrait ſeas, the water ebs and flowes, ſo it is in the godly: in them as long as they liue in this world according to their owne feeling, there is an acceſſe and receſſe of the ſpirit. Otherwhiles they be troubled with deadnes & dulnes of heart, as Dauid was, who prayed to the Lord, *to quicken him according to his louing kindnes, that he may keepe the teſtimonies of his mouth.* And in another place he ſaith, that Gods *promiſes quickned him.* Which could not bee, vnleſſe he had bin troubled with great dulnes of heart. Again, ſometimes the ſpirit of God quite withdraweth it ſelf to their feeling: as it was in Dauid: *In the day of trouble* (ſaith he) *I ſought the Lord, and my ſoule refuſed comfort. I did thinke vpon God and was troubled, I prayed & my ſpirit was full of anguiſh.* Againe, *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complaineth of this: *In my bed I ſought him by night whome my ſoule loued: I ſought him, but I found him not.* And againe, *My welbeloued put in his hand by the hole of the doore, and my heart was affectioned towards him: I roſe vp to opē to my welbeloued, my hands did drop down mirrhe, my fingers pure mirrhe vpon the handles of the bar, I opened to my welbeloued, but my welbeloued was gone and paſt, mine heart was gone whē he did ſpeake; I ſought him, but I could not find him, I called but hee anſwered me not.* Contrariwiſe, God at ſome other time *ſheds abroad his loue moſt aboundantly in the hearts* of the faithfull; and Chriſt *lieth betweene the breaſts of his Church, as a poſie of myrrhe giuing a ſtrong ſmell.*

Pſal. 119. 88.

Pſal. 119. 5.

Pſal. 77. 2, 3, 7, 8.

Cant. 3. 1.

Cant. 5. 4, 5, 6.

Rom. 5. 5.

Cant. 1. 13.

Chriſti. But how can he be a Chriſtian that feeles no grace nor goodneſſe in himſelfe?

Miniſter. The child which as yet can vſe no reaſon, is for all that a reaſonable creature: & the man in a ſwowne feeles no power of life, and yet he is not dead. The chriſtian man hath many quames come ouer his heart, and he fals into many a ſwowne that none almoſt would looke for any more of the life of Chriſt in him, yet for all that he may be a true Chriſtian. This was the ſtate of Peter when he denied our Sauiour Chriſt with curſing and banning, *his faith onely fainted for a time, it failed not.*

Grace may be, and yet not felt.

Luk. 22. 31.

Chriſtian. I haue now opened vnto you the chiefe things that troubled me: & your comfortable anſwers haue much refreſhed my troubled minde. The God of all mercie and conſolation requite you accordingly.

Miniſter. I haue ſpoken that which God out of his holy word hath opened vnto mee; if you finde any helpe thereby, giue God the praiſe therefore, and carrie this with you for euer that *by many afflictions both in the bodie and the minde you muſt enter into the kingdome of heauen.* Raw fleſh is noyſome to the ſtomacke, and is no good nouriſhment before it be ſodden: & vnmortified men and women be no creatures fit for God: and therefore they are to bee ſoaked and boyled in afflictions, that the fulſomenes and rankenes of their corruption may bee delaied, and that they may haue in them ſome reliſh acceptable vnto God. And to conclude for the auoiding of all temptations, vſe this ſweete prayer following which that godly Saint M Bradford made.

Act. 14. 22.

Hooper.

O Lord God and deare father, what ſhall I ſay that feele all things to be (in manner) with

Bradfords prayer againſt Temptations.

with me as in the wicked? Blind is my minde, crooked is my will, and peruerſe concupiſcence is in me, as a ſpring of ſtinking puddle. Oh how faint is faith in me? how litle is my loue to thee or thy people? how great is my ſelfe-loue? how hard is my heart? by reaſon whereof I am mooued to doubt of thy goodneſſe towards me, whether thou art my mercifull father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauing of theſe were the cauſe, and not the fruite rather of thy children. The cauſe why thou art my father, is thy mercifull goodneſſe, grace & truth in Chriſt Ieſus, which cannot but remaine for euer. In reſpect whereof thou haſt borne me this good will to bring me into thy Church by baptiſme, and to accept me into the number of thy children, that I might be holy, faithfull, obedient, and innocent: and to call me diuers times by the miniſterie of thy word into thy kingdome: beſides the innumerable other benefites alwaies hitherto powred vpon me. All which thou haſt done of this thy good will, which thou of thine owne mercie beareſt to me in Chriſt before the world was made. The which thing as thou requireſt ſtraightly that I ſhould beleeue without doubting, ſo wouldeſt thou that I in all my needs ſhould come vnto thee as to a father: & make my mone without miſtruſt of beeing heard in thy good time, as moſt ſhall make to my comfort. Loe therſore to thee deare father I come through thy Sonne our Lord, our Mediatour, and Aduocate Ieſus Chriſt, who ſitteth on thy right hrnd making interceſſion for me; I pray thee of thy great goodneſſe and mercy in Chriſt to be mercifull to me a ſinner, that I may indeed feele thy ſweet mercy as thy child: the time (oh deare Father) I appoint not, but I pray thee that I may with hope ſtill expect and looke for thy helpe. I hope that as for a little while thou haſt left me, ſo thou wilt come and viſite me, and that in thy great mercie, whereof I haue great neede, by reaſon of my great miſery. Thou art wont for a little ſeaſon in thine anger to hide thy face from them whom thou loueſt: but ſurely (O Redeemer) in eternall mercies thou wilt ſhew thy compaſſions. For when thou leaueſt vs, O Lord, thou doeſt not leaue vs very long, neither doeſt thou leaue vs to our loſſe, but to our lucre and aduantage: euen that thy holy ſpirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our ſorrow may be recompenced plentifully with the liuely ſent of hauing thee to our eternal ioy: and therefore thou ſweareſt that in thine euerlaſting mercy thou wilt haue compaſſion on vs. Of which thing, to the end we might be moſt aſſured, thine oath is to be marked, for thou ſayeſt: as I haue ſworne, that I will neuer bring any more the waters to drowne the world: ſo haue I ſworne, that I will neuer more be angrie with thee, nor reprooue thee. The mountaines ſhall remooue, and the hils ſhall fall downe, but thy louing kindneſſe ſhall not mooue, and the bond of thy peace ſhall not faile thee: thus ſaieſt thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember euen for thine own truth and mercies ſake the promiſe and euerlaſting couenant, which in thy good time I pray thee to write in my heart, that I may know thee to bee the onely true God, and Ieſus Chriſt whom thou haſt ſent: that I may loue thee with all my heart for euer: that I may loue thy people for thy ſake: that I may bee holy in thy ſight through Chriſt: that I may alwaies not onely ſtriue againſt ſinne, but alſo ouercome the ſame daily more and more, as thy children doe: aboue all things deſiring the ſanctification of thy name, the comming of thy kingdome, the doing of thy will on earth as it is in heauen, &c. through Ieſus Chriſt our Redeemer, Mediatour, and Aduocate, *Amen.*

A DECLA-

◆

A DECLARATION OF CERTAINE SPIRITVALL DESERTIONS, SERVING

to terrifie all drowſie Proteſtants, and to comfort them which *mourne for their ſinnes.*

AMong al the works of Gods eternall counſell, there is none more wonderfull then is *Deſertion*: which is nothing elſe but an action of God forſaking his creature.

Furthermore, God forſakes his creature, not by withdrawing his eſſence or beeing from it: for that cannot bee, conſidering God is infinite; and therfore muſt needes at all times bee euery where: but by taking away the grace and operation of his Spirit from his creature.

Neither muſt any thinke it to be crueltie in God to forſake his creature which hee hath made: for he is ſoueraigne Lord ouer all his workes: and for that cauſe he is not bound to any; and he may doe with his owne whatſoeuer he will. And this his will is not to be blamed: for men are not to imagine, that a thing muſt firſt be iuſt, and then afterward that God doth will it: but contrariwiſe, firſt God wils a thing, and thereupon it becomes iuſt.

Againe, ſinne is ſo wretched a thing in the eyes of God, that he vtterly forſakes his creature for a puniſhment thereof. Now euery thing, ſo farre forth as it is a chaſtiſement or puniſhment, is good; conſidering that the inflicting thereof is the execution of iuſtice.

And God neuer forſakes the creature againſt the will thereof: but in the very time of Deſertion, it voluntarily forſaketh & refuſeth grace, and chooſeth to be forſaken: wherefore if any hurt or miſerie inſue thereof, let the creature blame it ſelfe, and praiſe the Lord.

Deſertions thus deſcribed are of two ſorts, eternall and temporarie.

Eternal deſertions are thoſe, whereby God vpon iuſt cauſes knowne to himſelfe forſakes his creature wholly and for euer. Thus the diuell with his angels, and that part of mankinde which is prepared to deſtruction, is forſaken. For firſt, God before all worlds, did decree according to the purpoſe of his owne will to refuſe them without the graunt of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauiour. For Chriſt is onely the Redeemer of the Elect, and of no more: which may thus appeare. For whome Chriſt makes no interceſſiō, for them he hath wrought no Redemption: But for them onely which are elected and ſhall beleeue in him, he makes interceſſion. *I pray* (ſaith he) *not for the world, but for them which thou haſt giuen me.* And againe, *I pray not for theſe alone, but for them alſo which ſhall beleeue in mee through their word.* Wherfore Chriſt is a redeemer to none but to the elect. Thirdly, he reſerueth them to eternall damnation for their ſinnes; which is a totall ſeparation from God, and the accompliſhment of all other deſertions.

Ioh 17.9.10

For the effecting of this, God exerciſeth wicked men and reprobates in this life with diuers particular Deſertions, and that after this manner: Hee beſtoweth all ſorts of benefits on them as on his owne ſeruants: but yet ſo, as that hee withdraweth that part of his benefit, which hath the promiſe of life eternall annexed to it in the word. And in this matter hee dealeth as a man that ſets many trees in his Orchyard, but ſo as he takes away the heart or pith thereof. And this the Lord doth either in temporall or ſpirituall benefits.

I. For temporall benefits, as wealth, honour, libertie, outward peace, the Lord dealeth very bountifully with them: *He makes his Sun to ſhine vpon the iuſt and vniuſt: he fils their bellies with his hid treaſures:* And as Dauid ſaith, *I fretted at the fooliſh, when I ſaw the proſperity of the wicked: for there is no bandes in their death, but they are luſtie and ſtrong, they are not in trouble as other men, neither are they plagued as other men.* But yet hee holds backe that which is the principall thing, and the very glory of theſe benefits, that is, *the right vſe of them.* For that a man may purely vſe Gods creatures, two things are required. Firſt, his perſon muſt ſtand iuſt & ſanctified before God by faith in Chriſt. For vntill a mans perſon pleaſe God, his worke ſhall neuer pleaſe him. Secondly, he muſt vſe the ſame creatures purely: which is done partly by inuocation of Gods name, and partly by referring them to their ſet and appointed endes; which are Gods glorie, a mans owne and his neighbours good. But all this is flatte contrarie in the vngodly man. For firſt, he is forth of Chriſt, ſo that his perſon ſtands vniuſt before God. And therefore all his actions (euen thoſe which otherwiſe are lawfull & good) in him are meere ſinnes. Secondly, he vſeth Gods gifts and bleſſings with an euill conſcience. For by reaſon of his want of grace to beleeue, he cannot reſolue himſelfe, that God as his father doth beſtow his bleſſings on him as his beloued childe in Chriſt; yet as a thiefe & an vſurper, againſt his conſcienc he vſeth them. Adde further, the creatures are vſed of him without inuocation: for ſuch an one cannot pray; and therefore he

Mat.5.45.

Pſal.73.4.5

Dat legitimum. i. lege permiſſum, ſed non ſanctum vſum. Tit.2.15.

doth but as the ſwine in the forreſt, which feedeth on the maſt, but neuer looketh vp to the tree whence it falleth. Thirdly, he vſeth Gods gifts to euill ends: becauſe either he makes an idoll of them by ſetting his heart on them, or elſe he imployeth them to riot, pride, and the oppreſſion of godly men. A maſter of muſicke hath his houſe furniſhed with muſicall inſtruments of all ſorts; and hee teacheth his owne ſchollers artificially to vſe them, both in right tuning of them, as alſo in playing on them: there comes in ſtrangers, who admiring the ſaid inſtruments, haue leaue giuen them of the maſter to handle them as the ſchollers do: but when they come to practiſe, they neither tune them aright, neither are they able to ſtrike one ſtroke as they ought, ſo as they may pleaſe the maſter and haue his commendation. This world is as a large and ſumptuous pallace, into which are receiued, not only the ſonnes & daughters of God, but alſo wicked and vngodly men: it is furniſhed with goodly creatures in vſe more excellent then all muſicall inſtruments; the vſe of them is common to all: but the godly man taught by Gods ſpirit, and directed by faith, ſo vſeth thē, as that the vſe thereof is acceptable to God: as for the impure and vnbeleeuing indeed they enioy the creatures and gifts of God, but the pure vſe is wanting: for they cannot but abuſe them: and therfore the wicked and the reprobate, though they ſhould commit no other ſinnes in the world, yet for the vſe of their wealth and honour, for their very eating and drinking (which in themſelues are moſt lawfull) ſhall be damned.

II. Concerning ſpirituall bleſſings, firſt, God ceaſeth to graunt ſo much as an outward calling to many men. For how many nations ſince the beginning of the world, much more particular men, haue there bin, are, and ſhal be, which neuer heard the preaching of the Goſpel; nay not ſo much as the name of Chriſt, *God is knowne in Iurie* (ſaith Dauid) *and hee hath not done ſo to any nation.* And often in Moſes & the Prophets it is mētioned that the couenant was in former times made peculiar to the Iewes. And Paul ſaith in Acts 14.16. that *God ſuffered the Gentiles in former times to walke in their owne waies:* and of the Epheſians, before their calling he ſaith, Eph.2.12. that *they were ſtrangers from the promiſes, and without God in the world.*

III. He graunts the outward meanes of ſaluation, namely, the Word, Praier, Sacraments, Diſcipline aboundantly: but yet he quite withdraweth the operation of his ſpirit, whereby a conuerſion might be wrought. For they neuer haue that *piercing of the eare* which Dauid mentioneth, nor the *opening of the heart* with Lydia, nor that teaching of God, when they are *drawn of the father* to Chriſt. And in ſo doing indeed, onely he offereth grace, but doth not exhibite and conferre it: not that he mocketh any, but that in ſo doing he may euery way conuince & bereaue them of excuſe. As the Lord ſpeaketh to Eſay, *Goe and ſay to this people ye ſhall heare indeed, but ye ſhall not vnderſtand: ye ſhall plainly ſee, but not perceiue: make the heart of this people fatte, make their eares heauie, and ſhut their eies, leſt they ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and conuert, and hee heale them. If our Goſpel be hidde* (ſaith Paul) *it is hidde in them that periſh.* Men that haue long liued vnder the preaching of the Goſpell, and yet ſtill remaine ignorant and impenitent, let them beware and take heede of this deſertion: and they are with trembling to lay to their hearts, that which the holy Ghoſt ſpeaketh of Hophni and Phinehas, *They obeyed not the voice of their father, becauſe the Lord would deſtroy thē.*

Pſal.40.6.
Act.16.14.
Ioh.6.45.
Eſa.6.9,10.
2.Cor.4.3.
1.Sam.2.25

IV. To goe further, he beſtoweth on them many worthie properties of faith. As firſt, a knowledge of the diuine truth in the Law and the Goſpell. Secondly, an aſſent to the ſaid truth. Thirdly, a ioyful reioycing and boaſting in ſpeaking and hearing of it. Fourthly, an outward profeſſion of it for a time. But hee doth not beſtow that qualitie and vertue of faith, which is as it were, the very ſoule of it: without which faith is dead and ſaueth none, namely, the inward aſſurance and certificate of his loue and fauour in Chriſt, with a ſenſe and feeling of the ſame in heart. Neither are the former duties of faith perpetuall and ſound in them, for the reprobate is not induced to them by any aſſurance of Gods mercy, but by other ſiniſter occaſions, as are: Firſt, deſire of knowledge in diuine myſteries. Secōdly, a delight in it. Thirdly, praiſe and commendation among men. Fourthly, the maintaining of wealth and honour. Fiftly, the getting of wealth or honor. Sixtly, a deſire to be at vnity and concord with the nation or people where the goſpel is preached. Therefore when theſe ends and occaſions of their beleeuing ceaſe, then alſo their faith and profeſſion ceaſe. In this kinde of deſertion, it is to be feared, that moſt men are. Al in our Church will profeſſe faith in Chriſt: yet ſeeing the ſound conuerſion to God, and the ſincerity of life & doctrine is very rare, we may preſume, that that maine propertie of faith, which is the receiuing and apprehenſion of Chriſt, is wanting in moſt: therefore let euery man looke to himſelfe, and betime labour to turne his temporarie faith (if he finde it in himſelfe) into a true ſauing faith, wherefore hee muſt ſtriue firſt to feele his extreame neede of Chriſt and his merits. Secondly, to hunger and thirſt after him, as after meate and drinke. Thirdly, to be nothing in himſelf, that he may be all in all out of himſelfe in Chriſt. Fourthly, to bee able to ſay that hee liueth not, but Chriſt liueth in him by faith. Fiftly, to loath his owne ſinnes with a moſt vehement hatred, and to prize and value Chriſt and the leaſt drop of his blood aboue a thouſand worlds.

V. Againe, in repentance he beſtowes, firſt, a ſight of ſinne: ſecondly, a kind of ſorrow for it: thirdly, a confeſſion of it: fourthly, a reſolution for a time to ſinne no more. But that part of repentance, which hath the promiſe of mercie annexed, that is, a conuerſion of the whole man to God, he neuer giueth it.

Dat ſpiritum reprimentem, non renouantem.

VI. Laſtly, God giueth to the reprobate his ſpirit, but ſo farre forth as it ſhall not any whit regenerate or renew his nature: but onely in the outward action repreſſe the act of ſin: ſo as thereby without any inward change he ſhall bee as ciuilly iuſt and vpright in outward conuerſation, as any in the world.

Priuatiuæ gratiæ ſunt plures quam poſitiuæ.

Thus much of thoſe deſertions which befall the diuell and his angels and all Reprobates: now follow thoſe wherewith God exerciſeth euen his owne elect children: for the bleſſings that God beſtoweth on them are of two ſorts, either *poſitiue* or *priuatiue*: *poſitiue*, are reall graces wrought in the heart, by the ſpirit of God: *priuatiue* are ſuch meanes whereby God preſerues men from falling into ſinne: as croſſes, deſertions. And theſe in number exceede the firſt, as long as men liue in this world.

The Elect perſeuere

Before it can be declared what theſe deſertions are, this concluſion is to be laid downe; *Hee which is once in the eſtate of grace ſhall bee in the ſame for euer*. This appeareth in *Rom*.8.30. where Paul ſets down the golden chaine of the cauſes of ſaluatiō that can neuer be broken; ſo that hee which is predeſtinate ſhall bee called, iuſtified, glorified. And a little after hee ſaith, *Who ſhall lay any thing to the charge of Gods Elect?* and, *Who ſhal ſeuer vs from the loue of Chriſt?* and, *I am perſwaded that no creature ſhall be able to ſeuer vs from the loue of Chriſt*: which hee would not haue ſaid, if men beeing in the eſtate of grace, might fall quite from grace. And how ſhould they which are *iuſtified haue peace with God*, if they were not ſure to perſeuere righteous before God to the end? And how ſhall it be ſaid, *that hope maketh not aſhamed, becauſe the loue of God* (wherewith God loues his Elect) *is ſhed abroad in their hearts, by the holy Ghoſt which is giuen them*, if any may vtterly fall from that loue? How ſhould the teſtimonie of the ſpirit, which teſtifieth to the Elect, that they are the children of God, be true and certaine, if it may be quite extinguiſhed? Laſtly, how ſhall that of Iohn be true, 1.Ioh.2.19. *They went out from vs, becauſe they were not of vs, if they had beene of vs, they ſhould haue remained with vs*, if a man may wholly fall from Chriſt which hath once bin made a true member of him? Our Sauiour Chriſt ſaith, Ioh.10.27 & 6.37. *My ſheep heare my voice: and I know them, and they follow me: and I giue life eternall to them, and no man ſhall take them out of my hand, or out of my fathers hand: and whatſoeuer my father giueth mee ſhall come vnto me, and whoſoeuer commeth to me, I wil not caſt out*. And if any of the Elect beeing effectually called might wholly fall from grace, then there muſt bee a ſecond inſition or ingrafting into the myſticall body of Chriſt, and therefore a ſecond Baptiſme: nay for euery fall a new inſition, & a new Baptiſme; which muſt in no wiſe be graunted: wherefore they which are predeſtinate to be in the ſtate of grace, are alſo predeſtinate to perſeuere in the ſame to the end.

A Hereupon it followes that the deſertions of Gods elect, are firſt of all *partiall*, that is, ſuch as wherein God doth not wholly forſake them but in ſome part. Secondly, *temporarie*, that is, for ſome ſpace of time, and neuer beyond the compaſſe of this preſent life. *For a moment* (ſaith the Lord in Eſa.54.10.) *in mine anger I hid my face from thee for a litle ſeaſon, but with euerlaſting mercy haue I had compaſſion on thee, ſaith the Lord thy Redeemer*. And to this purpoſe Dauid well acquainted with this matter, prayeth Pſal.119.8. *Forſake me not ouer long*.

This ſort of deſertions, though it be but for a time, yet no part of a Chriſtian mans life is free from them; and very often taking deepe place in the heart of man, they are of long continuance. B Dauid cōtinued in this dangerous fal about the ſpace of an whole yeare before hee was recouered. Luther confeſſeth of himſelfe, that after his conuerſion, he lay three yeares in deſperation. And cōmon experience in ſuch like caſes can make record of longer time.

The manner God vſeth in forſaking his owne ſeruants, is of two ſorts; the firſt, is by taking away one grace, and putting another in the roome: the ſecond, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome, diuers waies.

I. Firſt, he bereaueth his owne children of outward proſperitie, yea he wil load them with croſſes; and yet he will make a good ſupplie by C giuing patience. Dauid is driuen out of his kingdome by his owne ſonne: a heauie croſſe: yet the Lord miniſtreth an humble and patient ſpirit, ſo as he was content to ſpeak, 2 Sam.15.26. *If the Lord thus ſay, I haue no delight in thee: behold here I am, let him doe to me as ſeemeth good in his eyes*. So likewiſe Chriſtian Martyrs are bereaued of all outward ſafetie, and laid open to the violence and perſecution of tyrants; yet inwardly they are ſtabliſhed by the power of the might of God, when they are moſt weake, they are moſt ſtrong, & when they are moſt foiled, then they obtaine victorie.

II. Secondly, the Lord cuts off the daies of D this life, and for recompence to his owne elect giues life eternall. Eſa.57.1. *The righteous is taken away from the euil to come*. This is manifeſt in Ioſias, of whom it is ſaid, 2.Kin.22.20. *Beholde I will gather thee to thy fathers, and thou ſhalt bee put in thy graue in peace, and thine eies ſhall not ſee all the euill which I will bring vpon this place*.

Pſal.77.1,2,3.

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghoſt for a ſeaſon: & then in the roome thereof he kindles an earneſt deſire and thirſting with groanes and crying vnto heauen, to be in the former fauour of God againe. This was Dauids caſe, when he complained and ſaid, *My voice came to God when I cried, my voice came to God and he heard me: in the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort. I did thinke vpon God and was troubled: I prayed and my ſpirit was full of* *anguiſh. Selah.* The like was the eſtate of the Church making her mone vnto God in Eſa. 63.17. *O Lord, why haſt thou made vs to erre from thy waies? and hardened our hearts from thy feare? Returne for thy ſeruants ſake, and for the tribes of thine inheritance.*

IV. Fourthly, God graunts his ſeruants the holy meanes of ſaluation, namely preaching, praier, Sacraments, and holdes backe the efficacie of his ſpirit *for a time*. In this caſe they are like the corne-field that is plowed and ſowed with good corne: but yet for a time, it neuer giues rooting beneath, nor ſo much as a ſhew of any blade appeares aboue. Thus the ſpouſe of Chriſt, when ſhee comes into his wine-ſeller, ſhee falls into a ſwoune; ſo as ſhee muſt be *ſtaied with flaggons, and comforted with apples, becauſe ſhee is ſicke of loue*, Cant. 2.4,5.

V. Fiftly, God giueth his children a ſtrong affection, to obey his will, but hee lets them faile in the act of obedience it ſelfe, like as the priſoner who hath eſcaped the hand of his Iayler, hath an affection to runne a thouſand miles euery houre, but hauing happily his boltes on his legges, hee cannot for his life but goe very ſoftly, gauling and chafing his fleſh; and with much griefe falling againe into the hands of his keeper. This is it, that Paul complaineth of when he ſaith, (a) *I delight in the law of God, concerning the inner man: but I ſee another law in my members, rebelling againſt the law of my minde, and leading me captiue to the law of ſinne, which is in my members. O wretched man that I am, who ſhall deliuer me from this body of death!*

The ſecond manner of Gods forſaking his Elect, is when hee hides his graces for a time: not by taking them quite away, but by couering them, and by remoouing all ſenſe and feeling of them. And in this caſe they are like the trees in the winter ſeaſon, that are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten & dead, becauſe the ſap doth not ſpread it ſelfe, but lies hid in the roote. Dauid often was in this caſe, as namely when he ſaith, Pſal. 77.7,8,9. *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour? Is his mercie cleane gone for euer? doth his promiſe faile for euermore? Hath God forgotten to be mercifull? Hath he ſhut vp all his tender mercies in diſpleaſure? Selah.*

Cuncta Dei opera ſunt in mediis contrariis.

This comes to paſſe, becauſe the Lord very often in and by one contrarie works another. Clay and ſpittle tempered togither in reaſon ſhould put out a mans eyes: but Chriſt vſed it as a meanes to giue ſight to the blinde. Water in reaſon ſhould put out fire: but Elias when hee would ſhew that Iehoua was the true God, poures water on his ſacrifice, and fills a trench therewith to make the ſacrifice burne. The like appeareth in the worke of grace to ſaluation. A man that hath liued in ſecuritie, by Gods goodneſſe hath his eyes opened to ſee his ſinnes and his heart touched to feele the huge and loathſome burthen of them, and therefore to bewaile his wretched eſtate, with bitterneſſe of heart. Hereupon hee preſently thinkes that God will make him a firebrand of hell: whereas indeed the Lord is now about to worke, and frame in his heart ſanctification and ſound repentance neuer to be repented of. The man which hath had ſome good perſwaſions of Gods fauour in Chriſt, comes afterward vpon many occaſions to be troubled and to bee ouerwhelmed with diſtruſtfulneſſe and grieuous doubtings of his ſaluation, ſo as hee iudgeth himſelfe to haue beene but an hypocrite in former times, and for the time preſent a caſt-away. But indeed hereby the Lord exerciſeth, faſhioneth, & increaſeth his weake faith. In one word, marke this point, *That the graces of God peculiar to the Elect, are begun, increaſed, and made manifeſt in or by the contraries.*

A man in this deſertion can diſcerne no difference betweene himſelfe and a caſt-away: and the rather if with this deſertion be ioyned a feeling of Gods anger: for then ariſeth the bittereſt temptation that euer befell the poore ſoule of a Chriſtian man, and that is a wraſtling and ſtrugling in ſpirit and conſcience, not with the motions of a rebelling fleſh, nor the accuſations of the diuell, which are oftentimes very irkſome & terrible, but againſt the wrath of a reuenging God. This hidden and ſpirituall temptation more tormenteth the ſpirit of man, then all the racks or gibbets in the world can doe. And it hath his fittes after the manner of an ague, in which euen Gods owne ſeruants ouercarried with ſorrow may blaſpheme God, and crie out that they are damned. Iob was in this eſtate: as hee teſtifieth, Iob. 22.3,4. *Oh that my griefe were waied* (ſaith hee) *and my miſeries were laid togither in the ballance: for it would be heauier then the ſand of the ſea: therefore my words are ſwallowed vp; for the arrowes of the Almightie are in me: the venome thereof doth drink vp my ſpirit, and the terrours of God fight againſt me.* And further he complaines, Iob. 13.24. that the Lord is his *enemie*, that *he writes bitter things againſt him*; and Iob. 16.12. that *hee ſets him as a But to ſhoot at.* This was Dauids temptation when he ſaid, Pſal. 6.1,2,3,4. *O Lord rebuke me not in thy anger, neither chaſtiſe me in thy wrath, haue mercy vpon me, O Lord, for I am weak: O Lord heale me for my bones are vexed, my ſoule is alſo troubled: but Lord how long wilt thou delay? Returne O Lord, deliuer my ſoule, ſaue me for thy mercies ſake.*

Hence it followes, that when any that hath beene a profeſſour of the Goſpel ſhall deſpaire at his end; that men are to leaue ſecret iudgements to God, and charitably to iudge the beſt of them. For example, one Maſter (b) *Chambers* at Leiceſter of late, in his ſicknes grieuouſly deſpaired, & cried out that hee was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which he ſpake in his extremitie (*O that I had but one drop of faith!*) muſt mooue all men to conceiue well of him. For by this it ſeemes that hee had an heart which deſired to repent

a Rom. 7. 22,23,24.

b See the book written of his death.

and beleeue; and therefore a repentant and beleeuing heart indeed. For God at all times, but eſpecially in temptation, of his great mercie *accepts the will for the deede*. Neither is it to be regarded that he ſaid he was damned; for men in ſuch caſes ſpeake not as they are, but as they feele themſelues to be.

Yea, to goe further, when a profeſſour of the Goſpel ſhall make away himſelfe, though it be a fearefull caſe, yet ſtill the ſame opinion muſt be carried. Firſt, Gods iudgements are very ſecret. Secondly, they may repent in the very agonie for any thing we know. Thirdly, none is able to comprehend the bottomleſſe depth of the graces and mercies which are in Chriſt.

Kindes of Deſertions.

Thus much of the manner which God vſeth in forſaking his elect; Now follow the kindes of deſertion, which are two: deſertion in puniſhment, deſertion in ſinne.

a Mat.27.46

b Fox Act.& Monu.1555 Septemb.

Deſertion in puniſhment, is when God deferreth either to mitigate, or to remooue the croſſe and chaſtiſment which he hath laid vpon his childrē. This beſel Chriſt on the croſſe, (a) *My God*, (ſaith he) *my God, why haſt thou forſaken me?* This was the complaint of Gedeon, *Did not the Lord bring vs out of Egypt? But now the Lord hath forſaken vs, and deliuered vs into the hands of the Midianites*, Iudg. 6. 13. (b) Maſter *Robert Glouer* Martyr at Couentrie, after hee was condemned by the Biſhop, and was now at the point to bee deliuered out of the world, it ſo happened, that two or three daies before his death, his heart beeing lumpiſh and deſolate of all ſpiritual conſolation, felt in himſelfe no aptneſſe nor willingneſſe, but rather a heauineſſe and dulneſſe of ſpirit, full of much diſcomfort to beare the bitter croſſe of martyrdome ready now to be laid vpon him: whereupon he fearing in himſelfe, leſt the Lord had withdrawn his wonted fauour from him, made his mone to one *Auſtine* his friend, ſignifying vnto him how earneſtly hee had prayed day & night vnto the Lord, and yet could receiue no motion nor ſenſe of any comfort from him, vnto whome the ſaid *Auſtine* anſwered againe willing him patiently to waite the Lords pleaſure, and howſoeuer his preſent feeling was, yet ſeeing his cauſe was iuſt and true, he exhorted him conſtantly to ſticke to the ſame, to play the man, nothing doubting but the Lord in his good time would viſit him, and ſatisfie his deſire with plentie of conſolation, &c. The next day when the time came of the martyrdome, as he was going to the place, and was now come to the ſight of the ſtake, although all the night before praying for ſtrength and courage, hee could feele none, ſuddenly hee was ſo repleniſhed with the holy Ghoſt, that hee cried out clapping his hands to *Auſtine*, and ſaying with theſe words; *Auſtine, he is come, he is come, &c.* and that with ſuch ioy and alacritie, as one ſeeming rather to bee riſen from ſome deadly danger to libertie of life, then as one paſſing out of the world by any paines of death.

2.Chro.32 31,32.

Deſertion in ſinne, is when God withdrawing A the aſſiſtance of his ſpirit, a man is left to fall into ſome actuall and grieuous ſinne. And for all this no man is to thinke that God is the author of ſinne, but only man that falleth, and Satan. A reſemblance of this truth we may ſee in a ſtaffe: which, if a man ſhall take and ſet vpright vpon the ground, ſo long as he holdes it with his hand, it ſtands vpright; but ſo ſoone as he withdrawes his hand, though he neuer puſh it downe, it fals of it ſelfe. In this deſertion was the good king Hezechiah, of whome the holy Ghoſt ſpeaketh thus: *Hezechiah proſpered in all his waies, therfore dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the land, God left him*, (namely, to the pride of his heart to exalt B himſelfe) *in tempting him, that hee might trie out all that was in his heart*. To this place appertaine, *Noes drunkenneſſe, Dauids adultery, Peters deniall of Chriſt*. The reaſon of ſuch deſertions may be this: If a patient ſhall bee grieuouſly ſicke, the phyſition will vſe all maner of means that can be deuiſed to recouer him, and if hee once come to a deſperate caſe, the phyſition rather then he will not reſtore him, will imploy all his skill; he will take poyſon, and ſo temper it, and againſt the nature thereof he will make a ſoueraigne remedie to recouer health. The elect children of God, are diſeaſed with an inward, hidden, and ſpiritual pride; whereby they affect themſelues, and deſire to bee ſomething in themſelues forth of Chriſt: and this ſinne is C very dangerous: firſt, becauſe when other ſins die in a man, this ſecret pride gets ſtrength: for Gods grace is the matter of pride, in ſuch wiſe, that a man will bee proud, becauſe hee is not proud: for example; If any ſhall be tempted of the diuell to ſome proud behauiour, and by Gods grace get the victory; then the heart thus thinketh, *Oh thou haſt done well, thou haſt foiled the enemie, neither pride, nor any other ſinne can preuaile againſt thee; ſuch and ſuch could neuer haue done ſo*: and a very good man ſhall hardly be free from ſuch kinde of motions in this life. Secondly, there is no greater enemy to faith then pride is: for it poiſoneth the heart & maketh D it vncapable of that grace, ſo long as it beareth any ſway: for hee that will beleeue in Chriſt muſt be *annihilated*, that is, hee muſt be bruiſed & battered to a flat nothing, in regard of any liking or affection to himſelfe, that hee may in ſpirit mount vp to heauē, where Chriſt ſits at the right hand of the Father, & as it were with both the hands of faith graſpe him with al his bleſſed merits, that he may be wiſedome, righteouſneſſe, ſanctification, redemption, life, good works, and whatſoeuer good thing he is, neither in, nor by, nor for himſelfe; but euery way forth of himſelfe in Chriſt. Now, this bleſſed condition of a beleeuing heart, by naturall ſelf-loue & ſelf-liking is greatly hindered. God therefore in great mercie to remedie this dangerous corruption, lets his elect ſeruants fall into trouble of minde and conſcience, and if they happily be of greater hardneſſe of heart,

1.Cor.1.30.
Ioh.15,2.
Gal.2.20.

into ſome actuall ſinne: and ſo declaring his wonderfull mercie in ſauing them, hee is faine againſt his mercy to bring them to his mercy, and by ſinne to ſaue them from ſinne. By this meanes the Lord, who can bring light out of darkneſſe, makes a remedie of ſinne to ſlay pride, that inuincible monſter of many heads, which would ſlay the ſoule.

Though this be ſo, yet none muſt hereupon venter to commit any ſin againſt Gods commaundements, leſt in ſo doing they caſt away their ſoules. For the godly man though he fall into ſin, yet it is againſt his purpoſe, & it makes his heart to bleed: and the courſe of his life ſhalbe alwaies vpright and pleaſing vnto God: becauſe he is lead by the ſpirit of God.

3.ends of deſertions.
1 The ends for which God vſeth Deſertions are three: the firſt, is the chaſtiſement of ſinnes paſt in the former part of mans life, that hee may ſearch them out, conſider them, and bee heartily ſorrowfull for them: for this end was Iobs triall, Iob. 13.26. *thou writeſt* (ſaith he) *bitter things againſt me, and makeſt me to poſſeſſe the ſinnes of my youth*.

2 The ſecond end is, that God may make trial of the preſent eſtate of his ſeruants: not that he is ignorant what is *in* man, but becauſe hee would haue all men know themſelues. To this effect ſaith Moſes, Deut. 8.2. & 13.3. *And thou ſhalt remember all the way which the Lord thy God lead thee in the wilderneſſe for to humble thee, and to prooue thee, to know what was in thine heart, whether thou wouldeſt keep his commandements or no*. This alſo was the end why the Lord left Ezechias to prooue & trie what was in his heart.

This triall by deſertion ſerueth for two purpoſes: for otherwhiles the Lord vſeth it for the manifeſtation of ſome hidden ſinne, that the godly may bee deeplier humbled and craue more earneſtly pardon of that and other ſins. For as the begger is alwaies mending and piecing his garment, where he findes a breach: ſo the penitent and beleeuing heart muſt alwaies be exerciſed in repairing it ſelfe where it findes a want.

Againe, oftentimes this trial ſerues to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, and feele an increaſe of them in the heart. The good huſband-man cuts the branches of the Vine, not
that he hath a purpoſe to deſtroy them, but to
Ioh.15.2. make *them beare more fruit*. In the Canticles
when Chriſt left his ſpouſe, then ſhe riſeth out
Cant.5.5,6. of her bed, ſhe opens the doore, *her hands drop
mirrhe on the barre of the doore:* then further *ſhee
ſeekes* and cals for him, and praiſeth him more
then euer before. Dauid teſtifieth the like of
Pſ.30.6,7,8. himſelfe: *In my proſperity I ſaid I ſhall neuer bee
mooued, &c, but thou didſt hide thy face, and I was
troubled. Then cried I to thee, O Lord, and prayed to
my Lord.* Laſtly, men that liue in the Church,
being for a time left of God, become ſo impenitent as that they muſt be giuen vp to Satan;
yet for no other cauſe, but that the fleſh may
1.Cor 5.5. bee killed, and the ſpirit made aliue in the day of the Lord.

3 The third end is, the preuenting of ſinne to
2 Cor.12.7. 8. come. This appeareth in Paul; *Leſt* (ſaith he) *I ſhould be exalted out of meaſure through the abundance of reuelations, there was giuē vnto me a prick in the fleſh, the meſſenger of Satan to buffet me, &c.* In the former times when the Lord among many others had ſette out *Cranmer* for the maintenance of his bleſſed truth againſt his & Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but ſo as thereby he preuented many ſins, and prepared him to a glorious martyrdome. As ſome of his owne words may teſtifie which he ſpake a litle before his end: *And now* (ſaith hee) *I come to the great thing that ſo much troubleth my conſcience more then any thing that euer I did or ſaid in all my life, and that is the ſetting abroad of a writing contrary to the truth, which now here I renounce as things written with my hand contrary to the truth, which I thought in my heart, & that for feare of death, and to ſaue my life, &c. and for as much as my hand offended writing contrary to my heart, my hand ſhalbe firſt puniſhed therfore: for may I come to the fire it ſhalbe firſt burned.* Anſwerably, when he was at the fire, firſt he burnt his right hand which ſubſcribed; his body ſuffered the flame with ſuch conſtancie and ſteadfaſtnes, as he neuer almoſt mooued: his eies lift vp to heauen often hee repeated his vnworthy right hand. Thus, death which he moſt feared, he moſt deſired, that he might take reuenge of himſelfe for his ſinne.

Vſes. The vſe that all good Chriſtian hearts are to
1 make of theſe their deſertions, is manifolde.
Act.9.31. Firſt, if they haue outward *reſt and walke in the
Rom.11.20. feare of God, & be filled with the ioy of the H.ghoſt,
let them not be high minded, but feare*, leſt a forſa-
2 king follow. Secondly, if in any temptation
they iudge themſelues forſaken, let them conſider this wonderfull worke of ſpirituall deſertions which God exerciſeth vpon his own children very vſually: and then it may pleaſe the
Lord; they ſhall finde it to bee a reſtoratiue againſt many a quame and ſwoune of ſpirit and
conſcience, into which otherwiſe they would
certainly fall. Thirdly, ſeeing God for their
3 triall doth often withdraw himſelf from them,
let them againe draw neere to God and preſſe
vnto him; euen as a man that ſhiuers of an ague is alwaies creeping to the fire. If it bee demaunded how a man ſhould come neere God,
the anſwer is, by the vſe of his word & prayer.
For by his word he ſpeakes to thee, & by praier
thou ſpeakeſt to him. Laſtly, ſeeing by deſerti-
4 on God will take experience of his ſeruants,
Iam.3.10. let euery man *trie and ſearch his waies, and euer
Pſ.119.59. be turning his feet to the waies of Gods commande-
Act.24.16. ments: let him endeauour to keepe a good conſcience
before God and before al men*, that ſo he may with
Pſal.26.1,2. Dauid ſay, *Iudge me O Lord, for I haue walked in
mine innocencie: my truſt hath beene alwaies in the
Lord: I ſhall not ſlide: prooue me, O Lord, and trie
me, examine my raines and my heart.*

FINIS.

A CASE OF CONSCIENCE, THE GREATEST thateuer was: how a man may know whether *he be the child of God, or no.*

Reſolued by the word of God.

Whereunto is added a briefe Diſcourſe taken out of *H. Zanchius.*

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2. Pet. 1. verſ. 10.

Giue all diligence to make your calling and electìon ſure: for if ye doe theſe things, ye ſhall neuer fall.

HINC · LVCEM · ET · POCVLA · SACRA
ALMA MATER CANTABRIGIA

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1612.

To the godly Reader.

IN Gods Church commonly they who are touched by the ſpirit, and begin to come on in Religion, are much troubled with feare, that they are not Gods children; and none ſo much as they. Therefore they often thinke on this point: and are not quiet till they finde ſome reſolution.

The ſpirit of God, (as beſt knowing the eſtate of Gods children)hath penned two parcels of holy Scripture, for the full reſoluing of this caſe; namely, the 15. Pſalme, and the firſt Epiſtle of Saint Iohn.

And for the helping of the ſimple and vnlearned, who deſire to be informed concerning their Eſtate, I haue propounded theſe two parts of Scripture in the forme of a Dialogue: and haue ioyned thereunto a litle diſcourſe concerning the ſame matter, penned in Latin by *H. Zanchius*, a learned Diuine, and now engliſhed.

Vſe this labour of mine for thy benefit and comfort: and the Lord increaſe the number of them which may reioyce that their names are written in heauen.

W. Perkins.

◆

THE FIRST EPISTLE OF IOHN, IN FORME OF A DIALOGVE.

The Speakers. *Iohn. Church.*

CHAP. I.

Church. M*Any among vs denie the Godhead, and many the manhood of Chriſt.*

verſ.1. *Iob.* That which was from the beginning [*and therefore true God*] which we haue heard [*namely ſpeaking*] which wee haue ſeene with theſe our eies, which we haue looked vpon, and theſe hands of ours haue handled of that word [*not the ſounding but the eſſentiall word of the Father,*] of life [*liuing of himſelfe, and giuing life vnto all other.*]

Ch. *Before you goe any further, this word of life is inuiſible, how then could it be ſeene?*

verſ.2. *Iob,* [*Yes*] for that life was made manifeſt [*to wit, in the fleſh,*] and we [*I with many others*] haue ſeene it, and beare witneſſe, and publiſh vnto you that eternall life, which was with the Father [*eternally before this manifeſtation*] and was made manifeſt vnto vs.

Ch. *Menander, Ebion, and Cerinthus, hauing beene teachers among vs, confidently denie theſe things which you ſay: and they beare vs in hand, that they ſeeke our good.*

verſ.3. B *Iob.* That [*which I will repeate againe for more certainties ſake*] which we haue ſeene & heard, declare we vnto you, that ye may haue fellowſhip with vs, and that our fellowſhip alſo may be with the Father, and with his Sonne Ieſus Chriſt.

verſ.4. And theſe things write we vnto you, that your ioy might bee full [i. *might haue ſound conſolation in your conſciences.*]

Ch. *Well then lay vs downe ſome ground, wherby we may come to be aſſured that we haue fellowſhip one with another, and with Chriſt.*

verſ.5. C *Iob.* This then is the meſſage which wee haue heard of him, and declare vnto you, that God is light [i. *pureneſſe it ſelfe and bleſſedneſſe; whereas men and Angels are neither, but by participation*] and in him is no darkeneſſe.

Ch. *Some that make profeſſion among vs, continue ſtill in their old courſe and conuerſation; and yet they ſay they haue fellowſhip with God.*

verſ.6. Profeſſion without practiſe, a note of an hypocrite. *Iob.* If we ſay that we haue fellowſhip with him, and walke [*lead the courſe of our liues*] in darkeneſſe, [i. *ignorance, errour, impiety,*] wee lie, [*diſſemble,*] & doe not truly [*deale not ſincerely.*]

Ch. *What then is the true marke of one which hath fellowſhip with God?*

verſ.7. Sinceritie of life and religion, a note of communion with God. D *Iob.* If we walke in the light, [*lead the courſe of our liues in ſinceritie of life and doctrine*] we haue fellowſhip one with another.

Ch. *We are ſo defiled with ſinne, that we often doubt, leſt we haue no fellowſhip with God.*

Iob. The blood of Ieſus Chriſt his ſonne clenſeth vs from all ſinne.

Ch. *Some among vs are come to that paſſe, that they ſay they haue no ſinne: and that this eſtate is a ſigne of fellowſhip with God.*

verſ.8. To profeſſe perfect ſanctification in this life, a note of an hypocrite. *Iob.* If we ſay we haue no ſinne, we deceiue our ſelues, [*imagining that to bee true which is otherwiſe*] and the truth is not in vs.

A Ch. *How then may we know that our ſinnes are waſhed away by Chriſt?*

verſ.9. Humble confeſſion of ſinne to God is a note of remiſſion of ſinne. *Iob.* If we confeſſe our ſinnes [*namely with an humbled heart deſiring pardon*] he is faithfull & iuſt [*in keeping his promiſe,*] to forgiue vs our ſinnes, & to clenſe vs from all vnrighteouſnes.

verſ.10. If we ſay [*as they before named doe*] we haue not ſinned, we make him a lier *whoſe word ſpeakes the contrarie,*] and his word is not in vs, [*his doctrine hath no place in our hearts.*]

CHAP. II.

Ch. *IF this be true which hath beene ſaid, that the blood of Chriſt doth clenſe from all ſinne; and that if we doe confeſſe them they ſhall be pardoned; our corruption tels vs that we may ſinne freely.*

verſ.1. *Iob.* My litle children, theſe things I write vnto you, that yee ſinne not.

Ch. *Alas; we fall oft by infirmitie: what ſhall we then doe?*

Iob. If any man ſinne, we haue an aduocate [*who in his owne name and by his owne merits pleads our cauſe*] to the Father Ieſus Chriſt the iuſt [*and therefore fit to make interceſſion.*]

Ch. *But how may euery one of vs in particular know that Chriſt is his aduocate?*

verſ.2. *Iob.* He is the propitiation [i. *a couering of ſin or reconciliation, as the propitiatorie of the Arke couered the law,*] and not for our ſinnes onely, but alſo for the ſinnes of the whole world [*not onely Iewes, but alſo Gentiles of all ſorts.*]

Ch. *Be it that I know him to be my aduocate, may I not be deceiued? how may I know that this my knowledge is effectuall to ſaluation?*

verſ.3. An endeauour to keepe the commandements, a ſigne of faith. *Iob.* Hereby are we ſure that we know him [*here, that knowledge is meant, whereby a man applies Chriſt and all his benefits to his owne ſoule*] If wee keepe [*to keepe is not to fulfill, but to haue a care and deſire to doe it; for God of his mercie, in his ſeruants accepts the will for the deede*] his commandements.

Ch. *Many among vs profeſſe that they know Chriſt, but their liues be not according.*

verſ.4. Faith without obedience, a note of an hypocrite. *Iob.* He that ſaith, I know him, and keepes not his commaundements, is a lier, and the truth is not in him.

Ch. *How may it be prooued, that the endeauour to keepe Gods commandements is a marke of faith and fellowſhip with Chriſt.*

verſe 5. *Iob.* He [*in whome the loue of God is perfect,* *may hereby know, that he is in Chriſt,*] But he that keepeth his word, in him is the loue of God: [i. *not that loue wherwith God loueth him, but that, wherby he loueth God*] is perfect indeed [i. *ſincere and ſound perfection being oppoſed not to imperfection, but to hypocriſie:*] hereby [*therefore*] we know that we are in him.

verſ.6. He that ſaieth he remaineth in him, ought to walke euen ſo, as he hath walked: [*and therfore he muſt needes indeauour himſelfe in the commandement.*]

Ch. *Declare vnto vs ſome of the principall of theſe commandements?*

verſ.7. *Ioh.* Brethren, I write no new commaundement vnto you: But an old commandement which ye haue heard from the beginning: this old commaundement is the word which ye haue heard from the beginning.

verſ.8. Againe, a new commandement I write vnto you, that which is true [*to wit that the commandement is new which he will not write*] in him [*who renueth the commaundement of old giuen to Moſes*] and alſo in you, for the darknes is paſt [i. *the hardening of the minds of men vnder the old teſtament, whereby they did but in a ſmall meaſure vnderſtand the word*] [and that true light] *a greater meaſure of illumination, as alſo the writing of Gods lawes, not in tables of ſtone, but in the fleſhie hearts: ſo as they be transformed into the obedience thereof*] now ſhineth.

Ch. *Well, ſet downe this commandement which is ſo ancient, and is now renued.*

verſ.9. Profeſſion ioyned with hatred and malice, a note of an hypocrite.

Ioh. He that ſaith [*as many among you doe*] that he is in that light [*that is, that he is both plentifully enlightened and borne anew*] and hates his brother, is in darkeneſſe, [*vnder the eſtate of damnation, not yet truely regenerate,*] vntill this time.

He that loueth his brother abideth in that light: [*is truly enlightened and regenerate:*] and there is no offence, [i. *he will giue no occaſion of euill*] in him.

verſ.10. Loue of our brother, a ſigne of regeneration.

But [*on the contrarie*] he that hateth his brother is in darknes, and walketh in darkeneſſe, [*leadeth his life in ignorance, and vngodlines*] and knoweth not whether he goeth becauſe that darkeneſſe hath blinded his eies.

Ch. *What mooueth you to deliuer vnto vs all theſe notes and ſignes of our new birth, and communion with Chriſt?*

verſ.11. verſ.12. *Ioh.* Litle children I write vnto you becauſe your ſinnes are forgiuen you: for his names ſake [i. *by Chriſt and his merit: that ye may be certified to your comfort of this,*]

verſ.13. [*And that no kind of men among you might doubt of this,*] I write vnto you Fathers, becauſe ye [*delighting to tell and heare of old and auncient matters*] haue knowne him [*that is, Chriſt*] that is from the beginning, I write vnto you young men, becauſe ye [*delighting to ſhew your valour and ſtrength*] haue ouercome the euil one, [*that is, Sathan.*] I write vnto you litle children, [*who delight alwaies to be vnder the fathers wing,*] becauſe ye haue knowne the father.

verſ.14. [*And againe, becauſe we are dull to marke and remember that which is good for vs:*] I haue written vnto you Fathers, becauſe ye haue known him that is from the beginning: I haue written vnto you young men, becauſe ye are ſtrong, and the word of God abideth in you: and ye haue ouercome that wicked one.

Ch. *If wee be in the ſtate of grace vnder Gods fauour in Chriſt, how may wee abide in it?*

verſ.15. *Ioh.* Loue not this world [*the corrupt eſtate of mankind out of Chriſt.*] neither the things that are in the world [*for firſt of all: to giue reaſons,*] if any man loue this world, the loue of the Father [*wherewith he loued the father*] is not in him.

verſ.16. [*Secondly*] for all that is in this world, as the luſt of the fleſh [*the corruption of nature, which chiefly breaketh out in euil concupiſcence*] the luſts of the eies [*the fruit of the former, ſtirred vp by outward prouocations, eſpecially in the eie, as it is manifeſt in adulterie or couetouſnes,*] & the pride of life [i. *Arrogancie and ambition among men in common conuerſation of life,*] is not of the father, but of the world.

verſ.17. And [*thirdly*] this world paſſeth away and the luſts thereof: but he that fulfilleth the will of God, abideth for euer.

Ch. *What other thing are we to doe, that we may continue?*

verſ.18. *Ioh.* Litle children, it is the laſt time: and as ye haue heard, that Antichriſt ſhal come, [*a ſpeciall Antichriſt, the chiefe of all other: who is now manifeſt to be the Pope of Rome*] euen now are there many Antichriſts [*heretickes, denying either the natures of Chriſt, or his offices: or the vnion and the diſtinction of his natures:*] whereby we know that it is the laſt time.

Ch. *Thoſe whome you call Antichriſts, were of our companie, and profeſſed as we doe.*

verſ.19. *Ioh.* They went out from vs, but they were not of vs: for if they had beene of vs, they ſhould haue continued with vs. But this commeth to paſſe, that it might appeare, that they are not all of vs.

Ch. *How can we be aſſured of our continuance in grace: for we may fall as well as they doe?*

verſ.20. Gods ſpirit dwelling in the heart, a ſigne of perſeuerance.

Ioh. But ye haue an ointment, [*the grace of Gods holy ſpirit, reſembled by the annointings in the old Teſtament*] from that holy one [*Chriſt, Luk. 1.15.*] and know all things.

Ch. *If we know all things, then you neede not write vnto vs of theſe matters.*

verſ.21. *Ioh.* I haue not written vnto you, becauſe ye know not the truth: but becauſe you know it, & that no lie is of the truth [i. *ye can diſtinguiſh betweene the ſound doctrine of the Goſpel, & errours.*]

Ch. *What is this lie which you ſpeake of?*

verſ.22. Papiſts denie Ieſus to be Chriſt: for though in words they magnifie him, yet in their doctrine by neceſſarie conſequent they denie him to be a king, a prieſt, a prophet.

Ioh. Who is a lier, [*a deceiuer, a ſeducer,*] but he that denieth that Ieſus is Chriſt, [*the Meſſias or Sauiour of mankind.*] The ſame is that Antichriſt, that denieth the Father & the Sonne.

Ch. *Theſe whom you meane (ſay they) depend the doctrine of God as well as we: and they vſe to call him Father.*

verſ.23. *Ioh.* Who ſo denieth the Sonne, hath not the Father.

Ch. *What doe you inferre vpon this, if it be the laſt time as you haue ſaid?*

verſ.24. *Iob.* Let therefore abide in you, that ſame [*doctrine concerning Chriſt*] which ye haue heard from the beginning: [*which the Apoſtles preached, and before them the Prophets ſince the beginning of the world*] If that which ye haue heard from the beginning remaine [*ye beleeuing and obeying it*] in you, ye alſo ſhall continue in the ſame, and in the father.

verſ.25. And this is the promiſe which he hath promiſed vs, euen life eternall.

Perſeuerance in the knowledge and obedience of the Goſpel, a ſigne of communion with Chriſt.

Ch. *We cannot perſwade our ſelues of perſeuerance, ſeeing men ſo commonly fal away from Chriſt among vs?*

Iob. Theſe things haue I written vnto you, concerning them that deceiue you; [*not meaning them of you, as you ſeems to take it.*]

verſ.26. verſ.27. But that annointing [*the ſpirit which ye haue receiued of Chriſt, and which hath led you into all truth*] which ye haue receiued of him, dwelleth in you [*abideth in you, and will ſo continue:*] and ye neede not that any man teach you, [*any other doctrine beſide this which ye haue learned, alreadie:*] but as the ſame Annointing teacheth you all things, and is true and not lying, and as it taught you, ye ſhall abide in him.

verſ.28. And now, litle children abide in him, that when he ſhall appeare, we [*beeing iuſtified in Chriſt,*] may haue boldneſſe and not be aſhamed, [*neither Sathan, nor our conſciences accuſing vs for ſinne:*] before him at his comming.

Ch. *We are ſtill in doubt to returne backe to that which you ſaid before, how an endeauour to keepe the commaundements, ſhould be a ſigne of fellowſhip with Chriſt.*

verſ.29. *Iob.* If ye know that he [*God*] is righteous, know ye that he which worketh righteouſnes is borne of him [*as a child is knowne to haue ſuch a man for his father, becauſe he reſembleth him.*]

CHAP. III.

verſ.1. **Ch.** A*Re not we then borne of God?*

Iob. Behold what loue the Father hath giuen to vs, that we ſhould be called the ſonnes of God.

Ch. *The world doth not report vs as the ſonnes and daughters of God, but for the refuſe and offſcouring of the world.*

verſ.2. *Iob.* For this cauſe the world knoweth not you, becauſe it knoweth not him.

Ch. *Can Gods children be ſubiect to ſuch infirmities and miſeries as we are?*

Iob. Dearely beloued now are we the ſonnes of God, but yet it is not made manifeſt what we ſhall be: and we know that when he ſhall be made manifeſt, we ſhall be like him; [*hauing not equalitie, but likeneſſe of holineſſe and glorie:*] for we ſhall ſee him as he is; [*for now we ſee him as it were through ſpectacles in the word and Sacraments.*]

Ch. *Alas poore wretches, we are not like Gods children; for we are euen ſold vnder ſinne, and daily carrie a maſſe of corruptions about vs.*

verſ.3. A deſire, & an endeauour to vſe good meanes to clenſe our ſelues of our corruptions and priuie ſins, is a marke of adoption.

Iob. Euery one that hath this hope [*to ſee him as he is*] purifieth [i. *though he be ſubiect to ſinne, yet he deſireth and vſeth the meanes to clenſe himſelfe from ſinne:*] euen as he is pure; [*ſetting before him Chriſt as a patterne to follow.*]

Ch. *How prooue you that an indeauour to purifie our ſelues, is as a note of adoption?*

Iob. [*By the contrarie:*] whoſoeuer committeth ſinne [*practiſeth ſinne with full conſent of will, not endeauouring himſelfe in holines of life,*] tranſgreſſeth all the law: [*and for that cauſe, beeing vnder the curſe of the law, cannot be Gods children:*] for ſinne is the tranſgreſſion of the Law, [*vnderſtand, by Law, not morall Law, but any commandement of God, whether it be in the law or Goſpel.*]

verſ.4. verſ.5. And [*againe*] ye know that he was made manifeſt, [*tooke our nature on him*] that he might take away our ſinnes (*the guilt and puniſhment at once, and the corruption by litle and litle,*) and in him is no ſinne.

verſ.6. (*Thirdly*) whoſoeuer abideth in him ſinneth not: (*he doth not giue himſelfe to ſinne, ſo as it ſhould raigne in him:*) Whoſoeuer ſinneth, hath not ſeene him, nor knowne him: (*to wit, effectually, ſo as he can apply Chriſt and all his benefits to himſelfe.*)

Ch. *But ſome teach that faith is ſufficient, and they embolden vs to liue as we will.*

verſ.7. *Iob.* Litle children, let no man deceiue you; he that worketh righteouſnes, is righteous, as he is righteous.

verſ.8. He that committeth ſinne, (*though he ſay he doth beleeue, and therefore thinkes himſelfe iuſtified before God,*) is of the Diuell, (*reſembleth the Diuell, as the child doth the father: and is gouerned by his ſpirit:*) for the diuell ſinneth from the beginning) *of the world*) (*which appeareth that*) for this purpoſe was made manifeſt the Sonne of God, that he might diſſolue the workes (*for the beginning and continuance of all rebellion and diſobedience to God,*) of the Diuell.

verſ.9. Looſeneſſe of life or the practiſe of ſinne, a note of the child of the diuel for the preſent time.

[*And further, to diſplay theſe ſeducers*] whoſoeuer is borne of God ſinneth not, [i. *doth not keepe a courſe in ſinne, howſoeuer he fall by infirmitie:*] for his ſeed [i. *Gods word caſt into the heart by the operation of the ſpirit, making a man to ſpring vp into a new creature.*] remaineth in him: neither can he ſin becauſe he is borne of God.

verſ.10. **Ch.** *Briefly to come to the point: how may it be knowne, who is Gods child, and who (is to be reputed) the child of the diuell.*

Iob. In this are the children of God known, and the children of the diuell: whoſoeuer worketh not righteouſnes, is not of God: neither (*to giue you a plaine example,*) he that loueth not his brother.

verſ.11. For, this is the meſſage which ye haue heard from the beginning, that we ſhould loue one another.

verſ.12. Not as Cain: he was of that euill one (*Sathan*) and ſlue his brother: and wherefore ſlue he him? becauſe his owne workes were euill, and his brothers good.

Ch. *Yet if we loue thoſe which be our brethren, according to the fleſh neuer ſo much, they ceaſe not to hate and perſecute vs?*

A verſ. 13. *Ioh.* Meruaile not my brethren, though this world hate you.

Ch. *If not to loue, be a note of the child of the diuell, what is the note of Gods child?*

verſ. 14. To loue a Christian becauſe he is a Christian or godly man, is a note of Gods child.

Ioh. We know that we are tranſlated from death to life, becauſe we loue the brethren, [i. *ſuch as be Chriſtians, becauſe they are Chriſtians.*] [*as on the contrarie*] he that loueth not his brother, abideth in death: [*is vnder the ſtate of damnation.*]

verſ. 15. Whoſoeuer hateth his brother, is a manſlayer, and ye know that no manſlayer hath eternall life abiding in him.

Ch. *You haue ſhewed vs fully, that loue is a worke of adoption: Now ſhew vs how we may know whether we loue our brethren or not?*

B verſ. 16. *Ioh.* Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought [*carried with the like affection of loue*] to lay downe our liues for the brethren.

Ch. *Many in ſpeech doe pretend loue, but we find not this willing affection and readineſſe to ſhew loue.*

verſ. 17. Compaſſion ſtirring in the heart a note of loue.

Ioh. Whoſoeuer hath this worlds good, [*wherewith this life is ſuſtained*] and ſeeth his brother haue neede, and ſhutteth vp his bowels [i. *hath no compaſſion, becauſe it ſheweth it ſelfe by the rolling of the intralls*] from him, how dwelleth the loue of God in him?

Ch. *What other note is there of true loue?*

verſ. 18. Workes of mercie, ſignes of loue.

Ioh. My litle children, let vs not loue in word, nor in tongue onely, but in deede and C truth [*ſincerely.*]

verſ. 19. Sincere loue, a note of ſincere profeſſion.

1. For thereby we know that we are of the truth. [*ſound profeſſours of the Goſpell of Chriſt,*] 2. and ſhall before him appeaſe our hearts [*in regard of any accuſation that our conſcience ſhall lay vnto vs before Gods iudgement ſeat.*]

verſ. 20. If our heart condemne vs, [*an euill conſcience accuſe vs*] God is greater then our heart [*namely, in iudging of vs:*] and knoweth all things.

Ch. *How may we know that our conſciences will not condemne vs?*

verſ. 21. Boldnes in prayer a ſigne of a pacified conſcience.

Ioh. Beloued, if our hearts condemne vs not, then haue we boldnes towards God, [i. *to come vnto him by prayer.*]

Ch. *What other fruite is there of true loue?*

D verſ. 22. *Ioh.* Whatſoeuer we aske, we receiue of him, becauſe we keepe his commaundements, and doe thoſe things which are pleaſant in his ſight.

Ch. *What are theſe commandements?*

verſ. 23. *Ioh.* This then is his commandement, that we beleeue in the name of his Sonne Ieſus Chriſt, and loue one another as he gaue commandement.

Ch. *Haue they which keepe theſe commandements their prayers graunted? prooue this.*

verſ. 24. The operation of Gods ſpirit in ſanctifying vs, a ſigne of communion with God.

Ioh. [*Yes*] For he that keepeth his commaundements dwelleth in him, and he in him.

Ch. *How may we know that God dwelleth in vs, and we in him?*

Ioh. Hereby we know that he abideth in vs, by that ſpirit [*of ſanctification, whereby we are renewed*] which he hath giuen vs.

CHAP. IV.

Ch. *TO returne againe to that which was before mentioned: ſhall we beleeue all that ſay they haue the ſpirit?*

verſ. 1. *Ioh.* Dearely beloued, beleeue not euery ſpirit [i. *doctrines, which men bragging of the ſpirit doe teach;*] but trie the ſpirits whether they be of God: for many falſe prophets are gone out into the world,

Ch. *How may we diſcerne of ſpirits?*

verſ. 2. *Ioh.* Hereby ſhall ye know the ſpirit of God; euery ſpirit [*doctrine*] which confeſſeth that Ieſus Chriſt [*the Meſſias*] is come in the fleſh [*is made true man; this beeing the ſubſtance of the Goſpell,*] is of God.

verſ. 3. And euery ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whom ye haue heard, that he ſhall come, and now already he is in the world.

Ch. *We feare: becauſe theſe falſe ſpirits are of great power, to perſwade and ſeduce many.*

verſ. 4. *Ioh.* Litle children, ye are of God, and haue ouercome them: for greater is he that is in you [*Gods ſpirit,*] then he that is in the world *the ſpirit of Sathan.*]

Ch. *But the doctrine of theſe men is of great account, and hath many followers in the world; ours hath but few which imbrace it.*

verſ. 5. *Ioh.* They are of this world, therefore ſpeake they of this world, and this world [i. *ignorant and vngodly men*] heareth them.

verſ. 6. We are of God: he which knoweth God heareth vs: he which is not of God heareth vs not. Hereby know we the ſpirit of truth, and the ſpirit of errour [*namely, by the liking and applauſe of the world.*]

Ch. *How may we preſerue our ſelues againſt theſe ſeducers?*

verſ. 7. *Ioh.* Beloued, let vs loue one another, for loue commeth of God: and euery one that loueth is borne of God, and knoweth God:] *by a ſpeciall knowledge, whereby they are aſſured that God the father of Chriſt is their father: Chriſt their Redeemer: the holy Ghoſt their ſanctifier.*]

verſ. 8. He that loueth not, knoweth not God, for God is loue, [i. *wholly bent to ſhew his loue and compaſſion to his people.*]

verſ. 9. [*For a proofe of this.*] herein was that loue of God made manifeſt among vs, becauſe God ſent that his onely begotten Sonne into the world, that we might liue through him.

verſ. 10. Herein is that loue, not that we loued God; but that he loued vs: and ſent his Sonne to be a reconciliation for our ſinnes.

Ch. *What of all this?*

verſ. 11. *Ioh.* Beloued, if God ſo loued vs, we ought alſo one to loue another.

Ch. *How can God manifeſt his loue to vs, he beeing a Spirit inuiſible?*

verſ. 12. *Ioh.* No man hath ſeene God at any time: (*neuertheles*) if we loue one another, (*that is a ſigne*) that God dwelleth in vs, and his loue is perfect in vs: (i. *that loue wherewith he loueth, is* *throughly made manifeſt towards vs by our loue; as the light of the moone ſhining on vs, argueth the light of the ſunne ſhining vpon the moone, of whome (as from the fountaine) the moone takes her light.*

Ch. *How doe we know that God dwelleth in vs?*

verſ. 13. *Iob.* Hereby doe wee know, that wee dwell in him, and he in vs: becauſe he hath giuen vs of his Spirit.

Ch. *What other ſigne haue you of Gods dwelling in vs?*

verſ. 14. *Iob.* We haue ſeene and do teſtifie, that the Father ſent that Sonne to bee the Sauiour of the world.

verſ. 15. A ſincere confeſſion of the Goſpell, a note of communion with Chriſt. Whoſoeuer confeſſeth [*in faith and loue*] that Ieſus is the Sonne of God; in him dwelleth God, and he in God.

Ch. *The diuell will confeſſe Chriſt.*

Iob. And we [*which is more*] haue knowne and beleeued the loue which God hath in vs.

Ch. *Declare how our loue ſhould bee a ſigne of Gods dwelling in vs?*

verſ. 16. *Iob.* God is loue, and [*therefore*] he that dwelleth in loue, dwelleth in God, and God in him.

Ch. *God is loue wee graunt, but how may wee know, that God is loue to vs?*

verſ. 17. To be like God in holineſſe of life, is a ſigne of his loue to vs particularly. *Iob.* Hereby is that loue perfect [i. *fully made manifeſt in vs;*] that we might haue boldneſſe [*to ſtand before him without feare,*] in the day of iudgement: for euen as he is, euen ſo are we in the world [*not in equalitie, but in conformitie of holineſſe.*]

verſ. 18. [*As may appeare by the contrarie*] there is no feare in loue [i. *when a man is aſſured of Gods loue to him, hee doth not diſtruſt nor ſeruilely feare him in reſpect of his ſinnes*] but perfect loue caſteth out feare: for feare hath painefulnes [*checkings and torments of conſcience;*] and he that feareth is not perfect in loue.

Ch. *What other ſigne is there that God is loue to vs?*

verſ. 19. Our loue of God, a ſigne that he loueth vs particularly. *Iob.* We loue him becauſe he loued vs firſt, [*as when a man warmes him, the heate of his body is becauſe the fire is firſt hote.*]

Ch. *If this be ſo, then they which loue not their brethren, are loued of God in Chriſt; ſeeing all generally ſay they loue God.*

verſ. 20. *Iob.* If any man ſay, I loue God, and hate his brother, he is a lyer: for how can he that loueth not his brother whom he hath ſeene, loue God whome he hath not ſeene.

verſ. 21. And this commandement haue we of him, that hee that loueth God, ſhould loue his brother alſo.

CHAP. V.

verſ. 1. WHoſoeuer beleeues that Ieſus is that Chriſt, [*true Meſſias*] is borne of God: and euery one that loues him which did beget, [i. *God the Father*] loues him alſo which is begotten of him, [*the childe of God is a true Chriſtian.*]

Ch. *This beeing manifeſt, that they are hypocrites which ſay they loue God, yet ſhew no loue to their brethren; teach vs how we may know that wee*

A *loue our brethren.*

verſ. 2. An endeauour to obey the cōmaundements, a ſigne of loue of our brother. *Iob.* In this wee know that we loue the children of God, when wee loue God and keepe his commaundements, [*that is, endeauour to keepe; the beginning of the action beeing put for the whole.*]

For this is the loue of God [*the dutie of loue to God*] that we keepe his commandements.

Ch. *But no man can keepe the law.*

verſe 3. *Iob.* His commaundements are not burdenous [*to them that are in Chriſt, & are freed from the curſe of the law, which makes the law grieuous, and are alſo guided by his holy Spirit.*]

verſe 4. [*And this is apparent*] for all that is borne of God ouercommeth the world, [*Sathan with all corruptions and workes of darkneſſe.*]

B Ch. *By what meanes?*

Iob. And this is the victorie which hath ouercome the world, euen our faith [*which is the inſtrument and hand whereby wee lay holde on him, that hee, in vs, and ſo we by him might ouercome the world.*]

verſ. 5. Who is it that ouercommeth this world, but he which beleeueth that Ieſus is that Son of God?

Ch. *How may we be reſolued that Ieſus of Nazareth the ſonne of Marie, was the ſonne of God; and the Meſſias? hee came but baſely into the world.*

verſ. 6. Proofes inuincible, that Ieſus of Nazaret the ſonne of Marie, was the ſonne of God againſt the Iewes. *Iob.* This is that Ieſus Chriſt which came by water, [*ſanctification ſignified by the legall waſhings,* [and blood [*imputation of Chriſts righteouſneſſe, or the ſprinkling of his blood:*] not by water onely, but by water and blood: [*becauſe Chriſt worketh both iuſtification and ſanctification together:*] and it is that ſpirit [*a mans owne conſcience inwardly purified*] that beareth witnes: for that ſpirit is truth: [*that is, that the teſtimonie of the ſpirit of adoption, certifying vs that wee are the ſonnes of God, is true.*]

verſ. 7. For [*that I may ſpeake yet more plainely*] there are three which beare record in heauen, the Father, the Word, [*the Sonne*] and the holy Ghoſt: and theſe three are one, [*namely, in teſtimonie.*]

verſ. 8. And there are three which beare record in earth, the Spirit, and the water, and blood; and theſe three agree in one.

Ch. *How ſhew you that theſe witneſſes bee authenticall, and to be beleeued?*

verſ. 9. *Iob.* If wee receiue the witneſſe of men, the witnes of God is greater: for this is the witnes of God, [i. *that was ſaid to come from heauen;*] which he teſtifieth of his Sonne.

verſ. 10. [*Againe*] hee that beleeueth in that Sonne of God, hath the witnes in himſelfe, [*the peace of conſcience which hee may feele in himſelfe:*] [*And further,*] he that beleeueth not God, maketh him a lyar; becauſe he beleeued not the record, that God witneſſed of his Sonne.

Ch, *What is the effect of that which theſe witneſſes teſtifie?*

verſ. 11. *Iob.* And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life in his Sonne.

verſ.12. A He which hath the Sonne, hath life: and he which hath not the Son of God, hath not life.

verſe 13. [*And to conclude*] theſe things haue I written vnto you that beleeue in the name of the Son of God, that ye may know that ye haue life eternall, and that ye may beleeue [i.*increaſe in faith*] in the name of that Sonne of God.

Ch. *How can we haue life eternall now, that are ſo miſerable, and ſo full of wants?*

verſe 14. *Ioh.* And this is that aſſurance that we haue in him, that if we aske any thing according to his will, he heareth vs.

Ch. *How may we know that God granteth our prayers, made according to his will?*

verſe 15. A ſigne of our prayers granted vs, if God doe but heare them. B *Ioh.* If we know that he heareth *that is (as it were) to giue an eare to our prayers,*] whatſoeuer we aske, wee know that we haue the petitions which we haue deſired of him [*though the things which we asked, be not giuen vs in meaſure, & manner, and time in which we asked them.*]

Ch. *Let vs heare an example of thoſe thinges which God will graunt, when we pray?*

verſe 16. *Ioh.* If a man ſee his brother ſin a ſinne that is not vnto death; [*that is, which may be pardoned,*] let him aske [*pardon in his behalfe,*] and he ſhall giue him life for them that ſinne not vnto death; there is a ſin vnto death [*after which neceſſarily damnation followeth, as the ſinne against the holy Ghoſt:*] I ſay not that thou ſhouldeſt C pray for it.

Ch. *But is not euery ſinne a ſinne to death?*

verſe 17. *Ioh.* Al vnrighteouſnes is ſinne [*and therfore deſerueth death:*] but there is a ſinne not vnto death; [*namely, that which is pardoned in Chriſt.*]

Ch. *We feare leſt we haue committed this ſinne which is to death.*

verſe 18. *Ioh.* We know that whoſoeuer is borne of God, ſinneth not: but hee that is begotten of God, keepeth himſelſe, and that wicked one [*Sathan*] toucheth him not [i.*doth him no violence, or he cannot giue him a deadly wound.*]

verſe 19. We know that we are of God, & this whole world lyeth in euill: [*that is, in ſeruitude vnder Sathan and ſinne.*]

A Ch. *How ſhew you that you are of God?*

verſe 20. *Ioh.* Wee know that the Sonne of God is come, and hath giuen vs a minde to know him that is true, and we are in him that is true: that is, in his Sonne Ieſus Chriſt: this ſame is that very God, and that eternall life.

Ch. *How may we keepe our ſelues in God, and neuer commit the ſinne to death?*

verſe 21. *Ioh.* Litle children, keepe your ſelues from Images, [*whether they be of falſe gods, or of the true God.*]

PSALME XV.

Iehovah. *David.*

B verſ.1. O Iehoua! who ſhall dwell [*as Pilgrimes dwel in tents*] in thy tabernacle, [*the Church militant?*] who ſhal reſt in thy holy mountaine, [*the kingdome of heauen?*]

Ieho. He that walketh perfectly, [*that is, he which leadeth the courſe of his life vprightly.*]

Dau. *Who is the vpright man?*

verſ. 2. Sinceritie of life in righteouſnes & holines a note of Gods childe. *Ieho.* He that worketh righteouſnes [*according to the commaundements of the ſecond table.*] and ſpeaketh the truth in his heart [*as he thinketh, his heart and tongue agreeing.*]

Dau. *By what notes may this vpright man be knowne, and who is he?*

verſ.3. Seuē notes of an vpright man. C *Ieho.* I. Hee that ſlandereth not with his tongue: II. nor doth hurt to his neighbour: III. nor receiueth a falſe report againſt his neighbour.

verſ.4. IV. In whoſe eyes a vile perſon, [*an vngodly and vnrighteous man*] is contemned, but he honoureth them that feare God: V. He that hauing ſworne to his owne hinderance, changeth not.

verſ.5. VI. He that giues not his money to vſury: VII. neither taketh reward of the innocent.

Dau. *Are theſe notes infallible?*

verſ.6. *Ieho.* He that doth theſe things, ſhall neuer bee mooued, [*ſhall abide in Gods fauour for euer.*

A BRIEFE DISCOVRSE
TAKEN OVT OF THE WRITINGS OF H. ZANCHIVS.
Wherein the aforeſaid caſe of Conſcience is diſputed
and reſolued.

Aſſertion. I.

Onely the Elect, and all of them, not onely truly may be, but alſo are in that time which God hath appointed them in this life, indeede aſſured of their election to eternall life in Chriſt: and this is done not one way, but many waies.

WEe ſay *that the Elect alone may be, and indeed are made ſure of their election:* that ſo wee may exclude the reprobate hypocrites: for conſidering they are not elected, they can neuer be truely perſwaded that they are elected. I ſay truly: becauſe it may come to paſſe that many in their owne thinking ſhall bee predeſtinate: yet in truth they are not perſwaded ſo: for they are deceiued. We haue an example in temporarie Chriſtians, who think of themſelues that they beleeue in Chriſt, but truely doe not beleeue: for their faith is in hypocriſie, and for a time only. Wherefore a true and certaine perſwaſion of election can neuer befall any of the reprobates: becauſe the true perſwaſion of heauenly matters, comes of the holy Ghoſt; which neuer perſwadeth any falſe matter: Wherfore how can reprobates be perſwaded that they are elected? This conſidered, it is not amiſſe, that wee attribute this perſwaſion (of which we now ſpeake) to the elect alone. We adde further, *that all the Elect, not onely may bee, but are indeede made ſure of their Election:* which muſt bee demonſtratiuely confirmed againſt Schoolemen, and other our aduerſaries. We ſay, this is done in the time appointed; becauſe the Elect, before they be called to Chriſt, are neuer ſure of their election: nay they neuer thinke of it; as appeareth in *Paul* before hee was called, and in others. Againe in like manner after they haue beene called; yet not preſently are made ſure of their election: but ſome ſooner, ſome later. Laſtly, we adde, *that it is done many waies*, what they are, (if not perfectly, yet in part) I will afterward ſhew. Now let vs come to the matter.

1 Cor.2.10.
Mat.11.27.

The Schoolemen demaund whether a man may be made ſure of his Election. And they determine that a man cannot, except it be by diuine reuelation: becauſe *Predeſtination* is in God, and not in vs. And no man knoweth the things of God, but the ſpirit of God: as no man knoweth the things of man, but the ſpirit of man which is in him. Againe, who knowes the minde of the Lord? therefore (ſay they) ſome ſpeciall reuelation is needefull. If any deſire to be certified, either of his owne, or of any other mans predeſtination, their ſayings are not ſimply to bee diſliked: but in that meaning, in which they vnderſtand them, they are no way to bee approoued. For they take a ſpeciall reuelation to be this, if God ſhall ſignifie and ſay expreſſely to any, either by ſome Angell outwardly, or by his Spirit inwardly, that hee is predeſtinate to life: afterwhich ſort they hold, that *Paul* and a few other Saints had their predeſtination reuealed to them. So they conclude, that becauſe euery man hath not his election reuealed to him after this manner, that all men cannot bee aſſured of their election. But they are deceiued: for God, not onely by this one manner which they ſpeake of, doth reueale his will and his counſels, but by many: for God reuealeth things, either by the inward inſpiration of his Spirit, or outwardly by his word: or both inwardly and outwardly by inward and outward effects. By his ſpirit hee did inſpire his Prophets, and open many things to come. And Chriſt ſaid to his Apoſtles, as concerning the holy Ghoſt: He ſhall leade you into all truth. By his word hee ſpake vnto the Prophets, and in like manner, by his word hee teacheth vs his will. Alſo by diuers effects, hee declareth either his mercie or his iuſtice: as it is knowne. The ſame muſt be thought of the reuealing of his election: to wit, that God reuealeth the ſame to his elect, by the H. Ghoſt, by the word, and by the moſt certaine effects of predeſtination.

1.Cor.2.11.
Rom.11.34.
The elect by the teſtimonie of the holy Ghoſt are made ſure of their election.

Ioh.16.13.

The firſt teſtimony, by which God aſſureth vs of our election, is the inward teſtimonie of the Spirit, of which the Apoſtle ſaith, Rom.8.16. *The Spirit (of God) teſtifieth vnto our ſpirits, that we are the children of God.* Now what is it to be the ſonne of God, but firſt of all to be predeſtinated to be the childe of God by adoption: and then to be made actually the ſonne of God by faith: and laſtly by the ſame ſpirit alſo to be regenerate as Gods children are, and to put on the nature of the ſonne of God, or rather the ſonne of God himſelfe, as the Apoſtle ſpeaketh. Therefore the holy Ghoſt, whileſt hee inwardly beareth record vnto our ſpirits, that is, to our mindes being enlightened by his light, that wee are the ſonnes of God, moſt plainely reuealeth that wee were predeſtinate from all eternitie to adoption: for men are not made the ſonnes of God by faith, nor regenerate to be the Sons of God, nor put on Chriſt; except they bee firſt of all predeſtinated to adoption. And there can be nothing more certaine then this teſtimonie: for who better knoweth the things of God, his counſels and decrees, then *the ſpirit of God which ſearcheth all things, yea the deepe things of God?* therefore hee can moſt certainely reueale vnto euery one of vs the certenty of our election. And he cannot

1.Cor.2.10.

deceiue

A deceiue vs in reuealing it: for he is *the ſpirit of truth* which can neither deceiue nor bee deceiued. If an Angell from heauen ſhould bee ſent to thee, as hee was ſent to Marie, and as he ſpake vnto the fathers, and ſhould tell thee in the name of God, that thou wert elected to life euerlaſting: wouldeſt not thou ſay that thou couldeſt not then doubt any longer of thy election? But ſo much the more certaine is the teſtimonie of the ſpirit, which beareth record to our ſpirit, that we are the ſonnes of God; by how much the holy Ghoſt doth more know the things of God then any angel, and can leſſe deceiue then an angel. And ſo much the more ſure is this teſtimony, conſidering it is not kept in the bodily eares, where it might ſoone vaniſh away, but in our minde and ſpirit: becauſe the ſpirit beareth record to our ſpirit. And further, that the holy Ghoſt neuer departeth from our ſpirit, but dwelleth in vs, abideth in vs, ſpeaketh in vs, ſheweth forth his power in vs, prayeth in vs. Therefore the Apoſtle ſaith, that *we haue receiued the ſpirit of adoption, by which wee crie, Abba, Father:* as though he ſhould ſay, this teſtimony of the ſpirit is altogither ſo ſure, by which he beareth vs record that we are ſonnes of God; that preſently without doubting wee can call vpon God, and crie, Abba, Father. And all the elect haue this teſtimony, being made the ſonnes of God by faith, and beeing renued by the holy Ghoſt, and ingraffed into Chriſt. For ſo the Apoſtle ſpeaketh, If any man haue not the ſpirit of Chriſt, hee is not his: therefore, whoſoeuer is Chriſts, and is ingraffed into Chriſt, it is neceſſarie hee ſhould haue the ſpirit of God. And whoſoeuer haue receiued and doe inioy the ſpirit of Chriſt; to their mindes the ſame ſpirit beareth record, that they are the ſonnes of God, and makes them to crie Abba, Father. And it is certaine, that no man is renued by the holy Ghoſt, which is not perſwaded that God is his moſt merciful and moſt louing Father: and therefore can call vpon him as a Father. Therefore although all men in that they are aſſured by the certainty of faith, that God is their Father, and they are his ſonnes, do not thereby argue and conclude that they are elected to eternall life; yet all men indeede haue thereby a ſure teſtimony of their election to glorie: becauſe if they bee the ſonnes of God, they are alſo heires of eternall life. This teſtimony I will briefly compriſe within this demonſtration. Whoſoeuer call vpon God, and in their hearts crie Abba, Father, they are the ſonnes of God, and it is certaine that they thus crie by the ſpirit of God. And they which are the ſonnes of God, are alſo heires of eternall life, and they haue bin predeſtinate to adoption: therefore it muſt needes bee, that all they which are perſwaded, that they are the ſonnes of God by the holy Ghoſt, are predeſtinate to eternall life, and muſt be perſwaded of it. This is the firſt teſtimonie & the firſt way, by which God reuealeth to euery elect man his predeſtination: namely, by the holy Ghoſt within our hearts, bearing record vnto vs, that we are the ſonnes of God in Chriſt, and by Chriſt. And let this be the firſt argument, alſo ſeruing to confirme our aſſertion.

Ioh.16, 13.

Rom.8.15.
Gal.4.6.

Rom.8.9.

66

The ſecond way, by which God reuealeth to euery man his predeſtination, is by his word. I meane not any particular word, by which hee doth declare to any outwardly in priuate & ſpeciall manner, and that in expreſſe words, his election: but the generall word of the Goſpell, by which Chriſt calleth all them which beleeue in him, elect, both by himſelfe, and by his Apoſtles, as in the new Teſtament euery where is moſt manifeſt. For although in particular propoſitions hee ſay not to thee, or B to him particularly, Thou art elect to eternall life: yet by meanes of generall propoſitions, he doth as well conclude in the heart of euery one that beleeueth, that hee is elected, as any man ſhall bee able to conclude vnto particular men, that euery one of them is a liuing creature indued with reaſon by this generall propoſition: *Euery man is a reaſonable creature indued with reaſon:* the aſſumption beeing ſuppreſſed. Therefore after this maner dealeth God; Hee hath choſen all and euery ſeuerall man whome hee was to indue with faith, to haue the euerlaſting inheritance.

The elect out of the word of God, their conſcience making the aſſumption at length they may be certainly perſwaded of their predeſtination.

Furthermore, hee publiſhed *it* to all the Elect by the Apoſtles in this generall propoſition, *that all the faithfull are elect to eternall life:* C (*a*) the aſſumption is concealed in the word of God. But when he giueth vs faith, hee maketh euery one of vs to make an aſſumption by himſelfe in his minde: *But I am of the faithfull:* for I finde in my ſelfe that I truely beleeue in Chriſt. Therefore who is it that maketh this concluſion for thee, *that thou art predeſtinate to eternall life?* euen God himſelfe: the propoſition being taken forth of the Goſpel, and the aſſumption proceedeth of the gift of faith. But that indeede by which wee properly attaine to the knowledge of the matter contained in the concluſion, is the *middle tearme*, as they call it. Wherefore it is manifeſt, that God by the D word his Goſpell, where hee ſaith; *that all the faithfull are elect:* doth reueale to euery faithfull man his owne predeſtination. Onely this one thing is to bee required, that the faithfull man hearing the vniuerſall propoſitions, in his minde ſhould make an aſſumption: *But I am faithfull by the gift and grace of God.* And is not God ſaid to haue reuealed to euery man his ſpeciall malediction in this generall propoſition, Deut.27.26. *Curſed is euery one that doth not continue in all things that are written in this booke:* although he ſay to no man ſpecially, thou art accurſed: for euery one doeth make this aſſumption, *that he is accurſed:* becauſe he knoweth moſt certainely that he doth not continue in all things that are written in the booke of the law. Therefore the ſchoolemen are deceiued, when they ſay, it may be that euery man may be ſure of his election: namely, if GOD

(*a*) That whereby a man applies the generall promiſe to himſelfe.

which is able, will reueale it to him: yet, that he doth onely reueale it to a very few, as the Apoſtles: for God (as hath beene prooued and declared) euen by his word, in generall propoſitions doth reueale to euery man his predeſtination: for what can bee more certaine then this demonſtration? Whoſoeuer doe truely beleeue in Chriſt, they are elect to eternall life in Chriſt: but I truly beleeue in Chriſt: therefore I am elected. But ſome make an exception and ſay, that this were a demonſtration, and that moſt certaine and euident, if a man might bee able to know that hee were indued with true faith in Chriſt: but here lyeth all the difficultie. For many thinke that they truely beleeue in Chriſt, whereas neuertheleſſe their faith is hypocriticall and temporarie: as appeareth by the Euangeliſts.

They which doe truely beleeue, know that they beleeue.

Anſwer. Wee graunt that they which beleeue by ſuch a faith, which is in hypocriſie and onely laſteth for a time; that they are deceiued whileſt they thinke that they doe truely beleeue, and yet doe not indeede: for they are like them which dreame that they are kinges, when as they are very beggers: but we ſay, that they which beleeue by a true faith, do know whether they truely beleeue or no: and they are not deceiued when they ſay & thinke that they truely beleeue. For they are like vnto them, which handling a pretious ſtone, by reaſon that they are indued with ſenſe, know and ſay, that they handle it. And if no man might certenly know whether he beleeued truly or not, why doth the Apoſtle ſay, 2. Corin. 13.5. *Trie your ſelues whether you be in the Faith?* And if it bee ſo, no man can euer certainely know, whether hee bee iuſtified: conſidering that they onely which truely beleeue, can bee iuſtified. And if a man giuing credit to another mans words, doth certainely know, that hee beleeueth him: how much more doth he know it, which beeing indued with true faith by the holy Ghoſt, beleeueth the Goſpel? In a word, Godly writers haue prooued againſt Schoolemen, that they which are indued with true faith in Chriſt cannot bee ignorant of it. But (ſay they) no man is certaine of his perſeuerance in faith: and therefore out of this vniuerſall propoſition; *Hee which beleeueth*, namely, with a true and conſtant faith, *is elected to life*, no man can conclude that hee is elected, by reaſon that albeit hee may know, that hee is indued with true faith, yet hee cannot tell whether it ſhall bee perpetuall. This collection is abſurd, and the learned haue fully prooued, that true faith is perpetuall, And therefore they which certainely know, that they beleeue in a true faith, are alſo certaine, that the ſame their true faith ſhall neuer periſh in this world: partly for the promiſe of God, Ier. 32. 40. *I will put my feare into their hearts, that they may neuer depart from mee:* and partly for the prayer of Chriſt, Luk. 22. 32. *I haue prayed for thee Peter, that thy faith doe not faile.* Seeing it is ſo, it is very certaine, that God by his word, in which generally hee ſaith that all the faithfull are elect, doth reueale to euery man his Election: conſidering that the propoſition taken out of the Goſpell is moſt certaine, and euery faithfull man may certainely aſſume to himſelfe, that hee is indued with true faith in Chriſt.

By the effects of predeſtination a man may gather his predeſtination.

The third way by which God reuealeth to euery one of vs his predeſtination, is by the effects of predeſtination, as well inward in vs, as outward: by which, as by certaine markes imprinted in vs, he doth ſeale vs, that if we ſhal giue diligent heede, we may thereby euidently perceiue, that wee are ſet apart from the common ſort of men, which is often called by the name of the world: that wee are fore-knowne for his ſonnes, and loued in Chriſt, and predeſtinated to eternall life; yea, and that we appertaine no longer to the world, but to *that Citie which is aboue, that hath his foundation*, as the Apoſtle ſaith, Heb. 11. 10. And wee haue a twofolde reaſon of this argument: one, becauſe theſe effects (of which wee ſpeake, and which we will afterward handle) God worketh not in any, but in his elect; as alſo afterward wee will ſhew. Therefore by right a man may, by a true feeling and experience of theſe effects in himſelfe, bee aſſured of his particular election and predeſtination, to haue fellowſhippe with Chriſt in all his graces. For if predeſtination (as *Auguſtine* witneſſeth) bee a preparation to the bleſſings of God; by which moſt certainly they are made free, whoſoeuer are made free; therefore whoſoeuer feeleth himſelfe freed through theſe graces of God, may bee aſſured and certified of his predeſtination. The other reaſō is, that theſe effects are not onely the effects ſimply of predeſtination, but alſo ſuch effects they are, that may alſo bee ſeales of it: namely, imprinting in vs a liuely forme and image of GOD, fore-knowing vs, louing vs, electing vs. And therefore albeit wee cannot ſee the purpoſe, the fore-knowledge, the election and predeſtination of God as concerning our ſelues, in God himſelfe fore-knowing, willing, and electing vs: yet wee may beholde in our ſelues ſome ſure repreſentations of al theſe imprinted, and euen ſtamped in vs by the word: and ſo by the beholding of theſe formes and impreſſions in our ſelues, we ſhall eaſily be brought to the knowledge of thoſe patternes, (as it were) which are in the Lord himſelfe. The matter (by reaſon it is very good and comfortable) may be declared by a ſimilitude: GOD is like vnto the Sunne in regard of vs: the Sunne when it ſhineth vpon vs, and after a ſort looketh vs in the face, it doth after ſuch a ſort imprint an image of his light in our eies, that we alſo in like manner being made partakers of his light, may looke againe vpon the ſunne it ſelfe, and vpon his light: for the light of the Sunne and his beames being ſent downe vpon vs, are beaten back and reflected againe towards the Sunne. So in like manner the fore-knowledge of God, by which he hath and

The effects of predeſtination which are in vs, are like ſeales imprinting the image of Gods election in vs.

would acknowledge vs for his from all eternitie, it alwaies reſteth in God, and cannot of it ſelfe be perceiued of vs. But yet whileſt God doth acknowledge vs for his, he doth portrait in vs his elect, a certaine forme and image of his fore-knowledge: by which he maketh vs, renouncing all other gods, to acknowledge him for our only true God. Thus it commeth to paſſe, through this true knowledge of God, which he vouchſafeth vs, and by which we do acknowledge God for our God and father: we may after a ſort beholde in God himſelfe his foreknowledge, by which he hath foreknowne vs for his ſonnes. For firſt of all, God doth acknowledge vs for his, and then the elect being made partakers of this his light & knowledge, hee cauſeth vs in like manner to acknowledge him. To this purpoſe ſerueth that which our Sauiour Chriſt ſaith: firſt, (ſaith he, *Ioh*. 10. 14.) *I know my ſheepe*, after he addeth, *and againe, I am knowne of mine*. As though hee ſhould ſay, whiles I acknowledge them for my ſheepe, I make them by meanes of this my light and knowledge, that they alſo can acknowledge me for their Paſtor. So the Apoſtle ſaith to the Galathians, Gal. 4. 9. *when ye ſhall know God, or rather are knowne of him*: he teacheth therefore, that God knew the Galathians, becauſe hee had firſt acknowledged them for his, in his eternall predeſtination: and by giuing vnto them this his wiſedome, hee made them acknowledge the true God for their God. The ſame may be ſaid of the loue of God, by which he loued vs in Chriſt to euerlaſting life, before the foundation of the world: God by louing vs doth print in our hearts the image of his loue, by which wee may loue him againe from our hearts: and as it were by the reflection of the Sunne-beames ſent downe into our hearts, we may be prouoked to loue againe. For the loue of God to vs being eternall, and cauſing eternall life, begetteth in the time appointed a certaine loue in vs, ſeruing for his eternall glorie. And to this purpoſe is that of S. Iohn, 1. *Ioh*. 4. 10. *not that we firſt loued God, but becauſe hee firſt loued vs*. As though he had ſaid, therefore wee loue God; becauſe hee firſt, that is, before the foundation of the world louing vs in Chriſt, by the ingrauing of his loue in our hearts, cauſeth vs to loue him againe as a Father. So *loue* is ſaid (to wit, that loue by which we loue God) *to be of God*: that is, to proceed of the loue of God towards vs. And Paul writeth, Rom. 5. 5. *that the loue of God*, (namely, that loue by which he loued vs) *is ſhed in our hearts by the holy Ghoſt which is giuen vs*: and by this ſhedding of the loue of God in our hearts, it commeth to paſſe that loue is alſo wrought in our hearts towards God. And therefore by that ſound loue by which we feele our ſelues to loue God, wee are made to know how great the loue of God is, by which he loued vs frō al eternity in Chriſt. And what is that loue elſe but predeſtination?

1. Ioh. 4. 7.

In like maner, election by which he ſingled vs from the reſt of the world in Chriſt, that we A might be holy before him, begets in vs a certaine image euen of God himſelfe, that is, another election, by which wee renouncing all other Gods, which are worſhipped in the world, make our choice of this our true God *Iehouah*, to be our God, that he may bee alwaies before our eyes, he which ſanctifieth vs, & the author of our whole ſaluation. Wherefore through this conſtant election which is in vs, wee perceiue, that the election which is in God, as concerning vs, is firme and ſure: not only as we gather the cauſe by the effect, but alſo as wee gather the patterne by the picture: like as by the ſimilitude of the forme of a ſeale faſhioned in waxe, we do eaſily vnderſtand what is the very forme and faſhion of the ſeale. Therefore it is B manifeſt, that it is the manner of God by the effects of his election and predeſtination imprinted in vs, to reueale to euery one of vs his owne election and predeſtination: And that two wayes, both becauſe there are certaine effects of predeſtination, and by the effects, the cauſes are knowne: and alſo becauſe there are certaine liuely types of Gods fore-knowledge & election, by which we are ſealed vnto God.

Now by the imprinting of theſe formes and types in vs, as the ſeale is in waxe; the very firſt patterns themſelues are known what they are.

Furthermore, that there is no man elected to eternall life, which ſhall not be ſealed vp in the time appointed with theſe marks of Gods election; It is manifeſt out of theſe places of C ſcripture, which treat of election & predeſtination. The Apoſtle teacheth, Eph. 1. 4. *that wee were elected, that wee might bee holy and without blame*. Alſo he teacheth, *Rom*. 8. 30. that al they whom *God hath predeſtinated, are likewiſe called and iuſtified*, and by conſequent indued with faith and knowledge of God, by which they take him for their Father: with loue alſo, wherwith they loue him as a Father: Alſo with a good wil and conſtant purpoſe, by which they deſire conſtantly his glorie. Againe, he ſaith in another place, 2. Timoth. 2. 19. *the foundation ſtandeth ſure hauing this ſeale* (in reſpect of God, *the Lord knoweth who are his*. Now in reſpect of D vs, he putteth downe another ſeale, ſaying: *let him depart from iniquitie, which calleth vpon the name of the Lord*: for with this marke, all the elect are branded. They call vpon the name of the Lord, and depart from iniquitie: ſeeking after holineſſe and a good conſcience. And this is that *ſealing* which is ſo often mentioned in the Scriptures: As when in the Apocalyps it is ſaid, *Apocal*. 7. 3. that an innumerable multitude was ſealed to the Lord. For like as the Father ſealed Ieſus Chriſt as hee was man and mediatour; ſo alſo the reſt of his children hee hath ſealed, & doth daily ſeale with ſure notes and ſeales to diſtinguiſh them from other men, and the children of this age. For God is ſaid, 2. *Corin*. 1. 21, 22. to haue annointed vs, and ſealed vs, & giuen vs the earneſt of his ſpirit in our hearts. And againe, to haue ſealed vs with the holy ſpirit of promiſe, and that to the

Ioh. 6. 27.

Eph. 1. 13. and 4. 30.

day of redemption. As it is eaſie to diſcerne a right ſeale from a counterfeit, ſo the true ſoules of God (by the ſealing of the ſpirit) are diſtinguiſhed from hypocrites, and lawfull children from baſtards.

The chiefe effects of predeſtination by which the elect are diſcerned from the reprobate.

It remaineth, that wee ſhould declare ſome effects of predeſtination: by which, as by markes and ſeales, the *Elect* may be diſcerned from Reprobates. The firſt effect of Predeſtination, is Chriſt himſelfe; as he is a Mediatour and a Sauiour, dwelling in our hearts by his holy ſpirit. For as we are elected in him, and by him redeemed; ſo by the ſprinkling of his blood, we are clenſed & ſealed: and by his dwelling in vs quickened, (for he is our life, & that eternall) and therefore wee are ſeuered from Reprobates which alwaies remaine in death, as in the holy Scriptures we are taught. We ſay that this is the firſt effect of predeſtination, becauſe we can inioy none of the gifts of God, either of election, vocation, or iuſtification, except in Chriſt, and by Chriſt: For he hath poured out all the effects of predeſtination into vs. In that therfore euery elect faithfull man feeleth Chriſt to dwell in him, and to quicken him; he hath a ſeale in himſelfe, by which he may know that he was elected to euerlaſting life in the ſame Chriſt: A part and beginning of which life, is this ſpirituall life, by which we now liue to God. And as euery man knoweth himſelfe to be the Son of God in Chriſt, becauſe hee calleth vpon God from his heart as a father: hee may conclude, that he is predeſtinated to be the ſonne of God for Chriſts cauſe. And that by this firſt note the faithfull may know that they are elect to eternall life: the Apoſtle ſheweth, *Know ye not* (ſaith he) *your ſelues that Ieſus Chriſt is in you, except yee be Reprobates?* And no doubt a type of this kind of ſealing, was that ſealing which was done in Egypt, by the blood of the Lambe: namely, when the houſes of the Iſraelites were ſprinckled with this blood, that they might be diſcerned from the houſes of the Egyptians: & ſo be paſſed ouer vntouched of the Angel. And by Chriſt, as by the chiefe effect; yea, and the cauſe too of all the effects which follow, all other effects of predeſtination are put into vs, and we are ſealed with them. The Apoſtle nameth three principles, *our calling,* (to wit effectuall) *our iuſtification aud glorification.* This third effect, wee ſhall obtaine in the life to come, the two firſt in this life. And to theſe two may very well be referred all other, which we receiue in this life by Chriſt: with the effectuall, we ioyne a ſound hearing of the word of God, and the vnderſtanding of it, accompanied with great and conſtant delight and ioy: faith alſo and a true knowledge of the deitie, hvmanitie, and office of Chriſt. Vnto iuſtification, wee referre a perſwaſion of the remiſſion of our ſinnes by Chriſt (for by this we are iuſtified:) and regeneration too, or ſanctification, and renouation of life, a good conſcience, loue not faigned, a pure heart and cleane, patience in aduerſitie, and boaſting in tribulation, all good workes and fruites of the ſpirit: adde hereunto the croſſe it ſelfe, which we beare for the truth of the Goſpel: wherefore, whoſoeuer feeleth that he is effectually called, that he doth willingly heare the word, that he doth beleeue the Goſpel, that he is ſure of the remiſſion of his ſinnes, that he burneth with true loue to his neighbour, that he is bent to euery good worke; he cannot but muſt needes be perſwaded of his election: for God onely doth communicate theſe vnto the elect. Therefore it is plaine, that the elect are cōfirmed in the aſſurance of their election, by the effects of Predeſtination, and that there is a three-fold way, by which God reuealeth to euery man his Predeſtination.

2.Cor.13.5.

Rom. 8. 30.

III. The weakneſſe of our faith as touching our eternal election, by what ſtaies it may bee held vp.

But if any ſhall take an occaſion the rather of doubting of his election, then of confirming himſelfe in it, of that which hath beene ſpoken as concerning the fruites of the ſpirit, and the effects of predeſtination: and that peraduenture becauſe he can feele in himſelfe few and very weake fruits of regeneration and election: yet let him not be diſcouraged, neither let him doubt of his election: but let him vnderſet himſelf with theſe props. Firſt of all, if euer he truly felt in himſelfe that teſtimony of the ſpirit (which before I mentioned) namely, that he is the Son of GOD: let him know vndoubtedly, that he is ſuch a one, and therefore elected to eternall life. For the holy Ghoſt neuer beareth record, or perſwadeth a man of that which is falſe, *for he is the ſpirit of truth.* And they are not the ſonnes of God, except they haue beene *predeſtinate* (as the Apoſtle ſaith) *to adoption by Chriſt:* and none that is the ſonne of God and a man elected, can bee made a reprobate, and the childe of the diuell. Therefore albeit hee feele in himſelfe both few and feeble effects of regeneration, yet let him not doubt of his election: otherwiſe hee ſhall diſgrace the teſtimonie which hee hath receiued of the holy Ghoſt, yea and that too which as yet hee enioyeth: although peraduenture by reaſon that his minde is troubled by euill affections, that teſtimony of the holy ſpirit can ſcarce be heard in him: For the teſtimonie of our adoption by the holy Ghoſt, beeing once giuen vnto our ſpirit, laſteth for euer: although it is otherwhiles heard more plainely, and at other times is more ſlenderly and ſcarce perceiued. But how (ſay you) may I know whether the teſtimonie doth proceede from the holy Ghoſt, and therefore whether it be a true and certaine teſtimonie? I anſwer firſt, by the perſwaſion: ſecondly, by the manner of the perſwaſion: laſtly, by the effects of this teſtimony and perſwaſion. For the firſt, the holy Ghoſt doth not ſimply ſay it, but doth perſwade with vs, that wee are the ſonnes of God; and no fleſh can doe this. Againe, he perſwades vs by reaſons drawne not from our workes, or from any worthines in vs; but

Ioh.16.13.

Eph.1.5.

How a man may know whether the teſtimonie which is giuen of the ſpirit, be of the ſpirit or not, from the alone goodnes of God the Father, and grace of Chriſt. In this manner the diuell will neuer perſwade any. Laſtly, the perſwaſion of the holy Ghoſt is full of power, for they which are perſwaded that they are the ſonnes of God, cannot but needes muſt call him Abba, Father: and in regard of loue to him, doe hate ſinne, and whatſoeuer is diſagreeing to his wil: and on the contrary, they haue a ſound and a heartie deſire to his will. If at any time thou haſt felt in thy ſelfe any ſuch teſtimonie, perſwade thy ſelfe it was the teſtimonie of the holy Ghoſt: and that very true and certaine too: and therefore that thou art the child of God, and predeſtinate to eternall life. This is the prop by which wee muſt vnderſet that weake beleefe we haue of our certaine election to eternall life. Again, hold this without wauering whatſoeuer thou art, that art tempted to doubt of thy election: euen as nothing is required at our hands to work our election, (for God choſe vs of his onely meere goodneſſe) ſo, that we may truly know whether we be elect or not: this one thing ſhall be ſufficient, namely, if we ſhal attaine to the certaine knowledge of this, that we are in Chriſt, and partakers of him: for, he that is now ingrafted in Chriſt, and is iuſtified, it cannot be, but that hee was elected in Chriſt before the foundation of the world. And that we may be in Chriſt, faith is both required, & is ſufficient: not perfect faith, but true faith, though it be ſo litle as a graine of muſtard-ſeede, and feeble like a young borne babe, and that ſore diſeaſed too. Now that faith, which is a liuely and a true faith, laſteth alwaies, as hath beene before declared, neither can it at any time altogither faile. And ſo it commeth to paſſe, that they which once haue beene truly ingrafted into Chriſt, remaine alwaies and continue in him, according to that ſaying; All that my Father giueth mee, ſhall come to mee: and he which commeth vnto mee I will not caſt forth. That is true no doubt, that looke how much the faith is more perfect, ſomuch the greater power it hath, to knit vs more and more to Chriſt: and therefore we muſt alwaies endeauour to encreaſe in faith. Yet for all that, this is moſt certaine; one litle ſparkle of true faith is ſufficient to engraft vs into Chriſt. And for that cauſe, we muſt in no wiſe doubt of our engrafting into Chriſt, and of our election too by reaſon of the weakenes of faith, and the ſmall and ſlender fruits it bringeth out.

Whereby a man may know whether his faith be true faith or not.

But how ſhall I certainely know (ſay you) whether my faith be a true and liuely faith, or not? Out of the ſame grounds, from whence the teſtimonie of our adoption is perceiued. Firſt of all, if you ſhall truly feele, that you are perſwaded of the truth of the Goſpel, yea and that all your ſinnes are pardoned you for Chriſt, and you receiued to fauour. Againe, if you ſee that this perſwaſion is grounded not vpon any merits of yours, but on the ſole goodnes of God and grace of Chriſt.

Laſtly, if you feele ſuch a confidence to approach vnto, and call vpon the Father, & ſuch a loue towards him and his Son Ieſus Chriſt, that ye doe hate and deteſt whatſoeuer is againſt his glory (as all ſinne is) and on the contrary, be carried away with a deſire to do thoſe things which ſerue for the aduancing of his glorie: and therefore that you loue all thoſe, which deſire and ſeeke the ſame, as the brethren and friends of Chriſt. For theſe be the effects which can neuer be ſeuered from true faith. And this is the diſpoſition of true faith: therefore as long as thou feeleſt theſe effects in thy ſelfe albeit very ſlender and greatly languiſhing, yet aſſure thy ſelfe thou art indued with true faith, although it be weake: and therfore thou art in Chriſt, yea and in Chriſt elected too. Wherefore thou muſt not doubt of thy ſaluatiō & election, by reaſon of thy daily ſlips proceeding from the weaknes of faith, no not for hainous crimes: like as neither Dauid, for his adulterie and murder, nor Peter for his three-fold denial, did deſpaire of their electiō: which appeareth, in that being plunged in the very gulfes of their temptatiōs, they held faſt their faith as an anker, and called vpon God. This is the ſecond prop. Laſtly, in no wiſe wee muſt forget, namely that our electiō is certen & immutable: & therfore, as it is done without reſpect of any workes of ours, ſo in like ſort it can neuer be changed by any of our euill deſerts. For as it firſt proceeded from the onely free purpoſe of God; ſo it is grounded thereon. True it is, we prouoke Gods wrath againſt vs by our ſins, and neither will God let them eſcape vnpuniſhed, but he chaſtiſeth vs by diuers, both inward & outward ſcourges: as may appeare in Dauid aboue all other. Yet for all that, it is his good pleaſure, that for his goodnes ſake & truth, for the obedience of Chriſt, that his purpoſe ſhould remaine ſure, and our electiō. So it commeth to paſſe, that he giueth vs repentance anew, to raiſe vs vp, and to receiue vs to fauour. Therfore, although for the preſent thou feeleſt thy ſelfe to be of weake faith, & to haue fallen to diuers ſins; yet whereas heretofore thou haſt had many & euident teſtimonies of thy election, as the teſtimony of the holy Ghoſt, and the teſtimonie taken from faith, and the effects of faith: at this preſent aſſuredly thou canſt not doubt of thy election, for thy ſins committed, but thou ſhalt much derogate from this free election, & alſo from the teſtimonies of thy election heretofore enioyed, yea and thoſe which yet thou enioyeſt. For if thy ſinnes diſpleaſe thee, & thou deſireſt to liue without blame, onely for that thy ſinnes diſpleaſe thee, why now thou haſt a new teſtimonie of thy election: for ſuch repentance as this is, is only proper vnto the elect: therfore, by theſe three props we muſt vphold our faith, as touching euery ones particular election. And thus much as concerning the certenty, with the which euery man muſt be perſwaded that he is elected in Chriſt to

A eternal life,before the foundatiõ of the world.

Aſſertion. II.

The end of our predeſtinatiõ.

Whoſoeuer are predeſtinated to the end, they are alſo predeſtinate to the meanes, without which they cannot attaine to the end. & therfore as the elect neceſſarily at length do come vnto the end, by reaſon of the certainty of their election; ſo alſo by reaſon of the ſame certenty, it is neceſſary that they ſhould be traced through thoſe means which tẽd to the ſame end.

We muſt marke the end to which we are predeſtinate,and to which we ſay that one day we ſhall be brought: for there is a double end of our election:the one concerneth the elect thẽſelues,namely their glorification,or their eternall life and glorie in heauen; of which is ſpoken,Rom. 8. The other concerneth God himſelfe B which chooſeth, namely the glorie of God:that is,that the glory of his grace may be known,and eternally made manifeſt,of which is mention made, Eph. 1. Both of them are ſo coupled togither, that whoſoeuer are præelected to the firſt,are alſo predeſtinate to the latter,and the latter followeth of the former. For the more we ſhall be made partakers of the graces of God & the heauenly glory;ſo much alſo more and more ſhall the glorie of God be made manifeſt in vs. But becauſe the end which concerneth God,is almoſt al one in the reprobation of the wicked, & in the predeſtination of the Saints: namely, that by the ſaluation of theſe which proceedeth of his meere goodnes, the glory of his grace is made manifeſt:ſo alſo C by the iuſt damnation of the other, the glorie of his diuine iuſtice may be made knowne to all. Neuertheleſſe,conſidering that the end, to which the elect ſhall attaine, is farre diuers from that(for it is eternall life)vnto which the reprobates are appointed (for that is eternall death:)therefore the end of which we treat in this aſſertion, is our eternall glorification and euerlaſting life in heauen.

The means to which wee are predeſtinate,how many they be,and which.

Let vs now ſee in the ſecond place, what are thoſe meanes, by which the elect are brought vnto this end: and therefore to which meanes we hold, that all are predeſtinate whoſoeuer are predeſtinate to the end. And they are of two ſorts, ſome of them are ſo neceſſary vnto al,that without thẽ no man ſimply can attaine D vnto eternall life & glory:and they are Chriſt, as he is Mediatour and high Prieſt, and his obedience & iuſtice(for without Chriſt no man can be ſaued:) alſo our effectuall calling to Chriſt by the holy Ghoſt: and that which followeth this,is our iuſtification,yea and our regeneration too. For theſe foure, predeſtination, vocation, iuſtification, and glorification, are ſo linked togither, that it is not poſſible to ſeuer the one from the other. And therfore no man can be glorified,which is not iuſtified,and no man can be iuſtified,which is not effectually called,as alſo no man can be effectually called which is not predeſtinate:therfore without theſe,not ſo much as children and infants can be brought to this end of eternall glorie. And therfore euen al the elect infants are inwardly, in a certaine peculiar manner, by the holy Ghoſt,called,and iuſtified,and glorified.Now there are ſome certaine meanes annexed vnto theſe, which albeit they haue no place in infants, by reaſon of their age, yet they belong to all other elect,howſoeuer they are found in ſome more plenteous and liuely, and in other ſome more ſlender & weake. As namely,a liuely faith,the hearing of the word, a deteſtation of ſin,the loue of righteouſnes,patience in aduerſitie,a care to do good works(& ſuch like) all which the Apoſtle comprehendeth vnder the name of good workes; when he ſaith, *that we are created*,that is,borne anew in Chriſt,*vnto good workes, which God hath prepared, that we might walke in them,* that is, that we might lead our liues in them, and ſo walking at length might come to eternall life:for without them, we cannot come to eternal glory;but by them God traileth vs thither. Therefore we ſay,that all which are elect to that end, are alſo predeſtinate to the ſame meanes. For predeſtination is not onely of the end, but alſo of the meanes which concerne the end:and all,as wel the end as the meanes are the effects of predeſtination. And therefore it is very true, which Auguſtine ſaith: Predeſtination(ſaith he)is a preparation to the graces of God, by which they indeed are freed whoſoeuer are freed.

Eph. 2. 10.

The firſt benefit of God, predeſtinating vs,is Chriſt

Therefore,the firſt gift of God(that we may briefly conſider the effects of predeſtination) prepared for all the elect, without which they can in no wiſe come to the end, is Chriſt: and therefore the firſt *effect of predeſtination is our Lord Ieſus,with his obedience,merits,death,reſurrection,glorie: namely, in that reſpect he is made Mediatour between God the Father & vs,and the head of all the elect.* And therfore,in as much as he is ſuch a one,he is alſo the cauſe of all other graces & benefits, which come vnto vs by the free predeſtination of God. For the effects of predeſtination are ſo ordered among themſelues,that the firſt, which goe before, are the cauſes efficient,or(if we will ſo ſpeake)the materiall cauſes of the latter,& thoſe that follow. Therfore,ſeeing Chriſt is the firſt effect of predeſtination,he is alſo the cauſe of all other effects,by whom we are made partakers of thẽ. The Apoſtle therfore ſaith very well to the Epheſiãs:In the firſt place(ſaith he)*we are elected in Chriſt*, namely,as in the head, to be his mẽbers. Secondly,he writeth that we are predeſtinate to adoption by Chriſt,namely to obtaine it:for we are adopted into the ſonnes of God in Chriſt,the firſt begotten Son of God, & by making vs partakers of his ſonne-ſhip, we are really made the ſonnes of God,yea,and we are alſo indued with his ſpirit too, that we might be borne anew. Thirdly(ſaith he)we are made acceptable & beloued vnto the Father, & his beloued ſonne,namely Chriſt. Fourthly,that we haue our redemption in the ſame Chriſt, by his blood, and haue obtained remiſſion of ſinnes,and all wiſedome and vnderſtanding,as well in heauen,as in earth. In a word,the Apo-

Eph. 1. 4. &c.

Gal 4. 6.

ſtle

A ſtle ſheweth there(as alſo elſwhere)that whatſoeuer benefits we doe, or ſhall hereafter obtaine, counting from our eternall election, euen vnto our glorification: all thoſe wee now doe, and ſhall obtaine hereafter, in Chriſt, and by Chriſt. Therefore, whoſoeuer are elected in Chriſt, they are alſo predeſtinate to Chriſt, that is, to haue fellowſhip with him, that they may by him enioy all other benefits.

II *The ſecond benefit of God, and effect of our predeſtination, is our effectuall calling to Chriſt, and to his Goſpel, in which the elect are onely called:* 2.Tim.1.9. Rom.8.30. becauſe it is by the purpoſe and grace of God, which is giuen vs in Chriſt. And an effectuall calling is knowne by the effects, two of which B proceede directly from it: a heartie kinde of hearing the word, and the conceiuing of it with a very great, conſtant, and continuall delight, and a true and ſure beliefe of the word of the Goſpel. Thence it is that Chriſt ſaith, Ioh 8.47. *Who is of God*(ſaith he) namely, by election & effectuall calling, *heareth the word of God*, very willingly, and from his heart, & that continually: but ye heare not becauſe ye are not of God. And this calling is wrought not onely of the preaching of the word (as it is in all that be of yeares) but alſo (& that chiefly) with the inward inſpiration of the holy Ghoſt, whiles that the Father draweth them by his ſpirit, whom he will haue to come to Chriſt. Which alſo was ſaid to be done in infants. For this C calling is the beginning of ſaluation euen in this life: and therefore it is the Apoſtles manner, in the beginning of his Epiſtles, to make mention of this calling, naming al the faithful, Rom.1.7. 1.Cor.1,2,3. *The ſaints called:* Therefore it muſt needes bee, that all they which are elected in Chriſt, muſt alſo at length effectually be called and drawne to Chriſt.

III. *After an effectuall calling followeth Faith, the effect of predeſtination, which is ſaid to be peculiar* Tit.1.1. *vnto the elect*; And without which (as the Apoſtle ſaith) Heb.11.6. it is not poſſible to pleaſe God. *For by it we are ingrafted into Chriſt, and are made the members of Chriſt, and without faith no man can be ſaued.* And that this is an effect of predeſtination, the Apoſtle plainely ſheweth, when 1.Cor.7.25. he ſaith, *that he had obtained mercie*(namely, in D Gods eternall predeſtination)*that he might beleeue.* Wherefore, whoſoeuer are predeſtinate to obtaine eternall life in Chriſt & by Chriſt; they are alſo elect to haue the very gift of faith. Therefore it muſt needes be, that at length they ſhall beleeue in Chriſt.

IV. *The fourth benefit is Iuſtification, that is, a free pardoning of our ſinnes, and the imputation of the righteouſnes of Chriſt, for it followeth Faith: becauſe whoſoeuer are indued with true faith in Chriſt, are alſo iuſtified.* And that iuſtification is an effect of predeſtination; the Apoſtle ſheweth when he putteth it after *calling*, before Rom.8.30. which he ſetteth *predeſtination.* And when he Eph.1.4. ſaith, that *we are elect in Chriſt, that we might be* A *holy and without ſpotte or blame in the preſence of God*: and that this is not done while wee are in this world, but by the pardoning of all our faults, and by the imputation of his perfect obedience. Wherefore it muſt needes be, that all the elect ſhall be iuſtified, and be taken for moſt pure and without blame in Gods preſence.

V. *With iuſtification is ioyned regeneration, & ſanctification by the holy Ghoſt: namely, whiles we are made new creatures by him; and the ſonnes of God too: not onely by adoption, but alſo by regeneration.* For when Chriſt iuſtifieth vs, he doth not onely forgiue vs our vnrighteouſnes, and impute his righteouſneſſe vnto vs, but alſo he taketh from vs our ſtonie heart, and giueth vs a B fleſhy heart of his owne: and he ſtrips vs of our old man, and puts on his new man. Laſtly, hee taketh away the corruption of our nature: and makes vs partakers of his diuine nature: and ſo indeed of the ſonnes of men, hee makes vs the ſonnes of God, and his brethren too. Therfore it is ſaid, that *we are predeſtinated to adoption by Ieſus Chriſt and elect, that we may be holy without* Eph.1.4,5. *blame*: and *that which is borne of the ſpirit, is called ſpirit.* Ioh.3,6. Therefore the elected to eternall life, muſt needs be begotten anew to be the ſonnes of God, and be made partakers of the diuine nature, and be new creatures in Chriſt.

VI. *Hence iſſueth the ſixt effect of predeſtinatiō, which is heedfully to be regarded: the loue of righteouſnes, & the deteſtation of ſinne. For in regeneration, the* C *affections are principally changed*; Namely, the affections of the corrupt nature and fleſh, into the affections of the diuine nature and ſpirit. Hence it is that the Apoſtle ſaith, that they which are borne anew, *do walke according to the ſpirit, & not after the fleſh*; Rom.8.1. and 5. and *not to ſauour the things of the fleſh, but the things of the ſpirit.* And the chiefe affections of the fleſh, are the loue of ſin, that is, the concupiſcence of the fleſh: & contrariwiſe the hatred of righteouſnes, & the law of God, which are not of the Father, but of the world. Therefore the chiefe affections of regeneration and the ſpirit, are the loue of righteouſnes and of the law of God, and the hatred of ſin. For that which is ſpoken chiefly of Chriſt: *Thou haſt loued righteouſnes and hated* Pſal.45.7. *iniquity*; is to be vnderſtood of al the members D of Chriſt, endued with his ſpirit, becauſe it is truly accompliſhed in them. Hence it is, that Dauid who in himſelfe did repreſent the diſpoſition of all the regenerate, ſaid of himſelf, *I haue loued thy law, thy law is in the middle of my* Pſal.119.113. and 40.5. & 101.3. & 26.5. *heart, I haue hated all the workers of iniquitie, I wil not ſit with the wicked.* Alſo Paul, *I am delighted*, ſaith he, *in the law of God, according to the inner* Rom.7.22. *man*: that is, in as much as I am borne anew. And no man doubteth, but that both theſe affections are the effects of predeſtination, except he be ignorant that all theſe are the gifts of God: which as in time he beſtoweth on his, ſo alſo he hath decreed to beſtow them on them before the foundation of the world.

VII. *And from theſe two affectiōs, being the firſt fruits*

of regeneration, ariſeth a care and indeauour to doe
good workes, that is, to flie ſinne, & to fulfill the law
of God, which is the ſeauenth effect of Predeſtinatiō.
For he which hateth any thing from his heart,
he taketh heede of it as much as he can, & he
flieth from it, and eſcheweth it: and on the
contrary, he which loueth any thing from his
heart, that alſo he ſeeketh after, & endeauoureth
himſelf to the compaſſing of it. Therfore
1.Ioh.3.7. the Apoſtle Iohn, maketh this a chiefe difference
betweene the ſonnes of God, & the children
of the Diuel, that is, betweene them that
are borne a new: and them that are not
borne a new: that the children of God both
loue and doe righteouſnes, aud the children
of the diuell loue ſin and do it: as alſo the diuel
ſinned from the beginning: and Chriſt came
to diſſolue the workes of the diuell, namely, in
his elect; for in the reprobate he leaueth them
vntouched, becauſe they are not giuen him of
the father to be purged, borne a new, & ſaued.
Therefore ſeeing Chriſt was before ordained
& predeſtinate to the doing of all theſe works,
& that there is no good wrought in vs, which
was not prouided for vs in Chriſt from al eternitie:
it is a cleare caſe, that the care alſo of doing
good wookes, is an effect of predeſtination.
And the Apoſtle plainly teacheth it when
Eph.2.10. he ſaith, *that we were created in Chriſt to good*
workes, which God hath prepared that we might
walke in them. To this purpoſe ſerueth that
Eph.1.4. which the Apoſtle deliuereth of *loue vnfained*,
to which he ſheweth, that we were elect; and of
1.Tim.1.5. *a good conſcience*: which he makes the inſeparable
companion of the faith of the elect. Laſtly,
of *a pure heart*, which he aſcribeth to the elect,
Tit.1.15. conſidering the *vnfaithfull haue nothing*
cleane in them, and that *their minde and conſcience*
is defiled. Now that this care to do good works,
is neceſſary in all the elect. Peter ſheweth it,
when he bids vs to endeauour *to make our election*
2.Pet.1.10. *& calling ſure by good works*, as ſome copies
haue it. But to whome ſhall we make it ſure?
not vnto God, (for it was ſure vnto him before
the foundation of the world) but vnto our
ſelues, and to our neighbours. And this is one
of the chiefeſt vſes of good workes, that by
them, not as by cauſes; but as by effects of predeſtination
& faith, both we, & alſo our neighbours
are certified of our election, and of our
ſaluatiō too. Furthermore, conſidering whiles
we haue a care to glorifie God, to doe good
workes, and we will not be conformable to the
world in the wickedneſſe of it, neither ſubmit
our ſelues to our fleſh & Sathan: the fleſh, the
word and Sathan, doe perpetually war againſt
vs; and therewithall it commeth to paſſe, they
being moſt valiant enemies, that either we are
ouercome, or at the leſt in fight are foiled.

VIII. And therfore we are conſtrained to flie vnto
the Lord: & to craue his aſſiſtance: *therefore*
the eight effect of our predeſtination is the calling
vpon God, that in this fight he would giue vs ayde
againſt the Diuel, the world, and the fleſh. For this
is the propertie of the ſpirit, which the elect
A haue to ſtirre them vp to prayer: for the ſpirit
it ſelfe maketh requeſt for vs, *with groanings* Rom.8.26.
that cannot be vttered, that is to ſay, it mooueth
vs to make requeſt. And *becauſe we are ſons, God*
hath ſent the Spirit of his Son into our hearts, crying Gal.4.6.
Abba, Father. And God biddeth vs *cal vpon*
him in the day of tribulation, promiſing to Pſal.50.15.
heare vs. Frō theſe proceedeth *the ninth effect* IX.
of predeſtination, namely, a perpetuall repentance for
our daily ſlippes, and a continuall deſire to be bettered
in godlineſſe. So that alſo for this cauſe
chiefly, we heartily deſire to be diſſolued out
of this world, & to be with Chriſt for this end,
that we might ſin no more. For this is a thing
proper to the elect of God euen now borne
B anew: as we may ſee in the Apoſtle, who ſpeaketh
thus in the name of all the regenerate: *O*
miſerable man that I am, who ſhall deliuer me from Rom.7.24.
the bodie of this death! And againe, *I deſire to be* Phil.1.23.
diſſolued, and to be with Chriſt.

X. *From this ninth effect proceedeth the tenth,*
namely, a deſire that Chriſt may come, & make an
end of all our miſeries and ſinnes, and perfectly reſtore
his owne kingdome. That this is proper to
the elect, the Apoſtle ſheweth, when he ſaith,
that they loue the comming of the Lord: and 2.Tim.4.8.
Iohn bringeth in the ſpouſe of CHRIST,
crying, *Come Lord Ieſus, come quickly.* Yea, and Apoc.22.17 20.
Chriſt himſelfe hath taught vs to pray: *Let thy* Mat.6.10.
kingdome come. And becauſe that they which
pray on this wiſe, are alſo heard according to
Gods promiſe: *In the day of tribulation call vpon* Pſal.50.15.
C *me, and I will heare thee: hence appeareth the eleuenth* XI.
effect of Predeſtination, true patience, that
is, not onely true comfort, but alſo a reioycing in aduerſitie: Rom.3.5.
as the Apoſtle deſcribeth it. And therefore
a certaine taking vp of courage and recouery of
ſtrength againſt his enemies: whereby it commeth to
paſſe, that all things turne to the ſaluation of the elect. and 8,28.
For the elect, albeit they be often beaten
down in fight, yet becauſe Chriſt ſpeedily ſendeth
aide from heauē vnto them, they riſe vp
couragiouſly, & begin againe the fight againſt
ſinne and the diuell, and all other the enemies
of Chriſt: and they *fight ſo long, till they be made*
conquerours, and are aſſured of the victorie, and of
the crowne: which aſſurance alſo is an effect of predeſtination XII.
D *giuen to all the elect.* For what (ſaith
the Apoſtle) ſhall wee ſay to theſe things? If
God be on our ſide, who can bee againſt vs? Rom.8.31.
Therefore our Lord Ieſus teacheth, that the
elect can not be ſeduced, and ſo periſh, no not Mat.24.24.
by the cunning of Antichriſt, & his miracles.
And *laſtly, hence appeareth that laſt effect of predeſtination,*
which we can obtaine in this life, the XIII.
gift of perſeuerance vnto the end in faith; and a
true confeſſion of Chriſt, ioyned with a manifeſt care
to liue a godly life, and a deſire to glorifie him. For
this gift is beſtowed vpon all the elect, as the
Lord promiſed by Ieremie: *I will put my feare* Ier.32.40.
into their hearts, that they may not depart from me.
And when they ſhall come to the end of their
liues, they ſhall be receiued into the heauenly
glorie, vntill ſuch time, as their bodies alſo
beeing raiſed vp, they may take full

poſ-

A poſſeſſion of eternall life. Thus we ſee that it is very certaine, that thoſe which are elected to eternall life, are alſo predeſtinate to vſe thoſe means, by which as by certaine ſteps & ſtaires, they climbe into that heauēly dwelling place. And therefore that we were predeſtinate to theſe means, namely, Faith, Iuſtificatiō & good works, becauſe we were elected to eternall life, according to the purpoſe and grace of God.

III
The vſe of this doctrine.

Wherfore by this meanes the doctrine alſo of the Pelagians is confuted as touching predeſtination to life, by our faith & works, which God foreſaw we ſhould doe. Whereas on the B contrarie, there God did predeſtinate vs to faith & good works, becauſe he did chooſe vs to eternall life. For the Apoſtle ſaith not, I obtained mercie, becauſe I was faithfull, or be- 1.Cor 7.25. cauſe I ſhould be faithfull, *but that I might be faithfull*. Neither, ſaith he, that we are elected in Chriſt, becauſe we ſhould be holy & without Eph.1.4. blame, *but that we might be holy and without blame*. Neither doth he ſay that we were created in Chriſt, becauſe we did or ſhold do good Eph. 2.10. works: but we were created *to good works; which God prepared that we might walke in them*. Laſtly, Tit.2.11.12. he ſaith not, that the grace of Chriſt appeared, C becauſe we were to liue ſoberly, iuſtly, & godly, but that it therefore appeared, that we denying all vngodlines, and the luſts of this world, *might liue ſoberly, iuſtly, and godly in this preſent world*. We ſee therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth that we do preuent the grace of God by our merits which God foreſaw. And on the contrarie, here we ſee, how foully the belly-gods of this world are deceiued, which reaſon thus: if we be predeſtinate to eternall life, and our predeſtinatiō be certain & vnchanageble, what need we endeauour our ſelues, beleeue, or doe good works? for howſoeuer it fall out, & D howſoeuer the elect do liue, vndoubtedly they cannot periſh, becauſe they are predeſtinate to eternal life. Alas poore wretches, they ſee not, that they ſeuer thoſe things that are to be conioyned, namely, the end and the meanes of the end: & that they breake the chaine, which in no wiſe either can or muſt be looſed, whilſt that they ſeuer their calling and iuſtification: yea, and Faith too and good workes, from predeſtination and glorification. As though God did glorifie them whome he did predeſtinate, before he called and iuſtified them: yea, and before they can beleeue, & ſhew their quicke and liuely faith by workes. Contrariwiſe, let vs learne what our duty is. If any be elect to eternal life, they alſo are predeſtinate to the means by which they come vnto it. And we beleeue (as we are bound to doe) that we are predeſtinate to eternall life: and therfore we muſt alſo beleeue, that we haue beene elected to faith and good workes, that by them, as by certaine ſteps, we might be brought to eternall life. And therefore ſo farre muſt we be from neglecting Faith, and the meanes of good works, and of a holy life; that contrariwiſe, it is rather our duty, to keepe faith in a good conſcience, and to be conuerſant in good workes, which God hath prepared, that we might walke in them. And becauſe we can neither attaine to the end, nor the meanes that bring vs thereunto of our ſelues: Therefore it is our part to craue them at Gods hands by prayer, that he would giue vs faith, & a care to do good works, and increaſe them in vs. Neither muſt we onely aske them, but alſo certainely truſt that we ſhall obtaine them for Chriſt his cauſe. For if for all them which are predeſtinated to eternall life, God hath prepared faith, by which they may beleeue, and good workes to walke in: therefore if we beleeue (as by Gods commandemēt we are bound) that we are in Chriſt elected to eternall glory: we muſt alſo be perſwaded, that before we depart hence, he will giue vs true repentance, increaſe true faith, inflame vs with loue: laſtly, that he will miniſter vnto vs aboundātly all things in Chriſt, to obtaine the end. Yea, this confidence alſo & praier, it is one effect of predeſtination, by which we get the reſt. Therfore this doctrine we muſt hold, that predeſtination to eternall life doth not take away the meanes of obtaining it, but rather eſtabliſh thē. And therefore both theſe principles are true, namely, that the elect to life cannot periſh: & vnleſſe a man beleeue in Chriſt, & perſeuere vnto the end in this faith working by loue, he ſhall periſh. The reaſon is becauſe in predeſtination, the meanes and the end of it are ſo ioyned togither, that the one cannot be ſeuered from the other. Wherefore whoſoeuer holdeth not the meanes vnto the end (amongſt which faith is one) it is manifeſt, that he was neuer predeſtinate, and therefore muſt needs periſh: as on the contrary, he which holdeth faith, muſt needes be ſaued. So the truth of theſe propoſitiōs is euident: He which Ioh.3.36. beleeueth in the Sonne hath life eternall: contrariwiſe, he which beleeueth not in the Son, the anger of God remaineth vpon him; becauſe as a conſtant faith is a ſigne of electiō, ſo obſtinate infidelity is a token of reprobation.

FINIS.

Bradfords anſwer to Careles.

Carles. *I am troubled with feare that my ſinnes are not pardoned.*

Bradford. They are, for God hath giuen thee a penitent and beleeuing heart: that is an heart, which deſireth to repent and beleeue. For ſuch an one is taken of him (he accepting the will for the deede) for a penitent and beleeuing heart indeede.

Trin' vni Deo gloria.

A
DIRECTION FOR THE GOVERNEMENT OF THE TONGVE ACCORDING TO GODS WORD.

To the Reader.

CHRISTIAN *Reader, lamentable and fearefull is the abuſe of the tongue among all ſorts and degrees of men euery where. Hence daily ariſe manifolde ſinnes againſt God, innumerable ſcandals and grieuances to our brethren. It would make a mans heart to bleede, to heare and conſider how Swearing, Blaſpheming, Curſed ſpeaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Contending, Ieaſting, Mocking, Flattering, Lying, Diſſembling, Vaine and idle talking ouerflow in all places, ſo as men which feare God had better be any where then in the company of moſt men. Well then, art thou a man which haſt made little conſcience of thy ſpeech and talke? repent ſeriouſly of this ſinne, and amend thy life leſt for the abuſing of thy tongue thou crie with* Diues *in hell,* Send Lazarus that he may dippe the tip of his finger in water and coole my tongue. Luk.16.24. *And if thou be one which haſt care to order thy ſelfe in ſpeech and ſilence according to Gods word, oh, doe it more. For what a ſhame is it, that men with the ſame tongue wherewith they confeſſe the faith and religion of Chriſt, ſhould by vaine and vngodly ſpeech vtterly denie the power thereof? And for thy better helpe herein, I haue penned theſe few lines following, concerning the* Gouernement of the tongue. *Vſe them for thy benefit, and finding profit thereby, giue glorie to God.* CIↃ.IↃ.XCII. Decemb. 12.

W. Perkins.

OF THE GOVERNEMENT OF THE TONGVE.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THE gouernement of the Tongue is a vertue pertaining to the holy vſage of the Tongue according to GODS Word.

And for the well ordering of it, two things are requiſite: a pure heart, and skill in the language of Canaan.

Mat,15.19. The pure heart is moſt neceſſarie, becauſe it is the fountaine of ſpeech, and if the fountaine be defiled, the ſtreames that iſſue thence cannot be cleane.

And becauſe the heart of man by nature is a bottomleſſe gulfe of iniquitie, two things are to be knowne: firſt, how it muſt be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this: Firſt, thou muſt ſeriouſly examine thy life and thy conſcience, for all thy ſinnes paſt: then with a heauy and bleeding heart confeſſe them to God, vtterly condemning thy ſelfe. Thirdly, with deep ſighes and groanes of ſpirit crie vnto heauen to God the Father, in the name of Chriſt for pardon, I ſay, for pardon of the ſame ſinnes, as it were for life and death, and that, day and night, till the Lord ſend downe from heauen a ſweet certificate into thy perplexed conſcience by his holy ſpirit, that al thy ſinnes are done away. Now at the ſame inſtant in which pardon ſhall be graunted, God likewiſe will once againe ſtretch forth that mightie hand of his, whereby he made thee when thou waſt not, to make thee a newcreature, to create a new heart in thee, to renue a right ſpirit in thee, and to ſtabliſh thee by his free ſpirit. For whome hee iuſtifieth, them alſo at the ſame time he ſanctifieth.

The purified heart appeareth by theſe ſignes. I. If thou feele thy ſelfe to bee diſpleaſed at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily ſickeneſſe. II. If thou begin to hate and to flie thine owne perſonall ſinnes. III. If thou feele a griefe and ſorrow after thou haſt offended God. IV. If thou heartily deſire to abſtaine from all manner of ſinne. V. If thou bee carefull to auoid all occaſions and entiſements to euill. VI. If thou trauell and doe thine endeauour in euery good thing. VII. If thou deſire and pray to God to waſh and rinſe thine heart in the blood of Chriſt.

Act.15.9. When the heart is pure, to keepe it ſo is the ſpeciall worke of faith, *which purifieth the heart*.

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merits. A *Eliſha when he went vp, & lay vpon the dead child,* 2.Kin.4.34. *and put his mouth to his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and ſtretched, himſelf vpon him, then the fleſh of the child waxed warme: Afterward Eliſha roſe and ſpread himſelfe vpon him the ſecond time: then the childe neezed ſeauen times and opened his eyes.* verſe 35. So muſt a man by faith euen ſpread himſelfe vpon the croſſe of Chriſt, applying hands and feet to his pierced hands and feet, and his wretched heart to Chriſts bleeding heart, and then feele himſelfe warmed by the heate of Gods ſpirit, and ſinne from day to day crucified with Chriſt, and his dead heart quickned and reuiued. And B this applying which faith maketh, is done by a kinde of reaſoning, which faith maketh thus: Hath God of his mercie giuen his own Sonne to be my Sauiour, to ſhedde his blood for me? and hath he of his mercie graunted vnto mee the pardon of all my ſinnes? I will therefore endeauour to keepe my heart and my life vnblameable that I do not offend him hereafter in word or deede, as I haue done heretofore.

Iſa.19.18. Rom.15.6. *The language of Canaan* is, whereby a man endued with the ſpirit of adoption, vnfainedly calleth vpon the name of God in Chriſt, and ſo conſequently doth as it were, familiarly talke & ſpeake with God. This language muſt C needs be learned, that the tongue may be well grounded. For man muſt firſt be able to talke with God, before he can be able wiſely to talke with man. For this cauſe when men are to haue communication one with another, they are firſt of all to be carefull that they often make their praiers to God that hee would guide and bleſſe them in their ſpeeches, as Dauid did, Pſal. 141.3. *Set a watch, O Lord, before my mouth, and keep the doore of my lippes*; And againe, Pſal. 51.15. *O Lord open thou my lippes, and my mouth ſhall ſhew forth thy praiſe.* Where wee may ſee, that the mouth is as it were locked vp from D ſpeaking any good thing, vntil the Lord open it. And Paul hauing the gift of ordering his tongue in wonderful meaſure, yet deſireth the Epheſians *to pray for him, that vtterance might be* Eph.6.19. *giuen him*, and good reaſon, *becauſe God rules the* Prou.16.1. *tongue.*

CHAP. II.

Of the matter of our ſpeech.

THe gouernement of the tongue containeth two parts: holy ſpeech, and holy ſilence. In holy ſpeech muſt be conſidered the matter of our ſpeech, and the manner.

The matter is commonly one of theſe three: either God, our neighbour, or our ſelues.

As concerning God, this caueat muſt be remembred; that the honorable titles of his glorious Maieſty be neuer taken into our mouths, vnleſſe it bee vpon a weightie and iuſt occaſion, ſo as we may plainely ſee that glorie will redound to him thereby: and for this cauſe the third commaundement was giuen, that men might not *take vp the name of God in vaine*, Exod.20.7. that is, raſhly and lightly.

And therefore lamentable & feareful is the practiſe euery where. For it is a common thing with men to begin their ſpeech, and to place titles of Gods moſt high Maieſtie in the forefront almoſt of euery ſentence, by ſaying, *O Lord! O God! O good God! O mercifull God! O Ieſus! O Chriſt, &c.* If a man be to ſay any thing, he will not ſay, *Yea*, or *Nay*; but *O Lord yea*: or, *O Lord nay*. If a man be to reprooue his inferiour, he will preſently ſay, *O Lord haue mercie on vs, what a ſlow back art thou? what a lie is this, &c.* An earthly Prince, if he ſhould haue his name ſo toſſed in our mouthes at euery word, would neuer beare it, and how ſhall the euer-liuing God ſuffer it? nay how can he ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third commandement the puniſhment is ſet down. *That he wil not hold him guiltleſſe that taketh his name in vain.* And the Angels in reuerēce to Gods maieſty couer their faces, *Iſa.6.2.*

Concerning our neighbour, wee are to conſider whether the thing which we are about to ſpeake, be good or euill.

This beeing weighed, if it bee good, and ſo commendable, then we are readily and cheerfully, and that vpon euery occaſion to vtter it, eſpecially in his abſence, whether he be a friend or a foe: as S. Iohn writeth of Demetrius. 3.Joh.13. *Demetrius* (ſaith he) *hath good report of all men, and of the truth it ſelfe: yea, and we our ſelues beare record, and ye know that our teſtimonie is true.*

As for the euill which any ſhall know by his neighbour, he is in no wiſe to ſpeake of it, whether it be an infirmity or a groſſe ſinne, vnleſſe in his conſcience he ſhall finde himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when hee is called before a Magiſtrate, and is lawfully required to teſtifie the euill which he knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. III. When the hurt or danger that may ariſe of the euill is to be preuented in others. As a man may ſay to one wel diſpoſed. Take heed of ſuch a mans company: for he is giuen to ſuch or ſuch a vice.

To this end, they of the *houſe of Cloe* do certi-
1.Cor.1,11. fie Paul of the diſorders in Corinth. And *Io-*
Gen.37.2. *ſeph certified his father of his brethrens ſlaunder.* In this caſe all reaſons are to bee reuealed as tending to the ruine of the whole commō wealth.
2.King.6.8. Thus *Eliſha reueales the ſecret of the king of Syria.*

And if it ſhall bee thought conuenient to mention the euill which we know by any man, it muſt be done onely in generall manner: the perſon, and all circumſtances which wil deſcry the perſon, concealed.

Concerning things which are ſecret in our neighbour, wee are not to be ſuſpitious, but to
A ſuſpend both ſpeech and iudgement. *Loue ſuſ-*
pecteth no euill. *Iudge nothing* (ſaith Paul) *before* 1.Cor.13.5
the time vntil the Lord come, who wil lighten things 1.Cor.4.5.
that are hid in darkeneſſe, and make the counſels of
the heart manifeſt. Auguſtine hath a good and Aug. lib.10.
ſpecial rule to this purpoſe, that there be three confeſſ. 23.
things of which we muſt giue no iudgement: Gods predeſtination, the Scriptures, and the eſtate of men vncalled.

As touching a mans ſelfe, hee is neither to praiſe nor diſpraiſe himſelfe. As Salomon
ſaith, *Let another praiſe thee, and not thine owne* Prou.27.2.
mouth: a ſtranger and not thine owne lippes. Yet otherwhiles the times do fal out that a man may vſe an holy kinde of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo
B of the Goſpell, and of religion, and of God himſelfe: as Paul did, *but wherein* (ſaith he, 2. Cor.11.21.) *any will vſe boldnes (I ſpeake fooliſhly) I will vſe boldnes. They are Hebrewes, ſo am I, &c.*

CHAP. III.

Of the manner of our ſpeech, and what muſt be done before we ſpeake.

THus much of the matter of our ſpeech: Now followeth the manner. In the manner of our ſpeaking three things are to be pondered: what muſt be done before wee ſpeake; what in ſpeaking; what after we haue ſpoken.

Before we ſpeake, conſideration muſt bee v-
C ſed of the thing to be ſpoken, and of the end.
Iames requires that men *ſhould be ſlow to ſpeak,* Iam.1.19.
and ſwift to heare. Salomon ſaith, *He that anſwe-* Prou.18.13.
reth a matter before he heare it, it is folly and ſhame to him. The minde is the guide of the tongue: therefore men muſt conſider before they ſpeake. The tongue is the meſſenger of the heart, and therfore as oft as we ſpeake without meditation going before, ſo oft the meſſenger runs without his arrand. The tongue is placed
in the middle of the mouth, (*a*) and it is com- a Chryſoſt.
paſſed in with lips and teeth as with a double hom.22.ad
trench, to ſhew vs, how to vſe heed and precon- pop. An-
ſideration before we ſpeake: and therefore it is tioch.
D good aduiſe, to keep the key of the mouth not in the mouth, but in the cupbord of the mouth.
Auguſtine ſaith wel, that as in eating and drin- Lib. de nat.
king men make choice of meates: ſo in mani- & grat.
fold ſpeeches we ſhould make choice of talke.

Here are condemned idle words, that is, ſuch words as are ſpoken to little or no end, or purpoſe. And they are not to bee eſteemed as little ſinnes, when as men *are to giue account of euery idle word,* Mat.12.36.

CHAP. IV.

What is to be done in ſpeaking; and of wiſedome.

WHen wee are in ſpeaking, two things are to bee practiſed: firſt, care muſt be had of the ſpeech, that it bee *gratious*: ſecondly, it is to bee vttered with conuenient bonds of truth.

Coloſſ.4.6. The ſpeech is *gratious*, when it is ſo vttered, that the graces of God wrought in the heart by the holy Ghoſt, are as it were pictured and painted forth in the ſame: for ſpeech is the very image of the heart.

Contrarie to this is *rotten ſpeech*, that is, all Eph.4.29. σαπρος. ſuch talk as is void of grace, which is the heart and pith of our ſpeech.

And by this it appeareth, that no vice can be named but with diſliking: and hereupon in Eph.5.3. Pſal.16.4. Scriptures when by occaſion a vice ſhould bee named, in token of a loathing therof, the name of the vice is omitted, and the name of the contrarie vertue vſed in the roome thereof, as in theſe words: Iob 1.5. *for Iob thought, It may be that my ſonnes haue ſinned and bleſſed*, that is, *blaſphemed God*. This being true, then by proportion the viſible repreſentation of the vices of 1.Kin.21.10.13. men in the world, which is the ſubſtance and matter wherof plaies and enterludes are made, is much more to be auoided.

Gods graces, which wee are to ſhew forth 1,2,3,4,5,6,7,8,9. in our communication are theſe: Wiſedome, Truth, Reuerence, Modeſtie, Meekeneſſe, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs conſider of them in order.

Wiſedome in our ſpeech is a goodly ornament. The Apoſtles when they waited for the holy Ghoſt in Ieruſalem, it deſcended vpon them in the forme of fierie tongues: and then it is ſaid, Act.2.4. that *they ſpake as the H.Ghoſt* ἀποφθέγγεσθαι. *gaue them vtterance in Apephthegmes or wiſe ſentences*. And he that gouerns his tongue wiſely, Prou.16,23. *addeth doctrine to the lippes*, that is, ſo ſpeaketh, as that others be made wiſe thereby.

This wiſedome is then ſhewed, when a man can in iudgement applie his talke, & as it were in good manner make it fit to all the circumſtances of perſons, times, places, things. *A foole poureth out all his minde, but a wiſe man keepeth in till afterward. A word ſpoken in his place, is like apples of golde with pictures of ſiluer*, Prou.25.11.

Now hee that would haue his ſpeech to bee wiſe, muſt firſt of all himſelfe become a wiſe man. And the wiſe man of whome the holy Scripture ſpeake, is a godly man, and ſuch an one as ſerueth God: becauſe his feare of God Prou.1.7. Eccl.12.13. Pſal.14.1. and 38.5. Gen 34.7. is the *beginning and head of wiſedome*: as on the contrarie, the foole, whereof the Scripture often ſpeaketh, is the vngodly perſon, that maketh no conſcience of any ſinne. And indeed ſuch an one is the moſt ſenſles foole of all. He that ſhall euer and anone be caſting himſelf into the fire and water, and run vpon dangerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole, or a mad man. Now the vngodly man as oft as he ſinneth, he endeauoureth as much as in him lyeth to pitch his ſoule into hell, and whereas he taketh pleaſure in ſinne, he ſports himſelfe with his owne deſtruction.

Furthermore the man fearing God muſt A haue two things in his heart: a perſwaſion of Gods preſence; and Awe.

The perſwaſion of Gods preſence, is whereby a man is continually reſolued, that whereſoeuer he is, he ſtandeth before God, who doth ſee euen into the ſecrets of his heart. This was in Cornelius: *Now therefore* (ſaith he, Act.10.33.) *we are in Gods preſence to heare all things that are commaunded thee of God.*

Awe in regard of God, is that whereby a man behaueth himſelfe reuerently, becauſe he is in Gods preſence.

Awe is either in regard of ſinne, or of chaſtiſements.

Awe in reſpect of ſin, is when one is afraide B to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe, becauſe it is ſinne. For he feareth God indeed, which is of this minde, that if there were no Iudge to condemne him; no hel to torment him; no diuel nor conſcience to accuſe him; yet he would not ſinne becauſe Gods bleſſed Maieſtie is by it offended and diſpleaſed: and if he had it in his choice, whether he would ſinne or loſe his life, he had rather die then willingly and wittingly ſin againſt God. This awe beeing in Ioſeph, was the cauſe that mooued him not to commit folly with Putiphars wife, *How then* (ſaith he, Gen.39.9.) *can I doe this great wickedneſſe, and ſinne againſt God?*

Awe in chaſtiſements, is when one humbleth himſelfe vnder the mighty hand of God C with all meekeneſſe and patience, when God laieth his hand on him more or leſſe. When Shemi came foorth and curſed Dauid, and flung ſtones at him, what did he? truly he ſtood in awe of God, and therefore ſaid, 2.Sam.16.10. *What haue I to doe with you, ye ſonnes of Zeruiah? for he curſeth, euen becauſe the Lord hath bidden him curſe Dauid, who dare then ſay, Wherfore haſt thou done ſo?*

When a man is thus made wiſe, that is, righteous, and fearing God, hee is ſo guided by the ſpirit of feare, that he cannot but ſpeake wiſely. Salomon ſaith, Prou.10.32. *The lippes of the righteous know what is acceptable: but the mouth of the wicked ſpeake froward things.* And againe, *The heart of the wiſe guideth the mouth wiſely.*

D Contrarie to this is fonde and fooliſh talke: an example hereof we haue in *Luke*, where Pilate wanting the feare of God, ſaith, Luk.23.14. *I finde no fault in Chriſt: let vs therefore chaſtiſe him, and ſend him away.* Whereas he ought to haue reaſoned thus: *I finde no fault in him: therfore let vs ſend him away without chaſtiſment.*

CHAP. V.

Of Truth, and of Reuerence in Speech.

TRuth of ſpeech is a vertue whereby a man ſpeaketh as hee thinketh: and ſo conſequently, he ſpeaketh as euery thing is, ſo farre forth as poſſibly he can. It is made a note of a righteous man, *to ſpeak the truth from the heart:* Pſal.15.2. Prou.12.22. *and they that deale truly, are Gods delight.*

This is alwaies required in all our doctrines,

A accuſations, defences, teſtimonies, promiſes,
Prou. 17. 7. bargaines, counſels: but eſpecially in Iudges and Magiſtrates ſitting on iudgement ſeate, becauſe then they ſtand in Gods ſtead, who is truth it ſelfe.

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth Chriſt boldly, & denieth not the truth.
Mat. 10. 32.

Contrarie to this, is lying, cogging, gloſing, ſmoothing, diſſembling: as for example, Gehazi, after hee had receiued money and garments of Naaman the Syrian againſt Eliſhas will, he went and ſtood before his maſter, who ſaid vnto him, Whence commeſt thou, Geha-
2. Kings 5. 25. zi? who making it nothing to lie for a vantage, ſmoothed it ouer finely, and ſaid, *Thy ſeruant went no whither.*
B To the like effect and purpoſe report is made of a rich man that had two cheſts: the one whereof he called *all the world*, the other his *friend*. In the firſt he putteth nothing: in the ſecond hee putteth all his ſubſtance. When his neighbour came to borrow money, he vſeth to anſwer, truely I haue neuer a pennie in the world, meaning his emptie cheſt, but I will ſee (ſaith hee) what my friend can doe, looking thereby for intereſt by the money out of his other cheſt.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lie.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſe to deceiue.
C Here note that there is great difference betweene theſe two ſpeeches, *It is an vntruth*, and *It is a lie*. The firſt may bee vſed when a man ſpeaketh falſhoods. But in vſing the ſecond, we muſt be heedie and ſparing: for when a man is chalenged for a lie, three things are laid to his charge. I. That he ſpeaketh falſly. II. That he is willing to doe ſo. III. That he hath a deſire and purpoſe to deceiue.

Queſt. Whether may not a man lie, if it be for the procuring of ſome great good to our neighbour, or to the whole countrey where we are?

Anſw. No: Reaſons are theſe: I. Lying is
a Iam. 3. 14. Prou. 12. 22. forbidden, (*a*) *as an abomination to the Lord*. II.
b Rom. 3. 8. (*b*) *Wee are not to doe any euill that good may come*
D *thereof*. III. He which lyeth, in ſo doing con-
c Ioh. 8. 44. formeth himſelfe to the diuell, who (*c*) is a lyer, and the father thereof.

Obiect. I. Such lying is for our neighbours good, and not againſt charitie.

d 1. Cor. 13. 6. *Anſ*. No: for (*d*) *charitie reioyceth in the truth*.

Obiect. II. The holy Scriptures haue mentioned the lies of the Patriarkes.

Anſ. We muſt not liue by examples againſt rules of Gods word.

Obiect. III. Rahab and the midwiues of Egypt in ſauing the ſpies, and in preſeruing the Iſraelites infants vſed lying, and are commended for their facts.

Anſ. They are commended for their faith, not for their lying. The workes which they did, were excellent works of mercy, and therefore to be allowed: and the doers failed onely in the manner of performing them.

As truth is required in ſpeech, ſo alſo reuerence to God and man.

Reuerence to God, is when we ſo ſpeake of God and vſe his titles, that we ſhew reuerence our ſelues, and mooue reuerence in others. *If thou wilt not keepe*, (ſaith the Lord, Deut. 28. 58.) *and do all the words of this law (that are written in this booke) and feare the glorious & fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.*

Here take heede of all manner of blaſpheming, which is, when men vſe ſuch ſpeeches of God, as doe either detract any thing from his Maieſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to be deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures: for they praiſe God in their kinde, and ſhew forth his power, goodneſſe, and wiſedome: but hee diſhonoureth God in his wretched ſpeech. II. Hee is as the mad dogge that flieth in his maſters face, who keepeth him, and giueth him bread. III. Cuſtome in blaſphemies ſheweth a man to bee the childe of the diuell, and no childe of God as yet. A father lying on his death-bedde, called the three children to him which hee kept, and tolde them that one onely of them was his owne ſonne, and that the reſt were only brought vp by him: therefore vnto him hee gaue all his goods: but which of theſe was his naturall ſonne hee would not in any wiſe declare. When hee was dead, euery one of the three children pleaded that he was the ſonne, and therefore that the goods were his. The matter beeing brought before a Iudge could not be ended: but the Iudge was conſtrained to take this courſe: he cauſed the dead corpes of the father to bee ſet vp againſt a tree, and commanded the three ſonnes to take bowes & arrowes, and to ſhoote againſt their father, and to ſee who could come neereſt the heart. The firſt and ſecond did ſhoote at their father, and did hitte him, the third was angrie with both the other through naturall affection of a child to a father, and refuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third only, & that he ſhould haue the goods. The like triall may be vſed to know who bee Gods children. Such perſons with whome blaſpheming is riſe, are very diuels incarnate, and the children of the diuell, who rend God in pieces, & ſhoot him through with their darts, as it is ſaid of the Egyptian when he blaſphemed, that hee *ſmote or pierced through Gods Name*. Leu. 24. 11. vaiikkobh. Magiſtrates and rulers ſeuerely puniſh ſuch as abuſe their names, and they doe it iuſtly: how much leſſe then ſhould blaſphemers of God Name eſcape without great puniſhment?

Again, here we muſt be warned to take heed of that cuſtomable ſwearing, & alſo of periurie. It is a very ſtrange ſinne: for the periured

perſon doth not only ſinne himſelfe, but withall
hee endeauoureth to intangle God in the
ſame ſinne with himſelfe.

Further, take heede leſt thou doeſt either
make or recite the ieſts which are contriued
out of the phraſes of Scripture: which are very
many, and very vſually rehearſed in companie.
Exo. 30 31. 32. The oyle wherewith the tabernacle and
the Arke of the Teſtament and the Prieſts
were annointed, was holy: and therefore no
man might put it to any other vſe, as to annoint
his owne fleſh therewith, or to make the
a Ioh. 19. 8. like vnto it. (a) Pilate a poore Painym when
he heard the name of the Sonne of God, *was
afraid*: and we much more ought to tremble at
the word of God, not to make our ſelues merrie
with it. And therefore the ſcoffing of Iulian
the Apoſtata is very fearfull, who was wont
to reach Chriſtians boxes on the eare, & withall,
bidde them turne the other, and obey their
maſters commandement, *Whoſoeuer ſhall ſmite
thee on the right cheeke, turne to him the other alſo*,
Mat. 5. 39. And he denied pay and like reward
to his ſouldiers that were Chriſtians, becauſe
he ſaid hee would make them fit for the
kingdome of heauen, conſidering that Chriſt
had ſaid, Mat. 5. 8. *Bleſſed are the poore in ſpirit:
for theirs is the kingdome of heauen.*

Here alſo men muſt learne to take heede
of all manner of charmes and enchantments,
which commonly are nothing elſe but the
wordes of Scripture or ſuch like, vſed for the
curing of paines and diſeaſes both in men and
beaſts. As for example, the firſt wordes of
Saint Iohns Goſpell, *In the beginning was the
Word, and the Word was with God, &c.* are vſed
to be written in a paper, and hung about mens
neckes to cure agues. But the truth is, ſuch
kinde of practiſes are diuelliſh. Patrons of
charmes holde, that in ſuch words as are either
diuine or barbarous, is much efficacie. But
whence is this efficacie? from God? from men?
or from the diuell? If it ſhal be ſaid from God;
we muſt know that the word vſed in holy manner,
is the inſtrument of God to conuey vnto
vs ſpirituall bleſſings, as faith, regeneration, repentance:
but it doth not ſerue to bring vnto
vs corporall health. Well then, belike words
take vertue from the ſpeaker, and are made
powerfull by the ſtrength of his imagination.
Indeede of this opinion are ſome Phyſitians,
Parac. lib. as *Auicenna* and *Paracelſus*, who thinke that
de Tartaro. phantaſie is like to the Sunne, which worketh
on all things to which his beames doe come,
and the latter that by imagination miracles
might be wrought. But this opinion is fond, and
the reaſons alleadged for it are without weight.
For imaginations are nothing but ſhadowes
of things. And as an image of a man in a glaſſe
hath no power in it, but only ſerues to reſemble
and repreſent the body of a man: ſo it is with
the phantaſie and conceit of the minde, and
no otherwiſe.

And if imagination haue any force, it is only
within the ſpirits and humours of a mans
A owne body: but to giue force to worke in the
bodies of others it cannot; no more then the
ſhadow of one bodie can ordinarily cure the
body of another on which it lighteth.

Wherefore words vſed in the way of bodily
cure, bee they in themſelues neuer ſo good,
are no better then the diuels ſacraments: and
when they are vſed to blinde people, hee it is,
that comming vnder hand, worketh the cure,
& by turning himſelfe into an Angell of light,
deludes them. But it were better for a man to
die a thouſand times thẽ to vſe ſuch remedies,
which in curing the body, deſtroy the ſoule.

Laſtly, auoid all imprecations and curſings,
either againſt men or other creatures: for God
B in iudgement to puniſh ſuch curſed ſpeaking,
often brings to paſſe ſuch imprecations: as
may appeare in the Iewes, who at the arraignment
of Chriſt, cryed, ſaying, Mat. 27. 25. *His
blood be vpon vs, and vpon our children*: which imprecation
is verified vpon them vnto this day.
At *Newburge* in Germanie a certaine mother
curſed her ſonne, ſaying, *Get thee away, I would* Lonicerus
thou mighteſt neuer come againe aliue: the very theat. hiſt.
ſame day he went into the water and was drowned. præcept. 4.
Againe, a mother brought her childe to Idem.
the Vniuerſity of *Wittenberge*, by reaſon he was
poſſeſſed with an vncleane ſpirit: beeing demaunded
how it came to paſſe, ſhee anſwered
in the hearing of many, that in her anger ſhee
ſaid, *The diuel take thee*, and thereupon preſently
C the childe was poſſeſſed. And in our countrey
men often wiſh the plague, the poxe, the
peſtilence to their children, their ſeruants,
their cattell: and often it fals out accordingly.

In the daies of king Edward, certaine Engliſh
ſouldiers (as I am certainly informed by
a witnes then preſent) being by a tempeſt caſt
vpon the ſands on the coaſt of France, gaue
themſelues to praier, and commended their
ſoules to God, as in ſo great danger it was meet:
but one among the reſt, deſperately minded,
went apart & cried out, ſaying, *O gallowſe claime
thy right, gallowſe claime thy right*. Now the ſaid
partie among the reſt (as God would haue it)
eſcaped ſafe to land; and afterward liuing ſome
ſpace of time in France, returned againe to
D England, where hee was hanged for ſtealing of
horſes: and thus according to his deſire the
gallowſe claimed her right.

Reuerence to man is in two reſpects, either becauſe
he is created after the image of God, or
becauſe he is aboue vs in age, gifts, authoritie.

In the firſt conſideration, men muſt haue
care to giue ſuch names to children as are proper
and fit, vſuall, and knowne: the ſignification
whereof may admoniſh them of the promiſes
of God, of godlineſſe, or of ſome good
dutie. And there bee foure allowed endes of
giuing names. I. To preſerue the memory of
ſome thing by the name giuen, as Adam, Iſrael,
Iſaac. II. To ſignifie ſome thing to come,
as Euah, Abrahã, Iohn, Peter. III. To preſerue
the name & memorie of parents and kindred
which was vſed in the birth of *Ioh.* Baptiſt. This

cuſtome may ſtil be retained, if there be a good example in the auncetours that the child may follow. IV. That the life and profeſſion of good men may be reuiued in the renuing of their names.

Here we muſt take heede, in no wiſe to giue to children, the proper names or titles of God, as Ieſus, Immanuel, &c.

Neither are the profeſſours of the Goſpell to be intituled by the names of ſuch as haue beene famous inſtruments in the Church, as to be called *Calviniſts, Lutherans, &c. Now this I ſay, that euery one of you ſaith, I am Pauls, & I am Apollos, I am Cephas, and I am Chriſts: Is Chriſt deuided? was Paul crucified for you? either were ye baptized in the name of Paul?* 1.Cor.1.12. 13.

And it is a bold part of the peſtilent generation of Papiſts, who take to themſelues the name of *Ieſuites*, whereas the like name of *Chriſtian* was giuen to the diſciples at Antioch not by the deuiſe of man, *but by diuine oracle.* Act.11.26. χρηματίσαι ſic Rom.11.4

As the changing of the name giuen in Baptiſme is not to be allowed; ſo the varying of it according to the variety of language, (if neither hurt nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and Chriſt cals Simon his diſciple otherwhiles Cephas, otherwhiles Peter. And very worthie Diuines in this age, that their writings might be read of the aduerſaries, haue in like ſort without offence varied their names. Melancthon cals himſelfe Dydimus Faventinus, and Melangæus: Bucer intitles himſelfe Aretinus Felinus: and Theodore Beza once writ himſelfe Nathaniel Nezechius.

Reuerence to a man as he is ſuperiour, is in vſing fit titles of reuerence. Sara is commended in Scriptures for obeying her huſband, & *for calling him Syr.* 2.Pet.3.6. But exceſſe muſt here be auoided, when titles of honour proper to God are giuē to men, as *head of the Catholike Church* to the Pope, *Ladie and Queene of heauen* to the mother of Chriſt. This fault Chriſt reprooueth in the young man, ſaying *why calleſt thou me good? there is none good but God.* Math.10.18.

CHAP. VI.

Of Modeſtie and of Meekeneſſe.

MOdeſtie in ſpeech hath diuers caueats: firſt, if a man ſpeake any thing of himſelfe, that is, in his owne commendation, let him alter the perſon and ſpeake of himſelfe as of another: *I know a man* (ſaith Paul, ſpeaking of himſelfe) *in Chriſt aboue fourteene yeares agoe, &c. which was taken vp into Paradiſe, and heard words which can not be ſpoken.* 2.Cor.12.2. And Iohn ſaith of himſelfe: *When Ieſus ſaw his mother, and the diſciple whom he loued, ſtanding by, &c.* Ioh.19.26. Here take heed of boaſting, whereby men imitate the diuell who ſaid, *All this power will I giue thee, and the glorie of thoſe kingdomes: for that is deliuered vnto me, and to whomeſoeuer I will giue it.* Luc.4.6.

Againe, when a man ſhall haue occaſion to ſpeake of his owne faults and corruptions, let him ſpeake the vttermoſt againſt himſelfe, as Paul called himſelfe *the firſt of all ſinners.* 1.Tim.1.13. 15. But if he be to mention any thing of himſelfe, that may miniſter matter of commendation, let his ſpeech rather incline to the defect, then to the exceſſe as Paul ſaith, *I am the leaſt of the Apoſtles, which am not meete to be called an Apoſtle, becauſe I perſecuted the Church of God.* 1.Cor.15.9.

Secondly, in mentioning of things which mooue bluſhing, we are to vſe as ſeemly words as may be choſen. Gen. 4.1. *Afterward Adam knew Hevah his wife, which conceiued and bare Cain.* 1.Sam.24.4. *And whē he came to the ſheepcoates by the way where there was a caue, Saul wēt in to couer his feete,* that is, to doe his eaſement.

Meekenes alſo is required in communication, which is, when a man vſeth courteous and faire ſpeech. *Put them in remembrance, &c. that they be courteous, ſhewing all meekenes to all men, for we our ſelues alſo were in times paſt vnwiſe, diſobedient, &c.* Tit.3.2.3.

Meekenes and gentlenes ſhewes it ſelfe in Salutations, Anſwers, and Reprooſes.

For the firſt, daily experience ſheweth that it maketh much for the maintaining of loue, to call men by their proper names or ſurnames. And this was a ſigne of ſpeciall fauour that God called *Moſes* by his proper name. Yet more conuenient it is to ſalute our betters by names of honour or office. Thus the diſciples call our Sauiour Chriſt *Rabbi*: and it was the vſuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Sir.

The formes of ſalutations are to be after the order practiſed in Scripture. An angel ſaluted Gedeon thus; *The Lord be with thee thou valiant man.* Iudg.6.12. And Boaz came to Bethlehem, & ſaid to the reapers, *The Lord be with you:* and they anſwered, *The Lord bleſſe thee.* Ruth.2.4. And the Angel ſaluted Mary, *Haile freely beloued, the Lord is with thee, &c.* Luk.1.28. Chriſt comming among his diſciples, ſaid, *Peace be among you:* & he taught them cōming to any houſe to ſay, *peace be to this houſe.* Math 10. 12.13.

By this it appeareth, that our cōmon formes of ſalutations are commendable: which are of diuers ſorts, as when one meetes another: *God ſaue you:* when one goes away, *God be with you:* in the morning, *God giue you a good morning*: after noone, *God giue you a good euening*: when one is going on his iourney, *God ſpeede your iourney*; when one is working, *God ſpeede you*: in eating, *much good doe it you*: when one hath a new office, *God giue you ioy of your office*: when one is ſicke, *God comfort you, &c.*

And when children ſalute their fathers and mother after this maner: *I pray you father bleſſe me: I pray you mother bleſſe me*: it is a ſeemely thing. For God hath made parēts to be the inſtrumēts of bleſſing to their childrē, in nurturing them & praying for them: as the fifth cōmandemēt ſaith, *Honour thy father & thy mother that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for bleſſings on them, and by ſuch like duties.

It is an vſe in al places, whē a man neeſeth to ſalute him by ſaying, *Chriſt helpe you*: But there

A is no cauſe why the words ſhould then be vſed more then at another time. The reaſons are. I. it is an old cuſtome fetched from the Gentiles before Chriſt, and hath no ground at all: for they vſed with the like wordes to wiſh men health, becauſe they thought neeſing to be a ſacred & holy thing: and becauſe ſome take it to be a ſigne of vnhappie and euill ſucceſſe. Ariſt.de hiſt. animal l.1.cap 10. & probl. ſect.33. Plin.l.28. cap.2. which indeed is otherwiſe. II. If there be any dāger in the brain before neeſing, when a man hath neeſed the danger is paſt, as learned Phyſitians teach: therefore there is no cauſe of the vſing ſuch words then, more then at coughing.

Againſt the practiſe of ſaluting each other, ſome things may be obiected. I. Ioh. epiſt.2. verſ. 10. *If there come any unto you, and bring not* B *this doctrine, receiue him not to houſe, neither bidde him, God ſpeede. An.* This place doth not forbid common ciuility & courteſie of man to man: but onely familiarity & acquaintance with heretickes: yea ſuch acquaintance & familiaritie as may ſeeme to giue approbation & applauſe to their bad proceedings. II. Eliſha ſending Gehazi his ſeruant to lay his ſtaffe on the dead child of the Shunamite, bad him if he met any not to ſalute them, & if they ſpake to him not to anſwer them. 2. King.4.29. And when our Sauiour Chriſt ſent his Diſciples to preach in Iudea, he bad them *to ſalute no man by the way,* Luk.the 10.4. *Anſ.* The intent of theſe two places is not to forbid men to ſalute others, but rather to inioyne Gehazi & the Diſciples of C Chriſt onely to omit for that time the practiſe of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightie affaires.

Our anſwers muſt be ſoft, that anger be neither Prou.15.1. kindled nor increaſed. *A ſoft anſwer putteth away wrath, but grieuous words ſtirre vp an-* 1.Sam.25. 10.24. *ger.* Nabal by churliſh language prouoked Dauid to wrath, but Abigail by the contrarie Iudg.8.3. appeaſed him. *Gedeon ſpake gently to the men of Ephraim,* when they were angrie againſt him, Prou.15.23 and appeaſed them. For the text ſaith, *When he had thus ſpoken, then their ſpirits abated towards him.* Therefore Salomon ſaith well, *A ioy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon?*

D Now if any ſhall raile on vs, our dutie is not Rom.12.14. 1.Pet.3.9. to raile again. *Bleſſe them that perſecute you, bleſſe I ſay, and curſe not. Be curteous, not rendring euill for euill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye be thereunto called, that you ſhould be heires of bleſſings.* This thing was notably practiſed by Dauid, Pſal. 109.4. *For my friendſhip they were my aduerſaries, but I gaue my ſelfe to prayer.* And therefore in this caſe, either ſilence is to be vſed, or at the moſt, onely a iuſt and manifeſt defence of our innocencie to be 2.King.18. 36. made. Ezechias commaunded the people to be ſilent, and not to ſay any thing to the ſpeech of Rabſachai, now flattering, now threatning. When Eli ſpake hardly of Anna, and bad her put away her drunkennes, ſhe an- 2.Sam.1.15. ſwered, *Nay my Lord, I am a woman troubled* A *in ſpirit, I haue neither drunke wine nor ſtrong drinke, but haue powred out my ſoule before the Lord.* Thus Ioſeph cleares himſelfe, ſaying, Gen.40.15. *I haue done nothing wherefore they ſhould put me in the dungeon,* And Daniel to Nabuchodonoſor, Dan.6.22. *Vnto thee, O King, haue I done no hurt.* And our Sauiour Chriſt when the Iewes ſaid vnto him, Ioh.8.48. 49. *Say we not true, that thou art a Samaritane, and haſt a diuell?* anſwered, *I haue not a diuell, but I honour my Father, and ye haue diſhonoured me.* And Paul being to make an Apologie for himſelfe, begins thus: Act.23.1. *Men and brethren, I haue in all good conſcience ſerued God vnto this day.*

Now when a man hath thus cleared himſelf, though his owne word in his owne behalfe take no effect, yet let him patiently commit B his cauſe to God, who in time wil manifeſt the truth, and bring it to light: as Dauid did, Pſal.26.1. *Iudge me O God,* (ſaith he,) *for I haue walked in mine innocencie:* and againe, Pſal.37.32, 33. *the wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lord will not leaue him in his hand, nor condemne him when hee is iudged.*

Meekeneſſe in reproofe is: when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgions vſe, who being to ſet the arme or legge that is forth of ioynt, handle it ſo tenderly, that the patient ſhall skant feele when the bone fals in againe. This counſel Paul giueth, Gal.6.1. *Brethren, if any man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one* (or C ſet him in ioynt againe,) *with the ſpirit of meekeneſſe.* This was practiſed by Abraham towards Lot, when their heardmen were at variance, Gen.13.8,9 ſaying, *Let there be, I pray thee, no ſtrife betweene thee and me, neither betweene mine heardmen and thine: for we are brethren.*

And this is done foure waies. Firſt, when we reprooue a man generally, as Nathan did Dauid by a parable. 2.Sam.12. Secondly, when in the roome of a reproofe, we put an exhortatiō: in the exhortation inſinuating an oblique reproofe, as when a man ſhal ſweare in his talke, I ſhall not need alwaies to ſay, *Ye do very ill to ſweare, and ſo to diſhonour God:* but I wil lap it vp in the forme of an exhortation, as pils are lapt in ſugar, by D ſaying. *Yea and nay, yea and nay ſhall ſerue among vs.* 1.Tim.5.1. *Rebuke not an elder, but exhort him as a father, and young men as brethren,* ſaith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans owne perſon, as though he were faulty which reprooueth. Paul practiſed this: 1.Cor.4.6. *Now theſe things, brethren* (ſaith he) *I haue figuratiuely applied to mine owne ſelfe & Apollos for your ſakes, that ye might learne by vs, that no man preſume aboue that which is writtē:* fourthly, when the fault is directly reprooued, but yet partly with prefaces, that we doe it of loue, that we wiſh well to the partie, that we ſpeake Gal.6.1. as conſidering our ſelues, that we alſo are in danger of the ſame fault: & partly by framing the reproofe out of the word of God, that the party may ſee himſelf, rather to be reprooued by god, thē by vs: after this maner the inferiour may admoniſh his ſuperiour eſpecially when there is no other way of redreſſe, & he is to liſten, yeelding himſelfe tractable. Naaman is aduiſed by his ſeruants, who ſaid, *Father, if the* 2.Kin 5. 13. 14. *Prophet had cõmanded thee a great thing, wouldſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh and be cleane? Then went he downe and waſhed himſelfe ſeuen times in Iordan.*

When any ſhal in this manner be admoniſhed of a fault; they are to yeeld themſelues tractable and thankfull, and be heartily glad of ſo good a friend. Notable is the ſpeech of Pſal.141. 5. the Pſalmiſt; *Let the righteous ſmite me, it is a benefit: and let him reproue me, it is the chiefe ointment, let it not be wanting to my head.* And Salo-Prou.17.10. mon ſaith, *A reproue entreth more into him that hath underſtanding, then an hundred ſtripes into a* Prou.27.5. *foole.* And, *open rebuke is better then ſecret loue.*

CHAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.

SObrietie in iudgement is, when a man either ſuſpendeth his opinion of his neighbours ſayings or doings, or els ſpeaketh as charitably as he can, by ſaying as litle as may bee, if the things be euill; or by interpreting all in better part, if the ſpeech or action be doubtfull. Therfore doe thus: deſpiſe not thy neighbour, but think thy ſelfe as bad a ſinner, & that the like defects may befall thee. If thou canſt not excuſe his doing, excuſe his intent, which may be good: or if the deede be euill, thinke it was done of ignorance; if thou canſt no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldſt be worſe, if the like temptation befel thee: & giue God thanks that the like as yet hath not befallen thee. Deſpiſe not a man beeing a ſinner, for though he be euill to day, he may turne to morrow.

Here is condemned all heady & raſh iudge-Math.7.1. ment, whereby men make things either worſe then they are, or els they take and turne all things to the worſe part. Thus the diuell dealt Iob.1.9.11. with Iob, ſaying, *Doth Iob feare God for nought? &c. but ſtretch out thine hand now and touch all that he hath, to ſee if hee will not blaſpheme thee to thy face.* Such was the dealing of Doeg with Dauid, *I ſaw the ſonne of Iſhai* (ſaith he) *when he* 1.Sam.22.9 *came to Abimelech the ſonne of Ahitub, who asked counſell of the Lord for him, and gaue him victuals, and he gaue him alſo the ſword of Goliah the Philiſtim.* Here the back-biter concealeth the neceſſarie circumſtances, whereby Abimelech might haue beene excuſed, as that Dauid asked bread beeing hungrie, and that he told not Abimelech that he was out of Sauls fauour: bnt he turneth all his ſpeech to this end, to bring the Prieſt into ſuſpition with Saul.

Math.11.18. 19. Thus the Phariſes dealt. *Iohn came nei-* A *ther eating nor drinking, and they ſay, he hath a diuell. The ſonne of man came eating and drinking, and they ſay, Behold a glutton, and a drinker of wine, and a friend of Publicanes and ſinners.*

Contrarie to this Sobrietie is *Flatterie*, whereby for hope either of fauour or gaine, men, and eſpecially ſuch as are of dignitie and place, are ſoothed vp in their ſinnes, and extolled aboue meaſure, euen to their faces. As when Herod arraied in royall apparell, ſate on the iudgement ſeat, and made an oration, the people gaue a ſhout, ſaying, *The voice of God, and not of man.* But marke what Salomom ſaith, *Hee that praiſeth his friend with a* Act.12. 22. B *loud voice riſing earely in the morning, it ſhall* Prou.27.14. *be counted to him a curſe.* One beeing asked which was the worſt of all beaſts: anſwered, Of wilde beaſts, the tyrant: of tame beaſts, the flatterer. And another ſaid, that flatterers were worſe then crowes: for they eate onely dead carrion, theſe feede on liuing men.

And of all kinds of Flatterie, that is the worſt, when a man ſhall ſpeake faire to his neighbours face and praiſe him; but behind his backe ſpeake his pleaſure, and euen cut his throat. Dauid complaineth of his familiar friend, that *the words of his mouth were ſofter* Pſal. 55. 21. *then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were* C *ſwordes.* The Phariſes behind Chriſts backe tooke counſell how they might intangle him in talke; but before his face they ſay, *Maſter, we know that thou art true, and teacheſt* Math.22.16 *the way of God truly, neither careſt thou for any man: for thou conſidereſt not the perſon of men.*

Vrbanitie, is a grace of ſpeech, whereby men in ſeemely manner vſe pleaſantneſſe in talke for recreation, or for ſuch delight as is ioyned with profit to themſelues and others. The Preacher ſaith, *There is a time to laugh, and a* Eccl.3 4. *time to weepe. When the Lord brought againe the captiuitie of Sion, we were like them that dreame.* Pſal.126.1.2 *Then was our mouth filled with laughter, and our tongue with ioy.*

Now this mirth muſt be ioyned with the D feare of God, otherwiſe Salomon ſaith well, Eccl 2.2. *I haue ſaid to laughter, thou art madde: and of ioy, what is that thou doeſt?* And Chriſt ſaith, Luk.6.25. *Woe to you that now laugh, for ye ſhall weepe.* Secondly, with compaſſion and ſorrow for Gods people in affliction and miſerie. *They drinke* Amos.6.6. *wine in bowles, and anoint themſelues with chiefe oyntments, but no man is ſorrie for the affliction of Ioſeph.* Thirdly, it muſt be ſparing and moderate. Paul condemneth ſuch as are *louers of* 2.Tim.3.4. *pleaſures, more then of GOD.* Fourthly, it muſt be void of the practiſe of ſinne. Moſes is Heb.11.25. commended that *he refuſed the pleaſures of ſinne.*

The vſuall time of mirth is at meates. And Iud 14.12. here Sampſons practiſe may be followed, who at his mariage feaſt propounded a riddle or

hard queſtion to his friends. And Ambroſe
thinketh that he did this to ſtop the mouthes
of talkers, and to occupie their wits.

Withall, it muſt bee remembred to bee a
Chriſtian dutie, euen at the table to main-
Luk.11.37. & 14.1. & 22.15. taine talke of religion, and of duties of godli-
neſſe, after the practiſe of our Sauiour Chriſt:
though many vpon litle ground thinke other-
Apol. c. 39. wiſe. Tertullian recordeth of the Chriſtians of
his time, that they vſed in their loue-feaſtes to
talke together, as conſidering with themſelues
that they had God himſelfe as an eare-witnes
to them. Chryſoſtome of this point ſaith well:
Hom. 2. in 2 Theſſ. 2. c. *I would to God* (ſaith he) *that in tauernes and*
feaſtes, and at bathes, men would talke and diſpute
of hell: for the remembring of hell, would hinder a
man from falling to hell. And it was the manner
of the primitiue Church at dinner and ſupper,
to vſe the reading of the Scriptures. *When ye*
Aug. epiſt. 109. *come to the table* (ſaith Auguſtine) *heare that*
which is read according to cuſtome, without any
ſtirre or ſtriuing: that your mouthes may not onely
receiue the meate, but your eares may hunger after
the word of God. And this auncient cuſtome is
to this day retained in the Colledges of the
Vniuerſitie of Cambridge.

And this holy reioycing at meates, is ſpeci-
ally to be vſed with ſuch as are godly. As Sa-
Prou. 23. 8. lomon ſaith, that he *which eateth at the couetous*
mans table, ſhall vomit his morſels, and ſhall looſe
his ſweet wordes. The faithfull at Ieruſalem did
breake bread together, *with gladneſſe and ſin-*
Act. 2. 46. *gleneſſe of heart.*

Queſt. Whether ieſting be tolerable in any
ſort or not?

Anſw. That ieaſting which ſtandeth in
quippes, taunts, and girds, which ſerueth on-
ly for the offence of ſome, with the delight of
Eph. 4. 29. others, is not tolerable; becauſe *all ſpeech muſt*
edifie, and miniſter grace to the hearers: neither
doth it agree with Chriſtian grauitie and mo-
deſtie. But two kinds of ieſting are tolerable:
1 the one is moderate and ſparing mirth, in the
vſe of things indifferent, in ſeaſon conuenient,
without the leaſt ſcandall of any man, and with
profit to the hearers. The ſecond is, that which
2 the Prophets vſed, when they ieſted againſt
wicked perſons, yet ſo, as withall they ſharply
1. King. 18. 27. reprooued their ſinnes. *At noone Eliah mocked*
them, and ſaid, Crie aloud, for he is a God: either
2 Kin. 2. 23. *he talketh, or purſueth his enemies, or is in his iour-*
Iſa. 24. 10, 11. *ney, or it may be he ſleepeth and muſt be awaked.*

As for laughter, it may be vſed: otherwiſe
God would neuer haue giuen that power and
facultie vnto man: but the vſe of it muſt bee
both moderate and ſeldome, as ſorrow for
our ſinnes is to be plentifull and often. This
we may learne in Chriſts example, of whome
we reade that he wept three times, at the de-
Luk. 19. 41. Ioh. 11. 35. Heb. 5. 7. ſtruction of Ieruſalem, at the raiſing of Laza-
rus, and in his agonie: but we neuer read that
he laughed. And ſpecially remember the ſay-
ing of Chryſoſtome; *Siriſus in Eccleſia, diaboli*
opus eſt, that is, to mooue laughter in the
Church, is the worke of the diuell.

A *Fidelitie* is conſtancie in all our law
ings and promiſes.

A promiſe is to be made with this
tion (if God will) and then if a man
uented by death, or by any like mean
not to be blamed: otherwiſe a mans
word and promiſe bindeth him accor
the will and pleaſure of him to whom
made.

Now if afterward it bee hurtful to hi
made it, he may craue to be free from h
miſe: and libertie beeing graunted,
But a promiſe bound with an oath is
kept, though priuate hinderance follo
ſo as the Magiſtrate may order the
and proceede in equitie, that the dan
B may be the leſſe.

The laſt grace which is to be vſed in ſ
is care of our neighbours good name,
is farre *better to him then great riches.*

Here is condemned the tale-bearer,
of an euill mind telleth a thing of anoth
bring him into hatred, or to reuenge him
or to get ſomthing, which otherwiſe he
not obtaine.

This tale-bearing is of diuers ſorts: O
when men whiſper abroad ſecretly th
of another, whereas they ſhould rather a
niſh the partie, as *Cham* when he had ſee
fathers nakedneſſe, ranne ſtraight and to
brethren. The ſecond, when they adde
change the thing ſaid or done, as it ſerue
C their purpoſe. Some of the witneſſes
came againſt Chriſt, charged him to
will deſtroy this temple which is made with
and in three dayes build another without
Where firſt they chaunge his meaning
Chriſt ſpake of the temple of his bodie
condly, they adde to the words: for Chri
not, *I will deſtroy this temple:* but *deſtroy*
temple. Therefote the holy Ghoſt n
them with the name of *falſe witnes bearers*
third, when men ſurmiſe, and tell that
was neuer done. When Ieremy was goin
of Ieruſalem to the land of Beniamin, an
in the gate of Beniamin, Iriiah tooke hi
ſaid, Thou flyeſt to the Chaldeans. The
Ieremie, that is falſe; I flie not to the Ch
ans, but he would not heare him. The fo
D is the coloured tale-bearing, when one
keth euill of another with fine preface
preambles, faining that he is very ſorry th
neighbour hath done ſuch or ſuch a thing
he ſpeaketh not of malice, but of a good
that he is conſtrained to ſpeake: that he
keth not all hee could ſpeake, that th
tie to whome the tale is told muſt keepe
cret. Luther writeth of this fault very
This vice (ſaith he) *whereby we tell abroa*
things which we heare of others, and take th
worſe part, is very rife, and of great force to
diſcords: the rather, becauſe it often ſheweth
vnder the pretence and name of counſell and
aduiſe. And it is a notable vizard for a tale b
to transforme himſelfe into an angel of ligh

cuſtome may ſtil be retained, if there be a good example in the auncetours that the child may follow. IV. That the life and profeſſion of good men may be reuiued in the renuing of their names.

Here we muſt take heede, in no wiſe to giue to children, the proper names or titles of God, as Ieſus, Immanuel, &c.

Neither are the profeſſours of the Goſpell to be intituled by the names of ſuch as haue beene famous inſtruments in the Church, as to be called *Caluiniſts, Lutherans, &c. Now this* 2. *I ſay, that euery one of you ſaith, I am Pauls, & I am Apollos, I am Cephas, and I am Chriſts: Is Chriſt deuided? was Paul crucified for you? either were ye baptized in the name of Paul?*

And it is a bold part of the peſtilent generation of Papiſts, who take to themſelues the name of *Ieſuites*, whereas the like name of 6. *Chriſtian* was giuen to the diſciples at Antioch not by the deuiſe of man, *but by diuine oracle*.

.11. As the changing of the name giuen in Baptiſme is not to be allowed, ſo the varying of it according to the variety of language, (if neither hurt nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and Chriſt cals Simon his diſciple otherwhiles Cephas, otherwhiles Peter. And very worthie Diuines in this age, that their writings might be read of the aduerſaries, haue in like ſort without offence varied their names. Melancthon cals himſelfe Dydimus Faventinus, and Melangæus: Bucer intitles himſelfe Aretinus Felinus: and Theodore Beza once writ himſelfe Nathaniel Nezechius.

Reuerence to a man as he is ſuperiour, is in vſing fit titles of reuerence. Sara is commended in Scriptures for obeying her husband, & 3.6. *for calling him Syr*. But exceſſe muſt here be auoided, when titles of honour proper to God are giuē to men, as *head of the Catholike Church* to the Pope, *Ladie and Queene of heauen* to the mother of Chriſt. This fault Chriſt reprooueth in the young man, ſaying *why calleſt thou* 10.18. *me good? there is none good but God.*

CHAP. VI.

Of Modeſtie and of Meekeneſſe.

MOdeſtie in ſpeech hath diuers caueats: Firſt, if a man ſpeake any thing of himſelfe, that is, in his owne commendation, let him alter the perſon and ſpeake of himſelfe as of another: *I knew a man* (ſaith Paul, ſpeaking 12.2. of himſelfe) *in Chriſt aboue fourteene yeares agoe, &c. which was taken vp into Paradiſe, and heard words which cannot be ſpoken.* And Iohn ſaith of himſelfe: *When Ieſus ſaw his mother, and the* .26. *diſciple whom he loued, ſtanding by, &c.* Here take heed of boaſting, whereby men imitate the diuell who ſaid, *All this power will I giue thee, and* .6. *the glorie of thoſe kingdomes: for that is deliuered vnto me, and to whomſoeuer I will giue it.*

Againe, when a man ſhall haue occaſion to ſpeake of his owne faults and corruptions, let him ſpeake the vttermoſt againſt himſelfe, as Paul called himſelfe *the firſt of all ſinners*. 1.Tim.1.13. 15. But if he be to mention any thing of himſelfe, that may miniſter matter of commendation, let his ſpeech rather incline to the defect, then to the exceſſe as Paul ſaith, 1.Cor.15.9. *I am the leaſt of the Apoſtles, which am not meete to be called an Apoſtle, becauſe I perſecuted the Church of God.*

Secondly, in mentioning of things which mooue bluſhing, we are to vſe as ſeemly words as may be choſen. Gen. 4.1. *Afterward Adam knew Heuah his wife, which conceiued and bare Cain.* 1.Sam.24.4. *And whē he came to the ſheepcoates by the way where there was a caue, Saul wēt in to couer his feete*, that is, to doe his eaſement.

Meekenes alſo is required in communication, which is, when a man vſeth courteous and faire ſpeech. Tit.3.2.3. *Put them in remembrance, &c. that they be courteous, ſhewing all meekenes to all men, for we our ſelues alſo were in times paſt vnwiſe, diſobedient, &c.*

Meekenes and gentlenes ſhewes it ſelfe in Salutations, Anſwers, and Reprooſes.

For the firſt, daily experience ſheweth that it maketh much for the maintaining of loue, to call men by their proper names or ſurnames. And this was a ſigne of ſpeciall fauour that God called *Moſes* by his proper name. Yet more conuenient it is to ſalute our betters by names of honour or office. Thus the diſciples call our Sauiour Chriſt *Rabbi*: and it was the vſuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Sir.

The formes of ſalutations are to be after the order practiſed in Scripture. An angel ſaluted Gedeon thus; *The Lord be with thee thou valiant* Iudg. 6.12. *man*. And Boaz came to Bethlehem, & ſaid to the reapers, *The Lord be with you*: and they anſwered, Ruth.2.4. *The Lord bleſſe thee.* And the Angel ſaluted Mary, Luk.1.28. *Haile, freely beloued, the Lord is with thee, &c.* Chriſt comming among his diſciples, ſaid, *Peace be among you*: & he taught them cōming to any houſe to ſay, Math 10. 12.13. *peace be to this houſe.*

By this it appeareth, that our cōmon formes of ſalutations are commendable: which are of diuers ſorts; as when one meetes another: *God ſaue you*: when one goes away, *God be with you*: in the morning, *God giue you a good morning*: after noone, *God giue you a good euening*: when one is going on his iourney, *God ſpeede your iourney*; when one is working, *God ſpeede you*: in eating, *much good doe it you*: when one hath a new office, *God giue you ioy of your office*: when one is ſicke, *God comfort you, &c.*

And when children ſalute their fathers and mother after this maner: *I pray you father bleſſe me: I pray you mother bleſſe me*: it is a ſeemely thing. For God hath made parēts to be the inſtrumēts of bleſſing to their childrē, in nurturing them & praying for them: as the fifth cōmandemēt ſaith, *Honour thy father & thy mother that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for bleſſings on them, and by ſuch like duties.

It is an vſe in al places, whē a man neeſeth to ſalute him by ſaying, *Chriſt helpe you*: But there is no cauſe why the words ſhould then be vſed more then at another time. The reaſons are. I. it is an old cuſtome fetched from the Gentiles before Chriſt, and hath no ground at all: for they vſed with the like wordes to wiſh men health, becauſe they thought neeſing to be a ſacred & holy thing: and becauſe ſome take it to be a ſigne of vnhappie and euill ſucceſſe. which indeed is otherwiſe. II. If there be any dāger in the brain before neeſing, when a man hath neeſed the danger is paſt, as learned Phyſitians teach: therefore there is no cauſe of the vſing ſuch words then, more then at coughing.

Ariſt. de hiſt. animal l. 1. cap 10. & probl. ſect. 33. Plin. l. 28. cap. 2.

Againſt the practiſe of ſaluting each other, ſome things may be obiected. I. Ioh. epiſt. 2. verſ. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bidde him, God ſpeede. An.* This place doth not forbid common ciuility & courteſie of man to man: but onely ſamiliarity & acquaintance with heretickes: yea ſuch acquaintance & familiaritie as may ſeeme to giue approbation & applauſe to their bad proceedings. II. Eliſha ſending Gehazi his ſeruant to lay his ſtaffe on the dead child of the Shunamite, bad him if he met any not to ſalute them, & if they ſpake to him not to anſwer them. 2. King. 4. 29. And when our Sauiour Chriſt ſent his Diſciples to preach in Iudea, he bad them *to ſalute no man by the way*, Luk. the 10. 4. *Anſ.* The intent of theſe two places is not to forbid men to ſalute others, but rather to inioyne Gehazi & the Diſciples of Chriſt onely to omit for that time the practiſe of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightie affaires.

Prou. 15. 1.

1. Sam. 25. 10. 24.

Iudg. 8. 3.

Prou. 15. 23

Our anſwers muſt be ſoft, that anger be neither kindled nor increaſed. *A ſoft anſwer putteth away wrath, but grieuous words ſtirre vp anger.* Nabal by churliſh language prouoked Dauid to wrath, but Abigail by the contrarie appeaſed him. *Gedeon ſpake gently to the men of Ephraim,* when they were angrie againſt him, and appeaſed them. For the text ſaith, *When he had thus ſpoken, then their ſpirits abated towards him.* Therefore Salomon ſaith well, *A ioy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon?*

Rom. 12. 14. 1. Pet. 3. 9.

Now if any ſhall raile on vs, our dutie is not to raile again. *Bleſſe them that perſecute you, bleſſe I ſay, and curſe not. Be curteous, not rendring euill for euill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye be thereunto called, that you ſhould be heires of bleſſings.* This thing was notably practiſed by Dauid, Pſal. 109. 4. *For my friendſhip they were my aduerſaries, but I gaue my ſelfe to prayer.* And therefore in this caſe, either ſilence is to be vſed, or at the moſt, onely a iuſt and manifeſt defence of our innocencie to be made.

2. King. 18. 36.

Ezechias commaunded the people to be ſilent, and not to ſay any thing to the ſpeech of Rabſachai, now flattering, now threatning. When Eli ſpake hardly of Anna, and bad her put away her drunkennes, ſhe anſwered, *Nay my Lord, I am a woman troubled in ſpirit, I haue neither drunke wine nor ſtrong drinke, but haue powred out my ſoule before the Lord.*

2. Sam. 1. 15.

Gen. 40. 15.

Dan. 6. 22.

Ioh. 8. 48, 49.

Act. 23. 1.

Thus Ioſeph cleares himſelfe, ſaying, *I haue done nothing wherefore they ſhould put me in the dungeon*, And Daniel to Nabuchodonoſor, *Vnto thee, O King, haue I done no hurt.* And our Sauiour Chriſt when the Iewes ſaid vnto him, *Say we not true, that thou art a Samaritane, and haſt a diuell?* anſwered, *I haue not a diuell, but I honour my Father, and ye haue diſhonoured me.* And Paul being to make an Apologie for himſelfe, begins thus: *Men and brethren, I haue in all good conſcience ſerued God vnto this day.*

Pſal. 26. 1.

Pſal. 37. 32, 33.

Now when a man hath thus cleared himſelf, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cauſe to God, who in time wil manifeſt the truth, and bring it to light: as Dauid did, *Iudge me O God,* (ſaith he,) *for I haue walked in mine innocencie:* and againe, *the wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lord will not leaue him in his hand, nor condemne him when hee is iudged.*

Gal. 6. 1.

Gen. 13. 8, 9

Meekeneſſe in reproofe is: when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgions vſe, who being to ſet the arme or legge that is forth of ioynt, handle it ſo tenderly, that the patient ſhall skant feele when the bone fals in againe. This counſel Paul giueth, *Brethren, if any man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one* (or ſet him in ioynt againe,) *with the ſpirit of meekeneſſe.* This was practiſed by Abraham towards Lot, when their heardmen were at variance, ſaying, *Let there be, I pray thee, no ſtrife betweene thee and me, neither betweene mine heardmen and thine: for we are brethren.*

2. Sam. 12.

1. Tim. 5. 1.

1. Cor. 4. 6.

Gal. 6. 1.

And this is done foure waies. Firſt, when we reprooue a man generally, as Nathan did Dauid by a parable. Secondly, when in the roome of a reproofe, we put an exhortatiō: in the exhortation inſinuating an oblique reproofe, as when a man ſhal ſweare in his talke, I ſhall not need alwaies to ſay, *Ye do very ill to ſweare, and ſo to diſhonour God:* but I wil lap it vp in the forme of an exhortation, as pils are lapt in ſugar, by ſaying. *Yea and nay, yea and nay ſhall ſerue among vs. Rebuke not an elder, but exhort him as a father, and young men as brethren,* ſaith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans owne perſon, as though he were faulty which reprooueth. Paul practiſed this: *Now theſe things, brethren* (ſaith he) *I haue figuratiuely applied to mine owne ſelfe & Apollos for your ſakes, that ye might learne by vs, that no man preſume aboue that which is writtē:* fourthly, when the fault is directly reprooued, but yet partly with prefaces, that we doe it of loue, that we wiſh well to the partie, that we ſpeake as conſidering our ſelues, that we alſo are in danger of the ſame fault: & partly by framing the reproofe out of the word of God, that the party may ſee himſelf, rather to be reprooued by god, thē by vs: after this maner the inferiour may admoniſh his ſuperiour eſpecially when there is no other way of redreſſe, & he is to liſten, yeelding himſelſe tractable. Naaman is 2.Kin 5. 13. 14. aduiſed by his ſeruants, who ſaid, *Father, if the Prophet had cōmanded thee a great thing, wouldſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh and be cleane? Then went he downe and waſhed himſelſe ſeuen times in Iordan.*

When any ſhal in this manner be admoniſhed of a fault; they are to yeeld themſelues tractable and thankfull, and be heartily glad of ſo good a friend. Notable is the ſpeech of Pſal. 141. 5. the Pſalmiſt; *Let the righteous ſmite me, it is a benefit: and let him reproone me, it is the chiefe ointment, let it not be wanting to my head.* And Salo-Prou.17.10. mon ſaith, *A reproone entreth more into him that hath underſtanding, then an hundred ſtripes into a* Prou.27.5. *foole.* And, *open rebuke is better then ſecret loue.*

CHAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.

SObrietie in iudgement is, when a man either ſuſpendeth his opinion of his neighbours ſayings or doings, or els ſpeaketh as charitably as he can, by ſaying as litle as may bee, if the things be euill; or by interpreting all in better part, if the ſpeech or action be doubtfull. Therfore doe thus: deſpiſe not thy neighbour, but think thy ſelſe as bad a ſinner, & that the like defects may befall thee. If thou canſt not excuſe his doing, excuſe his intent, which may be good: or if the deede be euill, thinke it was done of ignorance; if thou canſt no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldſt be worſe, if the like temptation beſel thee: & giue God thanks that the like as yet hath not befallen thee. Deſpiſe not a man beeing a ſinner, for though he be euill to day, he may turne to morrow.

Here is condemned all heady & raſh iudge-Math. 7.1. ment, whereby men make things either worſe then they are, or els they take and turne all things to the worſe part. Thus the diuell dealt Iob.1.9.11. with Iob, ſaying, *Doth Iob feare God for nought? &c. but ſtretch out thine hand now and touch all that he hath, to ſee if hee will not blaſpheme thee to thy face.* Such was the dealing of Doeg with Dauid, *I ſaw the ſonne of Iſhai* (ſaith he) *when he* 1.Sam.22.9 *came to Abimelech the ſonne of Ahitub, who asked counſell of the Lord for him, and gaue him victuals, and he gaue him alſo the ſword of Goliah the Philiſtim.* Here the back-biter concealeth the neceſſarie circumſtances, whereby Abimelech might haue beene excuſed, as that Dauid asked bread beeing hungrie, and that he told not Abimelech that he was out of Sauls fauour: bnt he turneth all his ſpeech to this end, to bring the Prieſt into ſuſpition with Saul.

Math.11.18. 19. Thus the Phariſes dealt. *Iohn came neiA ther eating nor drinking, and they ſay, he hath a diuell. The ſonne of man came eating and drinking, and they ſay, Behold a glutton, and a drinker of wine, and a friend of Publicanes and ſinners.*

Contrarie to this Sobrietie is *Flatterie,* whereby for hope either of fauour or gaine, men, and eſpecially ſuch as are of dignitie and place, are ſoothed vp in their ſinnes, and extolled aboue meaſure, euen to their faces. As when Herod arraied in royall apparell, ſate on the iudgement ſeat, and made an oration, the people gaue a ſhout, ſaying, *The voice of God, and not of man.* But marke what Salomom ſaith, *Hee that praiſeth his friend with a* Act.12. 22. B *loud voice riſing earely in the morning, it ſhall* Prou.27.14. *be counted to him a curſe.* One beeing asked which was the worſt of all beaſts: anſwered, Of wilde beaſts, the tyrant: of tame beaſts, the flatterer. And another ſaid, that flatterers were worſe then crowes: for they eate onely dead carrion, theſe feede on liuing men.

And of all kinds of Flatterie, that is the worſt, when a man ſhall ſpeake faire to his neighbours face and praiſe him; but behind his backe ſpeake his pleaſure, and euen cut his throat. Dauid complaineth of his familiar friend, that *the words of his mouth were ſofter then butter, yet warre was in his heart: that his* Pſal. 55. 21. *words were more gentle then oyle, yet they were* C *ſwordes.* The Phariſes behind Chriſts backe tooke counſell how they might intangle him in talke; but before his face they ſay, *Maſter, we know that thou art true, and teacheſt the way of God truly, neither careſt thou for any* Math.22.16 *man: for thou conſidereſt not the perſon of men.*

Vrbanitie, is a grace of ſpeech, whereby men in ſeemely manner vſe pleaſantneſſe in talke for recreation, or for ſuch delight as is ioyned with profit to themſelues and others. The Preacher ſaith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the* Eccl.3 4. *captiuitie of Sion, we were like them that dreame. Then was our mouth filled with laughter, and our* Pſal.126.1.2 *tongue with ioy.*

Now this mirth muſt be ioyned with the D feare of God, otherwiſe Salomon ſaith well, *I haue ſaid to laughter, thou art madde: and of* Eccl 2.2. *ioy, what is that thou doeſt?* And Chriſt ſaith, *Woe to you that now laugh, for ye ſhall weepe.* Se-Luk.6.25. condly, with compaſſion and ſorrow for Gods people in affliction and miſerie. *They drinke wine in bowles, and anoint themſelues with chiefe* Amos.6.6. *oyntments, but no man is ſorrie for the affliction of Ioſeph.* Thirdly, it muſt be ſparing and moderate. Paul condemneth ſuch as are *louers of pleaſures, more then of GOD.* 2.Tim.3.4. Fourthly, it muſt be void of the practiſe of ſinne. Moſes is commended that *he refuſed the pleaſures of* Heb.11, 25. *ſinne.*

The vſuall time of mirth is at meates. And here Sampſons practiſe may be followed, who Iud 14.12. at his mariage feaſt propounded a riddle or hard queſtion to his friends. And Ambroſe thinketh that he did this to ſtop the mouthes of talkers, and to occupie their wits.

Withall, it muſt bee remembred to bee a Chriſtian dutie, euen at the table to main- Luk.11.37. &14.1.& 22.15. taine talke of religion, and of duties of godlineſſe, after the practiſe of our Sauiour Chriſt: though many vpon litle ground thinke other- Apol.c.39. wiſe. Tertullian recordeth of the Chriſtians of his time, that they vſed in their loue-feaſtes to talke together, as conſidering with themſelues that they had God himſelfe as an eare-witnes to them. Chryſoſtome of this point ſaith well: Hom.2 in 2 Theſſ.2.c. *I would to God* (ſaith he) *that in tauernes and feaſtes, and at bathes, men would talke and diſpute of hell: for the remembring of hell, would hinder a man from falling to hell.* And it was the manner of the primitiue Church at dinner and ſupper, to vſe the reading of the Scriptures. Aug. epiſt. 109. *When ye come to the table* (ſaith Auguſtine) *heare that which is read according to cuſtome, without any ſtirre or ſtriuing: that your mouthes may not onely receiue the meate, but your eares may hunger after the word of God.* And this auncient cuſtome is to this day retained in the Colledges of the Vniuerſitie of Cambridge.

And this holy reioycing at meates, is ſpecially to be vſed with ſuch as are godly. As Sa- Prou.23.8. lomon ſaith, that he *which eateth at the couetous mans table, ſhall vomit his morſels, and ſhall looſe his ſweet wordes.* The faithfull at Ieruſalem did breake bread together, Act.2.46. *with gladneſſe and ſingleneſſe of heart.*

Queſt. Whether ieſting be tolerable in any ſort or not?

Anſw. That ieaſting which ſtandeth in quippes, taunts, and girds, which ſerueth only for the offence of ſome, with the delight of Eph.4.29. others, is not tolerable; becauſe *all ſpeech muſt edifie, and miniſter grace to the hearers*: neither doth it agree with Chriſtian grauitie and modeſtie. But two kinds of ieſting are tolerable: 1 the one is moderate and ſparing mirth, in the vſe of things indifferent, in ſeaſon conuenient, without the leaſt ſcandall of any man, and with profit to the hearers. The ſecond is, that which 2 the Prophets vſed, when they ieſted againſt wicked perſons, yet ſo, as withall they ſharply 1.King.18.27. 2.Kin.2.23. Iſa.24.10, 11. reprooued their ſinnes. *At noone Eliah mocked them, and ſaid, Crie aloud, for he is a God: either he talketh, or purſueth his enemies, or is in his iourney, or it may be he ſleepeth and muſt be awaked.*

As for laughter, it may be vſed: otherwiſe God would neuer haue giuen that power and facultie vnto man: but the vſe of it muſt bee both moderate and ſeldome, as ſorrow for our ſinnes is to be plentifull and often. This we may learne in Chriſts example, of whome we reade that he wept three times, at the deſtruction of Ieruſalem, at the raiſing of Laza- Luk.19.41. Ioh.11.35. Heb.5.7. rus, and in his agonie: but we neuer read that he laughed. And ſpecially remember the ſaying of Chryſoſtome; *Si riſus in Eccleſia, diaboli opus eſt*, that is, to mooue laughter in the Church, is the worke of the diuell.

A *Fidelitie* is conſtancie in all our lawfull ſayings and promiſes.

A promiſe is to be made with this condition (if God will) and then if a man be pre- Iam.4.15. 1.Chro.13.2. 2.Cor.17.23. uented by death, or by any like meanes he is not to be blamed: otherwiſe a mans lawfull word and promiſe bindeth him according to the will and pleaſure of him to whome it is made.

Now if afterward it bee hurtful to him that made it, he may craue to be free from his promiſe: and libertie beeing graunted, take it. But a promiſe bound with an oath is to bee kept, though priuate hinderance follow, yet Pſal.15.4. ſo as the Magiſtrate may order the matter, and proceede in equitie, that the dammage B may be the leſſe.

The laſt grace which is to be vſed in ſpeech, is care of our neighbours good name, which Prou.22.1. is farre *better to him then great riches.*

Here is condemned the tale-bearer, which of an euill mind telleth a thing of another, to bring him into hatred, or to reuenge himſelfe, or to get ſomthing, which otherwiſe he could not obtaine.

This tale-bearing is of diuers ſorts: One is, when men whiſper abroad ſecretly the fault Rom.1.30. of another, whereas they ſhould rather admoniſh the partie, as *Cham* when he had ſeene his Gen.9.22. fathers nakedneſſe, ranne ſtraight and told his brethren. The ſecond, when they adde to, or change the thing ſaid or done, as it ſerueth for C their purpoſe. Some of the witneſſes which came againſt Chriſt, charged him to ſay, Mat.26.60, 61. *I will deſtroy this temple which is made with hands, and in three dayes build another without hands.* Where firſt they chaunge his meaning; for Chriſt ſpake of the temple of his bodie. Secondly, they adde to the words: for Chriſt ſaid not, *I will deſtroy this temple*: but *deſtroy ye this temple.* Thereſote the holy Ghoſt noteth them with the name of *falſe witnes bearers.* The third, when men ſurmiſe, and tell that which was neuer done. When Ieremy was going out of Ieruſalem to the land of Beniamin, and was in the gate of Beniamin, Iriiah tooke him and ſaid, Thou flyeſt to the Chaldeans. Then ſaid Ier.37.13. Ieremie, that is falſe; I flie not to the Chaldeans, but he would not heare him. The fourth, D is the coloured tale-bearing, when one ſpeaketh euill of another with fine prefaces and preambles, faining that he is very ſory that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh not of malice, but of a good mind: that he is conſtrained to ſpeake: that he ſpeaketh not all hee could ſpeake; that the partie to whome the tale is told muſt keepe it ſecret. Luther writeth of this fault very well: *This vice* (ſaith he) *whereby we tell abroad the* vpon Pſal.15.3. *things which we heare of others, and take them in worſe part, is very riſe, and of great force to ſowe diſcords: the rather, becauſe it often ſhewes it ſelfe vnder the pretence and name of counſell and good aduiſe. And it is a notable vizard for a tale bearer to transforme himſelfe into an angell of light, and* *vnder zeale for Gods glory to back-bite and accuſe his neighbour of hereſie, errour, and wicked life.*

Therefore the Prophets meaning is, that wee ſhould conceale the euils that bee in our neighbour, and not ſpeake them to others, though he be an enemie, and deſerue it at our hands, and onely ſpeake of thoſe good things in him which ſeeme to preſerue concord: for this we would that men ſhould doe vnto vs. Yea, and let vs take heed that we iudge not or condemne any mans ſaying or doing raſhly. Auguſtine ſaith, *that this was the care which his mother had toward her enemies.* Confeſ.l.9. *To doe this is a notable point of iuſt dealing, but indeede there is no man vtterly without this fault in this life: ſuch is our wretched ſtate in this world. For though ſome are of this minde that they deſire not to haue other mens wants told them, and will not take all in worſe part, yet if they be told and taken in worſe part of others, they can willingly heare them, neither will they checke the teller, but ſuffer bad ſurmiſes to take place with them. But* Gedaliah *the ſonne of* Ahicham *excelled in the contrarie vertue, who choſe rather to hazard his life, then to ſuſpect euill by Iſmael.* Ier. 40, 14.

This tale-bearing is the common table talke in England: and it is wonderfull to ſee, how thoſe who are otherwiſe godly, are ouertaken with it: but men muſt learne to ſtand more in awe of Gods commaundement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his own doore. Such as vſe tale-bearing and back-biting, are by Gods iuſt iudgement paid home in the ſame kind: and hereupon Chriſt ſaith, *Iudge not that ye be not iudged for with what iudgement ye iudge, ye ſhall be iudged.* Math. 7. 1. Wherefore when men ſhall enter into an euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and Magiſtrates ſhall vſe hard words, not in the way of defamation, but for the reproouing of a vice, it is not to ſlaunder: as, *O fooliſh Galathians: O generation of vipers:* Gal. 3. 1. Math. 3. 7. and Chriſt tearmeth Herod, *Foxe.*

CHAP. VIII.

Of the bonds of Truth.

THus much of grace in ſpeech. Now followeth bonds of truth, whereby the truth of our talke is teſtified and confirmed.

There are three: a ſimple aſſertion, an aſſeueration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea*: or a ſimple negation, as *nay, nay*. And they are to be vſed onely in our familiar and common talke *Let your communication be yea, yea: nay, nay: and whatſoeuer is more, commeth of euill.* Mat. 5. 37.

If the truth which we affirme or deny bee doubtfull or contingent, then ſuch clauſes as theſe [*It is ſo, or it is not ſo, as I thinke, as I remember, as I take it*] A are to be added. If one ſhall ſay, *It is ſo*, and afterwards it prooue otherwiſe, he receiueth diſcredit, becauſe he ſpeaketh an vntruth. But if he ſhall ſay, *I thinke it is ſo*, though it fall out otherwiſe, yet he ſaueth his credit, becauſe he deceiueth not, but only is deceiued.

An aſſeueration is a forme of ſpeech, wherby one doth vehemently affirme or deny any thing: as when a man ſhall ſay; *Verily, in truth, in very truth, without all doubt, &c.* Theſe and ſuch like are not to be vſed at euery word; but then onely when a truth of great importance is to be confirmed. When the falſe Prophets among the Iewes and the Prieſts would not B beleeue that Ieremie was ſent of God: what ſaith he not ſimply, *The Lord hath ſent me*: but *in truth the Lord hath ſent me.* Ier. 26. 15. Our Sauiour Chriſt, when he vſed to ſpeake any weightie matter, vſed to ſay, *Amen, Amen, Verily, verily*, which is a plaine aſſeueration: for *Amen*, is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſenſe of the word doth import: which is no more, but *truly, certainely.*

The third is an oath, which muſt not be made by any thing in heauen or earth, but onely by the name of God alone.

It muſt be vſed as the laſt refuge and remedie of all. For when any truth of great importance is to be confirmed, and all ſignes, euidences, proofes, witneſſes, faile among men on C earth: then we may lawfully fetch the Lord as a witneſſe from heauen, who is the knower of all truth.

And in this caſe an oath may be taken; either publikely before a Magiſtrate, or priuately among priuate perſons, if it be done with reuerence and conſideration, as it was betweene Iacob and Laban. Gen. 31. 53

CHAP. IX.

What is to be done when we haue ſpoken.

AFter a man hath ſpoken his minde, very D few wordes more are to be added: Hee that hath knowledge ſpareth his wordes. *In many words there cannot want iniquitie: but he that refraineth his lippes, is wiſe.* Prou. 17. 27.

He that ſpeaketh many words, ſpeaketh either falſe things or ſuperfluous, or both: as when a riuer ouerflowes, the water gathereth much ſlime: ſo many words, many faults. When a veſſell being ſmitten makes a great noiſe, it is a token that it is emptie; and ſo the ſound of many wordes ſhewes a vaine heart. The Gentiles haue ſaid, that God gaue a man one tongue & two eares, that he might heare more and ſpeake leſſe. *Valerius Maximus* reporteth of *Xenocrates*, that being in the company of ſome that vſed railing ſpeeches, held his tongue, and beeing asked why he did ſo, anſwered, *That it had repented him that he had* *ſpoken, but it neuer repented him that he had held his peace.* And the Prouerbe is, *He that will ſpeake what he will, ſhall heare what he would not.* Offic.lib.1. To the framing of our ſpeech, *Ambroſe* requireth three things: a yoke, a ballance, & a metwand; a yoke to keepe it in ſtayed grauitie; a ballance to giue it weight of reaſon; a metwand, to keepe it in meaſure and moderation.

This rule muſt be practiſed carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention,* Phil. 2.3. Let ſtudents and ſchollers learne to practiſe this; for what ſhall another mans opinion hurt thee, though in reaſoning he be not of thy mind in euery point?

Here take heed of the ſpirit of contradiction, whereby ſome by thwarting and contradicting euery man, at length prooue either obſtinate heretickes, or lewd Atheiſts, and make no bones to contradict the holy Ghoſt, and to call the Scriptures in queſtion, and diſpute that there is no God.

Now if a man ſpeake neceſſarie things, though he continue his ſpeech till midnight, as Paul did, it cannot be called immoderate or ſuperfluous talke. Act.20.7.

CHAP. X.

Of writing.

ALL this which is ſet downe concerning ſpeech muſt as well be practiſed in writing as in ſpeaking. Whereby are condemned ballads, bookes of loue, all idle diſcourſes and hiſtories, being nothing elſe but enticements and baites vnto manifold ſinnes, fitter for Sodome and Gomorrah, then for Gods Church. And it muſt be followed as well in ſpeaking of Latine or any good tongue, as Engliſh, which ſtudents haue not marked; for whereas they will not ſweare in Engliſh, yet in Latine they make no bones of it, ſaying, *Mehercule, mediùs fidiùs, edipol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exerciſes they ſpeake of *Iupiter,* and of the *immortall Gods,* after the manner of the heathē. What a ſhame is this, that a Chriſtian, and that in Chriſtian ſchooles, ſhould either be aſhamed, or not vſe to ſpeake as a Chriſtian, but as Atheiſts do? If thou haue many tongues, and knoweſt not how to vſe them well, he which hath but his mother tongue ordering it aright, is a better linguiſt thē thou.

CHAP. XI.

Of ſilence.

WIſe and godly ſilence is as excellent a vertue as holy ſpeech: for hee knoweth not how to ſpeake which knoweth not how to hold his tongue: the rule of our ſilence muſt be the law of God. By meanes of which, wiſe conſideration muſt be had, whether the thing which we haue in mind be for Gods glory, and our neighbours good: which done, we are anſwerably to ſpeake or to bee ſilent.

Here muſt be conſidered the things of which ſilence muſt be vſed, and the perſons before A whom. The things are many. Firſt, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it muſt bee concealed.

The concealing of truth is either in whole, or in part. In whole, when the ſpeaking of the leaſt word is hurtfull. As for example, the father & the ſonne are both ſicke at once; the ſonne dieth firſt, the father asketh whether his ſonne be dead or not; if it be ſaid, no, an vntruth is told: if yea, then the fathers griefe is increaſed, and his death haſtened: therfore ſilence is the beſt. Aug.lib.ad Conſe. In the daies of perſecutiō holy Martyrs haue choſen rather to ſuffer death, then to reueale their brethren, that haue bin B of their priuate aſſemblies with them.

The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glorie of God. When Samuel is ſent to annoint Dauid, he anſwereth the Lord and ſaith. *How can I goe? for if Saul heare of it he will kill me. Then the Lord anſwered, Take an heyfer with thee and ſay, I am come to doe ſacrifice to the Lord: and call for Iſhai to ſacrifice, and I will ſhew thee what thou ſhalt doe, and thou ſhalt annoint vnto me him whome I ſhall name vnto thee.* 1.Sam.16.1,2,3. When Ieremie had ſhewed king *Zedechiah* how he might eſcape death, then the king ſaid vnto him, *Let no man know of theſe* C *words, &c. but if the Princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs what the king hath ſaid vnto thee, &c. then ſhalt thou ſay vnto them, I humbly beſought the king that he would not cauſe me to returne to Iehonathans houſe to die there.* Ier.38.24.25,26. And afterward he ſo anſwered, and the matter was not perceiued. The like was practiſed by Paul, Act.23.6.

Secondly, thou art to conceale thine owne ſecrets, Samſon reuealing his owne ſecret, Iud. 14. ouerthrew himſelfe. If thou deſire eaſe by reuealing them, tell them but to few, and to ſuch as are faithfull.

That which thou wouldſt not haue known tell no man: for how ſhall another keepe thy counſell, when thou canſt not do it? Keepe thy D friends ſecret likewiſe, if it be not hurtfull: and let Miniſters conceale the ſinnes & wants that trouble the conſcience of ſuch as are dying. Let Magiſtrates conceale things done in the Senate, eſpecially concerning warre, leaſt they be reuealed to the enemie.

If God bring any ſtrange thing to paſſe, ſpeak not boldly of it, but rather in ſilence wonder. Iob at the conſideration of Gods maieſty in his works, ſaith, *Behold, I am vile, what ſhal I anſwer thee? I will lay my hand vpon my mouth.* Iob.39.37. Nadab and Abihu for offering incenſe with ſtrange fire, before the Lord, were both deſtroyed with fire, which beeing done, Moſes told Aaron that God would be ſanctified in them that come neere him, and be glorified before all the people, and then the text ſaith, A *but Aaron held his peace*, Leuit. 10.3. When Peter had taught the Gentiles, and after returned to Hieruſalem, they of the circumciſion contended with him: hee then rendereth a reaſon of his fact, which being made, they were ſilent. For ſo the text is, Act. 11.18. *When they heard theſe things, they held their peace, and glorified God.* When Gods iudgments befal men among vs, if we ſpeake any thing, we muſt iudge charitably. *Bleſſed is he that iudgeth wiſely of the poore, the Lord ſhal deliuer him in the day of trouble*, Pſ, 41.1.

Thirdly, the infirmities & ſins of our neighbour are alwaies to be concealed, vnleſſe it bee in the caſe before named, that wee finde our ſelues called of God to ſpeake. *He that couereth a tranſgreſſion, ſeeketh loue*, Prou. 17.9. B If God in mercie couer his ſinnes, why ſhouldſt thou reueale them? Salomon ſaith, Prou. 19.11. *It is the glorie of a man to paſſe by an infirmitie.*

Fourthly, al vnſeemely matters, al things vnknowne, things which concerne vs not, things aboue our reach are in ſilence to be buried.

The perſons before whome ſilence muſt be vſed, are theſe: I. Malitious enemies of religion: Mat.7.6. *Giue not that which is holy vnto dogges: neither caſt your pearles before ſwine.* Mat.27.14. This was among the reſt one cauſe of the ſilence of Chriſt before Caiphas and Pilate. II. Before Magiſtrates in their open courts: where ſuch as come before them are not to ſpeake till they be bidden. Act.24.10. *Then Paul after that the gouernour had beckned vnto him that hee ſhould ſpeake, anſwered.* C III. In the preſence of our elders and betters, Eccl, 32.8. who muſt haue leaue & liberty to ſpeake firſt, Iob 32,6. and muſt of others be heard with ſilence. Eccl.7.5.11. The practiſe of this was in Elihu to Eliphaz & Bildad. A company of men (as ſome ſay) is like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are olde men, learned, wiſe, expert: halfe vowels, are young men and women, who are then only to ſpeak when they are asked: mutes are the ſame parties, who being not occaſioned, are in ſilence to heare their betters. Tit.2,9. And here all ſeruants & children muſt remember when they are iuſtly reprooued to bee ſilent, and not to anſwer any thing againe. Pro,26.4.5. IV. Fooles and pratlers are not to be anſwered, vnleſſe it be to let them ſee their folly. D

CHAP. XII.

An exhortation to keepe the tongue.

THus haue I in part ſet downe how the tongue is to be gouerned: and I heartily deſire, that all Chriſtians would put theſe rules in practiſe. Reaſons. I. Iam.1,26. *If a man ſeeme to bee religeous, and reſtraine not his tongue, he deceiueth himſelfe, and his religion is in vaine.* II. The man of an euill tongue, is a beaſt in the forme of a man; Pſal, 140.3. for his tongue is the tongue of a ſerpent, vnder which lieth nothing but venim & poiſon: nay he is worſe then a ſerpent: for it cannot hurt, vnleſſe it bee preſent to ſee a man, or to bite him, or to ſtrike him with his taile: but A he which hath not the rule of his tongue, hurteth men as well abſent as preſent; neither ſea, nor land, nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in ſome part, and therefore ſendeth forth nothing but ſtinke & corruption. Iſa.6.6. III. As the holy men of God, when they preached, had their tongues as it were, touched with a coale from the altar of God: Mat.3.11. with Act.2.3,4. and as godly men when they ſpeake graciouſly, haue their tongues inflamed with the fire of Gods ſpirit: ſo contrariwiſe, when thou ſpeakeſt euill, thy tongue is kindled by the *fire of hel*: Iam.3.6. & Satan comes from thence with a coale to touch thy lips, and to ſet them on fire to all manner of miſchiefe. Chryſ hom. 79. in Mat. Chryſoſtome ſaith, B that when men ſpeake good things, their tongue is the tongue of Chriſt: but all manner of vngodly and curſed ſpeaking is the diuels language. IV. The moderating of the tongue is a matter of great difficultie. S. Iames ſaith, Iam.3.7,8. *The whole nature of beaſts and of birds, and of creeping things, &c. is tamed & hath bin tamed of the nature of man: but the tongue can no man tame: it is an vnruly euill.* Hiſt. Tri. par.l.8.c.1. Pambus, one without learning, came to a certaine man to be taught a Pſalme: who when he had heard the firſt verſe of the 39. Pſalme, *I ſaid, I will keep my waies, that I offend not in my tongue*, would not ſuffer the next verſe to bee read, ſaying, this verſe is enough, if I could practiſe it. And when his teacher blamed him, becauſe he ſawe him not in ſixe moneths after: C hee anſwered, that he had not yet done the verſe. And one that knew him many yeares after, asked him whether hee had yet learned the verſe. I am fourtie yeares olde (ſaith he) and haue not yet learned to fulfil it. Now then, the harder it is to rule the tongue, the more care is to bee had therein. Gods iudgment for the abuſe of the tongue. Euſeb.l.6, c.8. V. The ſtrange iudgements of God for the abuſe of the tongue, eſpecially in blaſphemies and periuries are many and fearefull. Three men conſpired togither againſt Narciſſus biſhoppe of Ieruſalem, a man that lead a godly and blameleſſe life, and they charged him with a moſt hainous crime: all three confirme their accuſation by oath. The firſt wiſheth, if it were not ſo, that he were burnt. The ſecond, that he might die of the iaundiſe. D The third, that he might loſe his eyes. Afterward in proceſſe of time, the firſt had his houſe ſet on fire in the night: & he with all his familie were burnt. The ſecond had the iaundſe from the head to the ſole of the foot, & died therof. The third ſeeing what was befallen theſe twaine, repented and confeſſed the conſpiracie againſt Narciſſus, and yet for all that he loſt his eyes.

Fox Act. Mon. Again, in the daies of Q. Marie, as *Iames Abbes* was lead by the Sheriffe to execution, diuers poore people ſtood in the way, and asked their almes: he then not hauing any money to giue them, did put off all his apparell, ſaue his ſhirt, & gaue it vnto them, to ſome one thing, to ſome another: in the giuing whereof hee exhorted them to be ſtrong in the Lord, & to ſtād ſtedfaſt in the truth of the Goſpel. While he was thus inſtructing the people, a ſeruant of the Sheriffes going by, cried out aloud, and blaſphemouſly ſaid: Beleeue him not good people, he is an hereticke, and a madde man out of his wit: beleeue him not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blow forth his blaſphemous exclamations: vntil they came vnto the ſtake where he ſhould ſuffer. But immediately after this Martyr was bound to the ſtake, and fire put to him, ſuch was the fearefull ſtroke of Gods iuſtice vpon this blaſphemous rayler, that he was there preſently in the ſight of all the people ſtricken with a frenzie, wherewith he had before railingly charged that good martyr of God: who in his furious rage and madneſſe, caſting off his ſhooes & the reſt of his cloathes, cryed out vnto the people, and ſaid, thus did *Iames Abbes* the true ſeruant of God, who is ſaued, but I am damned: and thus ranne hee about the towne of *Burie*, ſtill crying, that *Iames Abbes* was a good man and ſaued, but I am damned.

Act. Mon. Fox.

Againe, children ſitting in companie together, fell into communication of God, and to reaſon what God was. And ſome ſaid one thing, ſome another: among the reſt, one ſaid, He is a good old father: to which another, named *Dennis Benfield*, replyed with a moſt outragious blaſphemie: What? he (ſaid ſhee) is an old doting foole. But ſhortly after this young girle was ſo ſtricken, that all the one ſide of her was blacke, and ſhee became ſpeechleſſe and died.

Idem.

Againe, one *Leauer* a plough man, railing, ſaid that he ſaw the euill-fauoured knaue *Latimer* when he was burned: and alſo in deſpite ſaid, that he had teeth like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaid *Leauer* moſt wickedly hanged himſelfe.

Idem.

Againe, in the time of King Edward, a young Gentleman of Cornwall being in companie with other moe gentlemen together with their ſeruants, beeing about the number of twenty horſemen, among whom this luſtie younker entred into talke, and began withall to ſweare, and vſe ribald ſpeech, beeing gently reprooued, the young gentleman tooke ſnuffe, and ſaid to the reproouer, Why takeſt thou thought for me? take thou thought for thy winding ſheete: well, quoth the other, amend, for death giueth no warning: for as ſoone commeth a lambes skinne to the market as an old ſheepes skinne. Gods wounds (ſaid he) care not thou for me: raging ſtill on this manner worſe and worſe in words, till at length paſſing on their iourney, they came riding ouer a great bridge, ſtanding ouer a peece of an arme of the ſea, vpon which bridge this gentleman-ſwearer ſpurred his horſe in ſuch ſort, as he ſprang cleane ouer with the man on his backe, who as hee was going, cried, ſaying, Horſe and man and all to the diuell.

Peter Stubbes booke printed 1581.

Againe, there was a ſeruing man in Lincolnſhire, who had ſtill in his mouth an vſe to ſweare *Gods precious blood*, and that for very trifles: beeing often warned by his friends to leaue the taking the Lords blood in vaine, did notwithſtanding ſtill perſiſt in his wickednes, vntill at the laſt it pleaſed God to viſite him firſt with ſicknes, and then with death: during which time of the Lords viſitation, no perſwaſion could mooue him to repent his foreſaid blaſpheming, but hearing the bell to toll, did moſt hardly in the very anguiſh of his death, ſtart vp in his bed, and ſware *by Gods blood, this bell tolled for me*. Whereupon immediately the blood aboundantly from all the ioynts of his bodie, as it were in ſtreames, did iſſue out moſt fearefully from mouth, noſe, wreſts, knees, heeles, and toes, with all other ioynts, not one left free, and ſo died.

Theſe and ſuch like iudgements muſt be as warnings from heauen to admoniſh vs, and to make vs afraid of the abuſe of the tongue: eſpecially when it tendeth to the diſhonour of God. And we are to imitate the example of *Polycarpe* the Martyr, who when he was bidden to take his oath, and curſe Chriſt, anſwered, Fourescore and ſixe yeares haue I bin his ſeruant, yet in al this time hath he not ſo much as once hurt me: how then may I ſpeake euill of my King and ſoueraigne Lord, which hath thus preſerued me? VI. Laſtly, God hath honoured thy tongue with the gift of ſpeech and vtterance: and the great excellency of this gift thou ſhouldeſt perceiue, if thou wert ſtriken dumbe for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

FINIS.

TWO
TREATISES:

I. Of the nature and practiſe of repentance.
II. Of the combat of the fleſh and ſpirit.

A ſecond Edition corrected.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by IOHN LEGATT, Printer to
the Vniuerſitie of Cambridge.
1612.

TO THE READER
whoſoeuer.

GOD hath beſtowed on vs great proſperitie and peace, with plentie of all temporall bleſſings that heart can wiſh for many yeares in this land.

Proſperitie abuſed hath beene the occaſion of many grieuous ſins againſt the firſt and ſecond table: ſpecially of Atheiſme, neglect of Gods worſhippe, contempt of the word, profanation of the Sabbath, abuſe of the Sacraments, &c.

Theſe and ſuch like ſinnes haue long called downe for iudgements from heauen vpon vs: and the rather becauſe the preaching of the word, hath little preuailed to bring vs to any amendment of life.

Whereupon God hath now begun to cauſe his iudgement to ſeaze vpon vs, ſpecially by plague and peſtilence: and that euen in the very principall part of this land: whereby hee himſelfe doth (as Iob ſaith) round
Iob 36.17. vs in the eare, *and preach repentance to vs.*

Wherefore it ſtands vs now in hand if euer, to looke about vs: and if we haue not repented, to beginne to repent: if we haue in former time repented, to doe it more earneſtly.

If ſo be that we ſhould harden our hearts both againſt his word and iudgements, and put farre from vs the euill day; vndoubtedly we muſt needes looke for iudgements farre more terrible then euer we felt as yet: if not eternall deſtruction. Let vs be aduiſed by the old world, who made light of Noahs warning, and were drowned in the flood; by Lots ſonnes in law, who tooke their fathers counſell for mockage, and were burnt with fire and brimſtone from heauen; by the fooliſh virgins, who were ſleeping when they ſhould haue beene furniſhing their lampes, and were ſhut from the marriage of the lambe.

And to direct thee ſomewhat in the practiſe of repentance, I haue penned this ſmall treatiſe; vſe it for thy benefit, and ſee thou be a doer of it: vnleſſe thou wilt be a wilfull murderer, & ſhed the blood of thine own ſoule.

And whereas there haue bin publiſhed heretofore in Engliſh two ſermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent. Sermons indeede which haue done much good, my meaning is not to adde thereunto, or to teach another doctrine, but onely to renew and reuiue the memorie of that which they haue taught.

Neither let it trouble thee that the principall Diuines of this age, whome in this treatiſe I follow, may ſeeme to be at differeace in treating of repentance. For ſome make it a fruit of faith containing two parts, Mortification
[a] Melanct. locis commun. *tion & Viuification:* (a) *ſome make faith a part of it, by deuiding it into contrition, faith, new obedience:* (b) *ſome*
[b] Calu. inſt. l.3. cap.3. par.9. *make it all one with regeneration. The difference is not in the ſubſtance of doctrine, but in the logicall manner of handling it. And the difference of handling ariſeth of the diuers acception of repentance. It is taken two waies; generally, and particularly. Generally for the whole conuerſion of the ſinner, and ſo it may containe contrition, faith, new obedience vnder it, and be confounded with regeneration. It is taken particularly for the renouation of the life and behauiour: and ſo it is a fruit of faith. And this onely ſenſe doe I follow in this treatiſe.*

I haue added hereto a few lines of the combat betweene the fleſh and the ſpirit; becauſe repentance & this combat are ioyned togither, and the one is not practiſed without the other, as appeares by reſoluing Pſalme 51.

verſe 1. *Spirit.* Haue mercy on me, O God, according to thy louing kindneſſe.
Fleſh. *Yea, but thine adulterie comprehends infinite ſinnes; therefore looke for no pardon.*
Spirit. According to the multitude of thy compaſſions put away mine iniquities.
Fleſh. *This ſinne hath taken ſuch deepe place in thee, that it will be hardly pardoned.*
verſe 2. *Spirit.* Waſh me throughly from mine iniquities, and cleanſe me from my ſinne.
Fleſh. *Thy ſpeciall treſpaſſe is againſt man.*
verſe 4. *Spirit.* Againſt thee, againſt thee onely haue I ſinned.
Fleſh. *Except this one ſinne thy life is vnblameable.*
verſe 5. *Spirit.* Beholde I was borne in iniquitie, &c.

Yea, the beſt man that is, in the practiſe of godlineſſe, often appeares to be vnlike himſelfe: and the cauſe is this ſpirituall combate. The fleſh otherwhiles makes him waile and mourne and goe drooping, preſently after the ſpirit puts into him (as we ſay) the heart of graſſe, and makes him triumph againſt the fleſh, the diuell,
Exod.14.13. Num.20.11,12. Iob.1.21 & 3.1. Pſal.6.18. 10.17 & 41. 9,10,11. *the world. Moſes was couragious at the red ſea, but he failed at the waters of ſtrife. Iob firſt praiſeth God, and afterward blaſphemeth. Dauid is often fainting in miſerie, yet by and by reuiued. Wherefore there is good cauſe why the conſideration of repentance and the combate ſhould goe togither: that no man after hee hath begun to repent might dreame of eaſe to his fleſh: as though we ſhould goe to heauen in beds of down: but rather that we might be reſolued, that when wee beginne to doe any thing pleaſing vnto God, then we muſt looke for nothing but continuall moleſtation from our vile and wicked natures.*

Written Anno. 1593. *Nouemb.* 17.

W. Perkins.

CHAP. I.

What Repentance is.

REpentance is a worke of grace, ariſing of a godly ſorrow; whereby a man turnes from all his ſins vnto God, and bringeth forth fruites worthie amendment of life.

A I call Repentance a worke, becauſe it ſeemes not to bee a qualitie or vertue, or habit, but an action of a repentant ſinner. Which appeares by the ſermons of the Prophets and Apoſtles, which runne in this tenour, *Repent, turne to God, amend your liues, &c.*

Whereby they intimate, that repentance is a worke to be done.

B Againe, Repentance is not euery kinde of worke, but a worke of grace; becauſe it cannot be practiſed of any, but of ſuch as bè in the eſtate of grace. Reaſons are theſe: I. No man can repent, vnleſſe hee firſt hate ſinne, & loue righteouſnes; and none can hate ſinne, vnleſſe he be ſanctified; and he that is ſanctified is iuſtified: and hee that is iuſtified, muſt needes haue that faith which vnites him to Chriſt, and makes him bone of his bone, and fleſh of his fleſh. Wherefore he that repents, is iuſtified & ſanctified, and made a member of Chriſt by faith: II. Hee that turnes to God, muſt firſt of all be turned of God, and after that wee C are turned, then we repent. Ier. 31.19. *Surely after I was conuerted, I repented: and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea euen confounded becauſe I did beare the reproch of my youth.*

Some may obiect, that repentance goes before all grace, becauſe it is firſt preached. The firſt ſermon that euer was made, was of repentance, preached of God himſelfe in paradiſe to our firſt parents. And euer ſince the ſermons of all the Prophets and Apoſtles, and of all faithfull miniſters haue had repentance for their beginning and ſcope. The anſwer hereto D may be this: if wee reſpect the order of nature, there be other graces of God which goe before Repentance: becauſe a mans conſcience muſt in ſome ſort be ſetled touching his reconciliation with God in Chriſt before hee can begin to repent. Wherefore iuſtification and ſanctification in order of nature goe before repentance. But if we reſpect time, grace and repentance are both togither. So ſoone as there is fire, ſo ſoone is it hotte: and ſo ſoone as a man is regenerate, ſo ſoone he repents. If we reſpect the outward manifeſtation of theſe twaine, repentance goes before all other graces: becauſe it firſt of all appeares outwardly. Regeneration is like the ſappe of the tree that lies hid within the barke; repentance is like the budde that ſpeedily ſhewes it ſelfe, before either bloſſome, leafe, or fruit appeare: yea all other graces of the heart, which are needefull to ſaluation, are made manifeſt by repentance. And for this cauſe, Repentance (as I take it) is firſt preached.

I adde further, that repentance riſeth of a godly ſorrow in the heart, as Paul teacheth, 2. Cor. 7. 10. *Godly ſorrow cauſeth repentance vnto ſaluation neuer to be repented of.* It is called a godly ſorrow, or a ſorrow according to God, that it may be diſtinguiſhed from worldly ſorrow: which is a griefe ariſing of the apprehenſion of the wrath of God & other miſeries: as feare of men, loſſe of good name, calamities in goods and other things, which in this life follow as puniſhments of ſinne: whereas the godly ſorrow cauſeth *griefe for ſin, becauſe it is ſinne.* And it makes any man, in whome it is, to be of this diſpoſition & minde, that if there were no conſcience to accuſe, no diuell to terrifie, no iudge to arraigne and condemne, no hel to torment, yet he would be humbled and brought on his knees for his ſinnes, becauſe hee hath offended a louing, mercifull, and long-ſuffering God.

Further I ſay, that repentance ſtands in turning againe to God: Man at the firſt was made a goodly creature in the image of God, hauing fellowſhip with him, whereby he dwelt in God, and God in him. By ſinne there is a partition made betweene God and man: who is alienated and eſtranged from god, and is become the childe of wrath, a firebrand of hell, the prodigall childe going from his father into a farre countrey, the ſtraying, nay the loſt ſheepe. Now when men haue grace to repent, then they begin to renew this fellowſhip, and turne againe to God. And the very eſſence or nature of repentance conſiſts in this turning. Which Paul doth ſeeme to intimate, when he ſaith, Act. 26.20. *That he ſhewed both to Iew and Gentile, that they ſhould repent and turne to God, and doe good workes worthie amendment of life.* In which words hee ſets downe vnto vs à full deſcription of repentance.

Iſa. 59.2.
Eph. 4.18.

Againe I ſay, that repentance is a turning from ſin, becauſe it doth not aboliſh or change the ſubſtance of body or ſoule, or any of the faculties thereof either in whole or part: but only rectifie and amend them by remoouing the corruption. It turnes the ſadneſſe of melancholy to godly ſorrow, choller to good zeale, ſoftneſſe of nature to meekeneſſe of ſpirit, madneſſe and lightneſſe to chriſtian mirth, it reformes euery man according to his naturall conſtitution, not aboliſhing it, but redreſſing the fault of it.

Further I put downe, that repentance is a turning from all ſinne to God, that I may exclude many falſe turnings. The firſt, when a man turnes from God to ſinne, as when one of a Proteſtant becomes a Papiſt, an Arrian, a Familiſt. The ſecond, when a man turnes from one ſinne to another. As when the riotous perſon leaues his prodigalitie, and giues himſelfe to the practiſe of couetouſneſſe: this can be no repentance: becauſe it is a going from one extreame to another, whereas repentance is to leaue the extreames and keep the meane. The third is, not when a man turnes from ſinne, but ſin turnes from him and leaues him. As when the drunkard leaues drunkenneſſe, becauſe his ſtomacke is decayed: the fornicatour his vncleanneſſe, becauſe the ſtrength of nature failes him: the quarreller his fighting, becauſe hee is maimed on legge or arme. The laſt is, when men turne from many ſinnes, but wil not turne from all. As Herod did many things at the aduertiſement of Iohn Baptiſt, but could not bee brought to leaue inceſt, in hauing his brother Philips wife. This repentance is nothing. For as hee which is truely regenerate, is wholly in bodie, ſoule, and ſpirit regenerate: ſo hee which truely repents, turnes from all ſinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know al their ſinnes: for ſound repentance for one ſpeciall ſinne, brings with it repentance of al ſinne. And as God requires particular repentance for knowne ſins, ſo hee accepts a generall repentance for ſuch as be vnknowne.

To proceede further; the conuerſion of a ſinner in repentance, hath three parts: The firſt, a purpoſe, and reſolution in the minde: the ſecond, an inclination in the will and affections: the third, an indeauour in life and conuerſation, to abandon and leaue all his former ſinnes, and to imploy himſelfe in obedience to Gods commaundements.

Laſtly, this repentance muſt bring forth fruites worthie amendment of life: becauſe it cannot be knowne to be ſincere, vnles it bring forth fruit. Repentant ſinners are *trees of righteouſnes* of Gods owne planting: and they grow by the waters that flow *out of the Sanctuarie,* and therefore they muſt beare fruit that may *ſerue for meate, and leafe for medicine*; otherwiſe the axe of Gods iudgment is laid to their *roots* to ſtocke them vp.

Iſa.61,3.

Ezec.47.12

Mat.3.10.

CHAP. II.

Of the cauſe of Repentance.

THe principall cauſe of repentance, is the ſpirit of God, as Paul ſaith, 2.Tim.2.25. *Inſtructing them with meekeneſſe that are contrarie minded, prouing if God at any time will giue them repentance.* And Ieremie, Ierem.31.18. *Conuert thou me, and I ſhall be conuerted.*

The inſtrument of the holy Ghoſt in working repentance, is the miniſterie of the Goſpel onely, and not the law. Reaſons hereof are theſe: I. Faith is ingendred by the preaching, not of the law, but of the Goſpel, as *Paul* ſaith, Rom. 1.16. *The Goſpell is the power of God to ſaluation to all that beleeue from faith to faith*; therefore repentance, which followes faith as a fruit thereof, muſt needes come by the preaching of the Goſpel onely. II. The law is the miniſterie *of death and damnation,* becauſe it ſhewes a man his wretched eſtate, but ſhewes him no remedie: therefore it cannot be an inſtrumental cauſe of that repentance which is effectuall to ſaluation. III. The doctrine of repentance is a part of the Goſpel, which appeares in this, that the preaching of repentance, & the preaching of the Goſpell are put one for another. And our Sauiour Chriſt deuides the Goſpell into two parts: the preaching of repentance, and remiſſion of ſinnes in his name. IV. That part of the word which workes repentance, muſt reueale the nature of it, and ſet out the promiſe of life which belongs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Goſpell. If it be ſaid, that the law is a ſchoole-maſter to bring vs to Chriſt, the anſwer is, to bring men to Chriſt not by teaching the way, or by alluring them, but by forcing and vrging them.

2.Cor.3.7.

Luk.9.6. cum Mat.6.12.

Luk.24.47.

Vrgendo, non alliciendo.

Neither do we aboliſh the law, in aſcribing the worke of repentance to the Goſpell only: for though it be no cauſe, yet it is *an occaſion* of true repentance. Becauſe it repreſents vnto the eye of the ſoule our damnable eſtate, & ſmites the conſcience with doubtfull terrours and feares, which though they bee no tokens of grace (for they are in their owne nature the very gates and the downfall to the pit of hell) yet they are certaine occaſions of receiuing grace: the Phiſitian is otherwhiles conſtrained to recouer the health of his patient by caſting him into ſome fits of an ague: ſo man, becauſe he is deadly ſicke of the diſeaſe of ſinne, muſt bee caſt into ſome fits of legall terrors by the miniſterie of the law, that hee may recouer his former eſtate, and come to life euerlaſting.

Repentance alſo is furthered by calamities, which in this caſe often come in the roome and ſtead of the law. Ioſephs brethren, when they were in diſtreſſe in Egypt, ſaid one to an other, Gen 42.21. *Wee haue verily ſinned againſt our brother, in that wee ſaw the anguiſh of his ſoule when he beſought vs, and we would not heare him: therefore is this trouble come vpon vs.* And the Lord ſaith in Oſe. 5.15. *I will goe and returne to my place, till they acknowledge their fault and ſeeke me, in their afflictions will they ſeeke me diligently.* And the Iſraelites ſay, Lam.3.20. *My ſoule had them* (many afflictions) *in remembrance, and is humbled in me.* Example of Manaſſes, 2.Chro. 33.12. *And when he was in tribulation, hee prayed to the Lord his God, and humbled himſelfe greatly.* And Dauid ſaith, Pſal.119.71. *It is good for me, that I haue beene afflicted, that I might learne thy ſtatutes.*

CHAP.

CHAP. III.

How Repentance is wrought.

Repentance is wrought in the heart by certaine ſteppes and degrees. Firſt of all, a man muſt haue knowledge of foure things, namely, of the law of God, of ſinne againſt the law, of the guilt of ſinne, and of the iudgement of God againſt ſinne, which is the eternall wrath of God.

Then in the ſecond place muſt follow the *Application* of the former knowledge to a mans owne perſon, by the worke of the conſcience aſſiſted by the holy Ghoſt, which for that cauſe is called the *ſpirit of bondage*: and this Rom. 8.15. application is made in a forme of reaſoning, called a practicall ſyllogiſme, on this manner.

The breaker of the law is guiltie of eternall death, ſaith the mind.

But I am a breaker of the law of God, ſaith the conſcience, as a witneſſe and an accuſer:

Therefore I am guiltie of eternall death; ſaith the ſame conſcience, as a iudge.

Thirdly, from this application thus made, ariſeth feare and ſorrow in reſpect of Gods iudgements againſt ſinne, commonly called Act.2.37. the *ſting of the conſcience*, or *penitence*, and the *compunction* of heart.

Now this compunction, vnleſſe it be delayed by the comforts of the Goſpell, brings men to deſperation, and to eternall damnation. Therefore he that will repent to life euerlaſting muſt goe foure ſteps further: Firſt, he muſt haue knowledge of the Goſpell, and enter into a ſerious conſideration of the mercy of God therein reuealed. Then muſt follow the *application* of the former knowledge by the conſcience, renewed and aſſiſted by the ſpirit of adoption, on this manner.

He that is guiltie of eternall death, if he denie himſelfe, and put his affiance in the death of Chriſt, ſhall haue righteouſneſſe and life eternall, ſaith the minde enlightened by the knowledge of the Goſpell.

But I beeing guiltie of eternall death, deny my ſelfe, & put my affiance in the death of Chriſt, ſaith the cōſcience renued by the ſpirit of adoptiō:

Therefore I ſhall haue righteouſneſſe and life euerlaſting by Chriſt.

Thirdly, after this application there followes ioy and ſorrow: *ioy*, becauſe a mans ſins are pardoned in Chriſt: *ſorrow*, becauſe a mans ſinnes haue diſpleaſed him, which hath beene ſo louing and mercifull a God vnto him.

Laſtly, after this godly ſorrow followes *Repentance*, called a Tranſmentation or turning of the mind, whereby a man determines and reſolues with himſelfe to ſinne no more as he hath done, but to liue in newneſſe of life.

CHAP. IIII.

Of the parts of Repentance.

Repentance hath two parts: Mortification, and Riſing to newneſſe of life.

A Mortification is the firſt part of repentance, which concernes turning from ſinne.

Men turne from ſinne, when they doe not onely abſtaine from actuall ſinne, but alſo vſe all meanes whereby they may both weaken & ſuppreſſe the corruption of nature. Chirurgions when they muſt cut off any part of the bodie, vſe to lay plaiſters to it, to mortifie it; that being without ſenſe and feeling it may be cut off with leſſe paine. In the ſame manner, we are to vſe all helpes and remedies preſcribed in the word which ſerue to weaken or kill ſinne, that in death it may be aboliſhed.

And it muſt not ſeeme ſtrange, that I ſay, we muſt vſe meanes to mortifie our owne ſinnes. For, howſoeuer by nature we cannot doe any B thing acceptable to God, yet being quickened and mooued by the holy Ghoſt, we ſtirre and Acti agimus, mooue our ſelues to doe that which is truly good. And therefore repentant ſinners haue grace in them whereby they mortifie their owne ſinnes. Paul ſaith, *I beate downe my bodie, and bring it in ſubiection*. 1.Cor.9.27. And, *they which are Chriſts* haue crucified *the fleſh, with the affections and luſts thereof*: Gal.5.24. and, *Mortifie therfore your earthly members, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſnes*. Col.3.5. And, *If any man purge himſelfe from theſe, he ſhall be a veſſell vnto honour*. 2.Tim.2.21 And S. Iohn ſaith, *Euery one which hath this hope in him*, purgeth himſelfe, 1.Ioh.3.3. *euen as he is pure*: and, *he which is begotten of God* preſerueth himſelfe, *and the wicked one toucheth* Cap.5.18. C *him not*.

Mortification hath three parts, a purpoſe in mind, an inclination in will, and an indeauour in life and conuerſation to leaue all ſinne.

Riſing to newneſſe of life, is the ſecond part of repentance concerning ſincere obedience to God.

And it hath alſo three parts. The two firſt, are a reſolution in the mind, and inclination or luſt in the will to obey God in all things. Barnabas exhorts them of Antiochia, *that with purpoſe of heart they would cleaue vnto the Lord*. Act.11,23. Examples of both theſe are many in Scriptures: Of Ioſhua, *If it ſeeme euill vnto you to ſerue the Lord, chooſe you this day whom you will ſerue,* Ioſh.24.15. *whether the Gods which your fathers ſerued, or the Gods of the Amorites, &c. but I and my houſhold* D *will ſerue the Lord*. Of Dauid, *O Lord, thou art* Pſal.119.57. *my portion*, I haue determined *to keepe thy commaundements*. And, *I haue ſworne, and will performe it, that I will keepe thy righteous iudgements*. Verſ.106. And, *When thou ſaidſt, ſeeke my face, mine heart* Pſal.27.8. *anſwered vnto thee, O Lord, I will ſeeke thy face*. And, *I haue* applied mine heart *to fulfill thy ſtatutes alwaies euen to the end*. Pſal.119.112.

The third part, is an indeauour in life and conuerſation to obey God. Example of Paul, *And herein* I take paines *to haue alwaies a cleere cōſcience towards God & towards men*: Act.24.16. Of Dauid, *I haue a reſpect to all thy commandements*. Pſal.119.6. And, *I haue choſen the way of truth, and thy iudgements* Verſ.30. *haue I laid before me*. And, *I haue cleaued to thy* 31 *teſtimonies*. And, *direct mee in the path of* 32 *thy commaundements; for therein is my delight.*

No man muſt here thinke that a repentant ſinner fulfils the law in his obedience; for their beſt workes are faultie before God: and whereas the faithfull in Scriptures are ſaid to be perfect; we muſt know that there be two degrees of perfection: perfection in ſubſtance, and perfection in the higheſt degree. Perfection in ſubſtance, is when a man doth ſincerely endeauour to performe perfect obedience to God, not in ſome, but in all his commaundements. And this is the onely perfection that any man can haue in this life. A Chriſtian mans perfection is to bewaile his imperfection; his obedience more conſiſts in the good will, then in the worke, and is more to be meaſured by the affection, then by the effect.

CHAP. V.

Of the degrees of Repentance.

Repentance hath two degrees. It is either ordinarie, or extraordinary.

Ordinarie repentance is that, which euery Chriſtian is to performe euery day: For as men fall daily either more or leſſe; ſo the graces of God are proportionally weakned day by day. Wherefore the continuall reparation thereof muſt be made by a daily renewing of repentance. A Chriſtian man is the temple and houſe of Gods ſpirit; he muſt therefore once a day ſweepe it, that it may be fit to entertaine ſo worthie a gueſt.

Extraordinarie repentance is the ſame in nature with the former, it differs onely from it in degree and meaſure of grace.

And this is to be put in practiſe, when men fall into any enormous, capitall, or grieuous offences: whereby they doe very grieuouſly wound their owne conſciences, and giue great offence to the Church. Of this ſort was the repentance of Peter, when he went forth and wept bitterly: and Dauids repentance, after he had committed adulterie, and murdered Vriah.

CHAP. VI.

Of the perſons which muſt repent.

Men be of two ſorts: the naturall man, and the regenerate: Repentance is needfull for both: for the naturall man that he may be brought from his ſinnes, and the image of God renued in him: Some may ſay, that many naturall men liue ciuilly, abſtaining from all outragious behauiour, and therefore neede no repentance. I graunt indeede they doe ſo: yet repentance muſt goe withall. For ciuill life without grace in Chriſt, is nothing elſe in Gods ſight, but a beautifull abhomination. The Phariſes were ciuill, yet Chriſt ſaith of them, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, ye ſhall not ſee the kingdome of heauen.* Math.5.20. Repentance is alſo required in the regenerate: becauſe they may haue vnknowne and hidden corruptions in them, which muſt be mortified: and otherwhiles they fall grieuouſly: and therefore that they may riſe againe, they muſt be daily practiſed in the ſpirituall exerciſes of repentance.

CHAP. VII.

Of the practiſe of Repentance.

In the practiſe of Repentance foure ſpeciall duties are required: The firſt, is a diligent & ſerious examination of the conſcience by the lawes and commaundements of God, for all manner of ſinnes, both originall and actuall. Example of the children of Iſrael. *Wherefore is the liuing man ſorrowfull? man ſuffereth for his ſinne: let vs ſearch and trie our waies, and turne againe to the Lord.* Lam.3.39. 40. Of Dauid, *I conſidered my waies, and turned my feete to the teſtimonies.* Pſal.119.59.

Touching Originall ſinne, this muſt be wel remembred, that one man hath not one part onely of originall ſinne, and another man another: one man this corruption, another that: but euery man, as he receiued from Adam the whole nature of man, ſo alſo he receiued originall ſinne wholly. And therefore euery man, (not one excepted, ſauing Chriſt, who was extraordinarily ſanctified by the holy Ghoſt in the wombe of the Virgin) hath in him from his parents the corruption and ſeede of al ſinne, which is a naturall diſpoſition & proneneſ to commit any ſinne whatſoeuer. Take a view and conſider all the horrible ſinnes that be practiſed in any part of the world, either againſt the firſt or ſecōd table: whatſoeuer they are, the ſpawne and ſeede of them all is euen in that man that is thought to be beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrary; becauſe among men that want all maner of religion, ſome are more ciuill and orderly; ſome againe more lewdly diſpoſed. I anſwer, that this comes to paſſe, not becauſe ſome men are, by nature leſſe wicked then others: but becauſe God by his prouidence doth limit and reſtraine mens corruption more or leſſe, which he doth for the good of mankind. For if men might be wholly left to themſelues, corruption would ſo exceedingly breake out into all manner of ſins, that there ſhould be no liuing in the world.

In examination of actuall ſinnes, three rules muſt be followed. The firſt, that we muſt ſearch out not onely our groſſe ſinnes, but euen the very thoughts of our hearts: For repentance is not onely a chaunge of the ſpeech, apparell, and outward behauiour, but alſo of the inward and ſecret thoughts of the heart. Therefore the prophet Ioel bids the Iewes *rend their hearts and not their garments:* Ioel.2,13. and Paul tels the Epheſians, that they muſt *be renued in the ſpirit of their minds:* Eph.4.23. and Peter bids Simon

Act.8.22. A Magus to repent & pray God, *that the thought of his heart may be forgiuen him.* The ſecond, that the very circumſtances of ſinnes done muſt be conſidered, as the time when, the place where, and the manner how; as namely, whether they were done of ignorance, or knowledge, of weakneſſe, or preſumption, or obſtinate malice. Thirdly, in examination it is very meete and conuenient, that we paſſe throgh all the commandements of the moral law, laying them as moſt abſolute rules to our hearts and liues: and by this meanes we ſhall be able to make large bils and Catalogues of al our ſinnes, euen from the very cradle to any part of our age following, as the ſeruants of Iob.9.3. Pſal.19.12. B God haue alwaies done. Thus it will come to paſſe, that we ſhall plainely ſee our wretched eſtate, and acknowledge that our ſinnes be in number as the haires of our head, and as the ſands by the ſea ſhore.

A Direction for ex- *amination of the conſcience.*

I. COM.

Thou ſhalt haue none other Gods, &c.

He breakes this commaundement,

That knowes not the true God, *Ier.*4.22.

C That denies God in his heart, by denying his preſence, iuſtice, mercie, &c, *Pſal.*14.5.

That hates God, and ſhewes it by diſobedience. *Exod.*28.5. *Rom.*1.30.

That doth not feare God and ſtand in awe of him.

That feareth man or other creatures more then God, *Math.*10.31. *Apoc.*2.10.

That liues in open ſinne ſecurely, not fearing Gods word or iudgements, 1.*Theſſ.*5.6.7.

That is ſorrowfull for his ſinnes, onely in reſpect of the puniſhment, 2.*Cor.*7.10.

That feares God by mens traditions, *Eſa.*29.13.

That doth not beleeue Gods word, but cals the Canonicall Scripture in queſtion.

D That deſpaires of Gods mercie.

That hath a dead faith without workes, *Iam.*2.20.

That puts his confidence in the diuell and his workes, as ſeekers to wizzards doe.

That loueth the creatures, as riches and honour, and his owne filthie pleaſures more then God, *Eph.*5.5.

That puts confidence in his ſtrength, wiſedome, riches, phyſitians, 2. *Chron.*16 9.12.

That is impatient vnder the croſſe, *Math.*10.38.

That tempts God, *Math.*4.7.

That ſeekes for the things of this life, more then for Gods kingdome, *Math.*6.33.

That murmures againſt God. 1.*Cor.*10.10.

That diſputes and holds there is no God.

That holdes and maintaines opinions againſt the auncient faith ſet downe in the writings of the Prophets and Apoſtles. As did the Manichees, Donatiſts, Arrians, Anabaptiſts, &c.

That ſo holds one religion, as he is readie to follow another. 1.*King.*18.21.

That is full of preſumption of Gods mercie, *Eſa.*7.12.

That falles away from the knowne truth: 2.*Pet.*2.20.

That addes to Canonicall Scripture; *Deut.*12 laſt verſe.

II. COM.

Thou ſhalt make to thy ſelfe no grauen Image, &c.

He breakes this commandement,

That repreſents God in an image, *Exod.*32.6.8.

That worſhips God in or at images, as crucifixes, and ſuch like, 2.*King.*18.4.

That kneeles downe before an Image.

That is bodily preſent at Maſſe, keeping his heart to God, 1.*Cor.*8.9.

That retaines the monuments of Idolatrie. *Exod.*23.13.

That marrieth with infidels and ſuch like: *Gen.*6.2.

That makes leagues of amitie with ſuch, 2.*Chron.*19.1.

That worſhippes God according to his owne fantaſie, *Col.*2.23.

That worſhippes God with lip ſeruice, *Iſa.*29.13. as our common people doe, which place all the ſeruice of God in pattering and mumbling ouer the Creede and tenne commandements for prayers, & the Lords prayer without knowledge of the meaning.

That hath the ſhew of godlineſſe, but denies the force of it. 2.*Tim.*3.5.

That giues worſhip to creatures, as Saint and Angels: *Pſal.*115.8.

That refuſeth to heare the preaching of the Goſpel, *Luk.*14 19.

That negligently worſhips God: *Reu.*3.16.

That omits inuocatiõ of Gods name, *Eſa.*64.7

That heares ſermons, but when he is reprooued, railes and rages, and profits nothing. *Amos.*9.10.

That changes the worſhippe of God in whole or part: *Deut.*12.32.

That maketh either open or ſecret league with the diuell, *Pſal.*58.6.

That vſeth witchcraft, ſorcerie, or enchantments, *Deut.*18.11. *Leuit.*19.26.

That conſults with wizzards: *Leuit.*20.6.

That weares Amulets or Characters about his necke, and puts confidence in them.

That hinders ſchooles of religion and good learning, *Pſal.*74.6.7.

That ſeekes not (within the compaſſe of his calling) the good eſtate of Gods Church: but ſeekes his owne things. *Pſal.*132.3,4.

III. COM.

Thou ſhalt not take the name of the Lord, &c.

He breakes this commaundement,

That doth vnreuerently vſe Gods titles in his talke, *Phil.*2.10.

That ſweares to doe a thing lawfull and good, and yet doth it not, *Math.*5.33.

That ſweares raſhly, *Ier.*4.2.

That vſeth cuſtomable ſwearing in his common talke, *Math.*5.37.

That blaſphemes the name of God, *Leuit.* 24. 16.

That ſweares falſly, *Ioh.*8.44.

That ſweares againſt pietie and honeſtie.

That vſeth curſing and banning. B

That finds fault with the creatures of God, 1. *Cor.*10.3.

That ſweares by the creatures, *Matth.* 5. 34. 35.

That vſeth lots in ſporting, *Prou.* 16. 33. and 18.18.

That makes and vſeth charmes of herbes and other things, *Deut.*18.11.

That makes ieſts of the ſentences and phraſes of the Scripture, *Eſa.*66.2.

That vſeth figure-caſting, *Eſa.*47.13.

That doth lightly regard Gods iudgements, *Heb.*3.16.

That liuing diſſolutely in religion, makes Gods name euill ſpoken of, 2. *Sam.* 12. 14. 1.*Pet.*3.15. C

That makes a vow of continencie, or of any thing not in his power.

That makes a lawfull vow, and keepes it not, *Deut.*23.21.

That receiues bleſſings from God, and is not thankfull, *Luk.*17.8.

That teacheth the truth, but doth not practiſe it, *Math.*23.2.

IV. COM.

Remember the Sabbath day, &c.

He breakes this commaundement,

That labours in the ſeruile workes of his ordinarie calling, *Nehem.*13.15.

That trauels abroad on his ordinary buſineſſe, *Exod.*16.23. D

That keepes Faires and markets on this day, *Nehem.*13.15.

That workes harueſt worke on this day, *Exod.* 34.21.

That vſeth ſports and recreation cauſing diſtraction, 1.*Cor.*10.7.

That ſpends the day in idleneſſe, *Eſa.*58.13.

That keepes the Sabbath onely in outward faſhion, *Eſa.*1.13.

That prophanes it by gluttonie and drunkenneſſe.

That giues ſeruants libertie to doe what they liſt.

That brings not his family to the congregation to heare Gods word, and to receiue the Sacraments. A

That ſanctifies not the Sabbath in his family priuately: by reading the word, by conference on that which hath beene heard in the congregation, and by prayer.

V. COM.

Honour thy father, &c.

He breakes this commaundement,

That thinks but a thought in his mind tending to the diſhonour and contempt of his neighbour.

That mockes or reuiles, or beates his ſuperiours, *Gen.*9.22.

That diſobeies their lawful commandements, *Rom.*1.30.

That is vnthankfull to parents, and will not releeue them, if neede be, 2.*Tim.*3.2.

That diſobeyes God, to obey them, *Act.* 4 19.

That exalts himſelfe aboue the Magiſtrate, 2. *Theſſ.*2.4.

That ſerues his maſter with eye-ſeruice, Col.3. 22.

That gouernes his family, and thoſe which are vnder him, negligently, 1.*Tim.*3.4.

That is ſlacke in puniſhing faults, 1. *Sam.* 2. 23.

That is too rigorous in ſpeeches and puniſhments, *Eph.*6.9.

That marrieth without parents conſent.

That chooſeth his calling without parents conſent, *Num.*30.

That thinkes better of himſelfe then of others, *Rom.*12.10.

That deſpiſeth aged perſons, *Leu.*19.32.

VI. COM.

Thou ſhalt not kill.

He breakes this commaundement,

That thinks but a thought in his heart tending to the hurt of his neighbours life.

That beares malice to another. 1.*Ioh.*3.15.

That is giuen to haſtineſſe, *Math.*5.22.

That vſeth inward fretting and grudging, *Iam.* 3.14.

That is froward of nature, hard to pleaſe, *Rom.*1.30.

That is full of rancour and bitterneſſe, *Eph.*4. 31.

That derides and ſcornes others, *Gen.* 21. 9. *Gal.*4.29.

That vſeth bitter words and railings, *Prou.*12. 18.

That vſeth contending by words or deedes, *Gal.*5.20.

That vſeth chiding and crying out, *Eph.* 4. 31.

That is giuen to make complaints of his neighbour in all places, *Iam.*5.9.

A That is a fighter, *Iam.*4.1.
That hurts or maimes his neighbours bodie *Exod.*21.24.
That will not forgiue an offence. *Math.*5.23.
That will forgiue, but not forget.
That doth fare well himſelfe, but giues not almes to releeue the poore, *Luk.*16.19.
That vſeth cruelty in puniſhing malefactours, *Deut.*22.26.
That denies the ſeruants or labourers wages, *Iam.*5.4.
That holds backe the pledge. *Ezech.*18.7.
That ſels by diuers waights and meaſures.
That remooues the land marke. *Prou.*22.28.
That giues his goods vpon vſurie: which is ſimply to bind a man to returne both the principall and the increaſe, onely for the lone, *Ezech.*18.18. B
That by his looſenes of life is an occaſion why others ſinne.
That mooues contention and debate. *Rom.*1.29.
That beeing a Miniſter teacheth erroniouſly.
That teacheth ſlackly, *Ier.*48.10.
That teacheth not at all, 1.*Tim.*3.2.
That hinders mens ſaluation any way, *Math.*23.13.
That ſeekes priuate reuenge.

VII. COM.

Thou ſhalt not commit, &c.

He breakes this commaundement,

THat thinkes an vnchaſt thought tending to adulterie, or to any ſinne of that kinde.
That lookes on a woman to luſt after her, *Math.*5.28.
That commits inceſt, *Leuit.*18.22.
That commits Sodomie, 1.*Cor.*6.9.
That commits fornication with married, or ſingle, or contracted folkes, *Deut.*22.22.
That vſeth mariage bed intemperatly.
That lieth with a menſtruous woman, *Ezech.*18.6.
That vſeth wantonneſſe, 1.*Cor.*6.9.
That vſeth occaſions and prouocations to luſt, *Gal.*5.9.
That is giuen to idleneſſe.
That weares wanton and light attire, 1.*Tim.*2.9. 1.*Pet.*3.3.
That vſeth light talke, and reading of loue bookes, 1.*Cor.*15.35.
That frequents laſciuious places, *Eph.*5.3.
That delights in wanton pictures, 1.*Theſſ.*5.23
That vſeth the mixt dancing of men and women, *Mark.*6.22.
That keepes companie with light and ſuſpected perſons, *Prou.*7.22.
That neglects to diſpoſe his children in mariage in conuenient time, 1.*Cor.*7.36.
That makes mariages of young children.
That puniſheth adulterie with ſmall puniſhments.
That marieth more wiues then one at once, *Gen.*2.24.
That loues his pleaſure more then God: 2.Tim.3.4.
That takes care to fulfill the luſts of the fleſh, *Rom.*13.14.
That maintaines and frequents ſtewes, *Deut.*23.17.
That is giuen to drunkenneſſe and ſurfetting, *Eph.*5.18.
That giues himſelfe to wine, ſleepe, and eaſe, *Prou.*20.13.
That for the auoiding of fornication marieth not, 1.*Cor.*7.2.
That puts away his wife for other cauſes then for fornication, *Math.*19.9.

VIII. COM.

Thou ſhalt not ſteale.

He breakes this commaundement,

THat thinkes but a thought tending to the leaſt hinderance of his neighbours welfare and good eſtate.
That liues in no calling, 2.*Theſſ.*3.11.
That neglects his calling, *Ier.*48.10.
That ſpends his wealth in riot, and prouides not for his family, 1.*Tim.*5.8.
That is not content with his eſtate, but ſeekes to be rich, 1.*Tim.*6.10.
That ſels the goods of the Church, or buies them, *Mal.*3.8.
C That ſels ſuch things as are meanes to further idolatrie, or any other ſinne.
That vſeth powdering, ſtarching, blowing, darke ſhops, to ſet a gloſſe on his wares, and make them more ſaleable.
That conceales the fault of his wares.
That vſeth falſe waights and meaſures, *Leuit.*9.35.
That vſeth words of deceit, *Prou.*20.14.
That takes more for his wares then the iuſt price, *Math.*7.12.
That oppreſſeth his tenants by racking his rents, *Hab.*2.11.
That vſeth ingroſſing of wares.
That raiſeth the price onely in conſideration of a day of paiment.
That either giues or takes bribes, *Eſa.*1.13. *Pſal,*82.2.
D That writes letters of affection in wrong ſuits.
That holds back things borrowed, *Ezec.*18.7.
That holds back things found or pawned. *Leuit.*6.3.
That beeing luſtie liues by begging.
That releeueth ſuch, 2.*Theſſ.*3.10.
That for gaine defends bad cauſes, and delaies ſuites in law.
That laies burdens on the people without meaſure, *Iſa.*1.23. *Ezech.*22.27.
That ſpends the Church goods in riot, 1.*Tim.*6.9.
That makes marchandize of Gods word and ſacraments, *Mich.*3.11. 2.*Cor.*2.laſt.
That gets his liuing by caſting of figures and by plaies, *Eph.*4.28.
That is raſh in ſuretiſhip, *Prou.*11.15. & 17,18.

That ſteales mens children to diſpoſe them in marriage, *1.Tim.1.10.*
That takes by ſtealth the leſt pin, though it be for the beſt end.
That is a receiuer of things ſtolne, and giues conſent to the fact any way, *Rom.1.31.*
That vſeth deceit in bargaining, *1.Theſſ.4.6.*
That reſtores not thing euill gotten, *Ezech.33.15.*
That keepes back goods giuen to the Church, *Act.5.3.*
That waites for a dearth to ſell his things dearer, *Amos.8.5.*

IX. COM.

Thou ſhalt not beare, &c.

He breakes this commandement,

That doth but conceiue a thought of diſgrace againſt his neighbour.
That enuies at the proſperitie of his neighbour, *1.Tim.6.4.*
That ſeekes onely his owne good report.
That is ſuſpicious, *1.Cor.13.5.*
That giues hard and raſh ſentence againſt others, *Math.7.1.*
That takes mens ſayings and doings in worſe part, *Math.26.60.*
That accuſeth one falſly, *1.King.21.13.*
That maketh or reporteth tales openly, or in a whiſpering manner, *Leuit.19.16.*
That receiueth tales, *Exod.23.1.*
That ſpeakes the truth of malice, *Pſal.52.1,2.*
That blazeth abroad mens infirmities, *Math.18.17.*
That vſeth quipping and taunting, *Eph.5.4.*
That vſeth flatterie, *Prou.26.19.*
That lieth though it be for neuer ſo good an end, *Zach.13.3.*
That defends an euill cauſe, and impugnes the contrary.
That writes or ſpreads libels.

X. COM.

Thou ſhalt not luſt.

He breakes this commaundement,

That thinkes an euill thought againſt his neighbour, though he meane not to doe it.
That conceiues ſome inward delight in ſome euill motion, though he giue not conſent to practiſe it.

SINNES DIRECTLY AGAINST the Goſpel.

He ſinnes againſt the Goſpel,

That denies either directly or by conſequent that Chriſt is come in the fleſh, *1.Ioh.4.3.8.*
That treades vnder foote the blood of Chriſt, *Heb.10.29.*
That beleeues not the remiſſion of his owne ſinnes, and acceptation to life euerlaſting, *1.Ioh.3.23.* A
That repents not, but hardens himſelfe in all his badde waies, *Rom.2.4.5. Ier.8.6.*

THus much of examination: now followes the ſecond dutie, which is confeſſion of ſinne vnto God, which is very neceſſarie. For the right way to haue our ſinnes couered before God, is to vncouer & acknowledge them vnto him. For he will iuſtifie vs, if we, as beeing our own enemies, accuſe our ſelues; he forgets our ſinnes if we remember them: when we are vile in our owne eyes, we are pretious in his: and when wee are loſt to our ſelues, we are found of him. B

That confeſſion may be rightly performed, a notable dutie is to be put in practiſe in it: namely, the arraignment of a repentant ſinner, whereby he *iudges himſelfe, that he may not be iudged of the Lord.*

This arraignement hath three ſpeciall points in it. Firſt of all, he muſt bring himſelfe forth to the barre of Gods iudgement: which thing he doth when he ſets himſelfe in the preſence of God, as though euen now the day of iudgement were. As S. Hierom did, who alwaies thought with himſelfe that he heard this voice ſounding in his eares, *Riſe ye dead and come to iudgement.*

Secondly, he muſt put vp an inditement againſt himſelfe; by accuſing himſelfe before C God, by acknowledging his knowne ſinnes particularly, and his vnknowne generally, without any excuſe or extenuation, or defence or hiding of the leſt of them: Example of Dauid: *I know mine iniquitie, and my ſinne is euer before me: againſt thee, againſt thee onely haue I ſinned, and this done euill in thy ſight, &c. behold, I was borne in iniquitie, and in ſinne hath my mother conceiued me.* And, *I haue ſinned greatly, becauſe I haue done this thing: but now I beſeech thee remooue the iniquitie of thy ſeruant: for I haue done very fooliſhly.* Of Ezra, *O my God I am aſhamed and confounded to lift vp mine eyes vnto thee, my God: for our iniquities are increaſed ouer our heads, and our treſpaſſe is growne vp vnto heauen.*

Pſal.51.3,4,5.
1.Chro.21.8
Ezra.9.6.

Thirdly, hee muſt with heauineſſe of heart D as a iudge vpon the bench giue ſentence againſt himſelfe, acknowledging that he is worthy of euerlaſting hell, death, and damnation. As the prodigall child, *Father I haue ſinned againſt heauen, and againſt thee, & am not worthie to be called thy child.* And Daniel, *We haue ſinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled, and haue departed from thy precepts, & from thy iudgements, &c. O Lord, righteouſneſſe belongeth vnto thee, and vnto vs open ſhame.* Of Iob, *Behold I am vile, what ſhall I anſwer thee? I will lay my hand vpon my mouth.* And, *I abhorre my ſelfe, and repent in duſt and aſhes.* Of the Publicane, *Who ſtanding a farre off, would not lift vp ſo much as his eies to heauen, but ſmote his breaſt ſaying, Lord be mercifull to me a ſinner.*

Luk.15.18.
Dan.9.5,7.
Iob.39.36.
and 42.6.
Luk.18.13.

A As for confeſſion of ſinne to men, it is not to be vſed but in two caſes. Firſt, when ſome offence is done to our neighbour: ſecondly, when eaſe and comfort is ſought for in trouble of conſcience.

Mat.5.24.
Iam.5.17.

The third dutie in the practiſe of repentance is Deprecation, whereby wee pray to God for the pardon of the ſinnes which haue beene confeſſed with contrition of heart, with earneſtnes and conſtancie, as for the weightieſt matter in the world. And here wee muſt remember to behaue our ſelues to God as the poore priſoner doth at the barre, who when the iudge is about to giue ſentence, cries vnto him for fauour, as for life and death. And wee muſt doe as the cripple or lazar man in the way: ſit downe, vnlappe our legges and armes, B and ſhew the ſores of our ſinnes; crying to God continually as they doe (*Looke with your eye, and pittie with your heart:*) that wee may finde mercie at Gods hands, as they get almes at the hands of the paſſengers. Thus Oſeah inſtructeth the people, Oſe.14.1,2. *O Iſrael, returne vnto the Lord thy God: for thou haſt fallen by thine iniquitie: take vnto you words, and turne vnto the Lord, and ſay vnto him, Take away all iniquitie, and receiue vs gratiouſly: ſo we will render thee the calues of our lippes.* Of Daniel, *Dan.*9.18,19. *We doe not preſent our ſupplications before thee for our our owne righteouſnes, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord conſider and doe it: deferre not for thine owne names ſake, O my God.* Of Dauid, Pſal.51.1. *Haue mercie vpon* C *me, O God, according to thy louing kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.*

The laſt dutie is, to pray to God for grace and ſtrength, whereby we may bee inabled to walke in newneſſe of life: Of Dauid, Pſal.119 40. *Beholde, I deſire thy commaundements, quicken mee in thy righteouſneſſe.* And, 143. 10. *Teach me to doe thy will, for thou art my God, let thy good ſpirit leade me into the land of righteouſneſſe.*

CHAP. VIII.

Of legall motiues to Repentance.

D MOtiues to Repentance are either Legall, or Euangelicall. Legall, are ſuch as are borrowed from the law: and they are three eſpecially.

The firſt is, his miſerie and curſed eſtate of euery impenitent ſinner in this life by reaſon of his ſinnes.

His miſerie (that I may expreſſe it to the conceit of the ſimple) is ſeauen-folde.

1.within him.
2.before him.
3.behinde him.
4.on his right hand.
5.on his left hand.
6.ouer his head.
7.vnder his feete.

His miſerie within is two-folde. The firſt is a guiltie conſcience: which is a very hell vnto the vngodly man. For hee is like a ſilly priſoner, & the conſcience like a iayler which followes him at the heeles, and dogges him whetherſoeuer hee goes, to the end he may ſee and obſerue all his ſayings and doings. It is like a regiſter, that ſits alwaies with the pen in his hand, to record and inroll all his wickednes for euerlaſting memorie. It is a litle iudge, that ſits in the middle of a man, euen in his very heart to arraigne him in this life for his ſinnes, as he ſhall be arraigned at the laſt iudgement. Therefore the pangs, terrours, and feares of all impenitent perſons, are as it were, certaine flaſhings of the flames of hell fire. The guiltie conſcience makes a man like him which lies on a *bedde that is too ſtraight, and the couering too ſhort*; who would with all his heart ſleepe, but cannot. *Belſhazzar* when he was in the midſt of his mirth, ſeeing the hand writing on the wall, was ſmitten with great feare, ſo as *his countenance chaunged, and his knees ſmote together.*

Iſa.28.20.
Dan.5.6.

The ſecond euill within a man, is the fearefull ſlauerie and bondage vnder the power of Satan the prince of darknes: in that his mind, will, and affections, are ſo knit and glued to the will of the diuell, that hee can doe nothing but obey him, and rebell againſt God. And hence Satan is called the prince of this world: which keepes the hold of the heart as an armed captaine keepes a ſkonce or caſtle with watch and ward.

1.Cor.4.4.

The miſerie before man, is the dangerous ſnare which the diuell layes for the deſtruction of the ſoule. I ſay it is dangerous: becauſe he is in ſetting of it twentie or fourtie yeares, before he ſtrikes: when as (God knowes) men do little thinke of it. It is made of three cords: with the firſt, he brings men into his ſnare: and that hee doth by couering the miſerie and the poyſon of ſinne: and by painting out to the eie of the minde the deceitfull profits and pleaſures thereof. With the ſecond, he hopples and inſnares them, for after that a man is drawne into this or that ſinne, the diuell hath ſo ſugered it ouer with fine delights, that hee cannot but needes muſt liue and lie in it. By the third, hee drawes his ſnare, and endeauours with all his might to breake the necke of the ſoule. For when hee ſeeth a fit oportunitie, eſpecially in grieuous calamities; and in the houre of death he takes away the vizard of ſinne, & ſhewes the face of it in the true forme, as ougly as himſelfe: then withall he begins (as we ſay) to ſhew his hornes: then hee rageth in terrifying and accuſing, that the ſoule of man may bee ſwallowed vp of the gulfe of finall deſpaire.

The miſerie behinde him, is the ſinnes paſt. The Lord ſaith to Caine, *If thou doeſt not well, ſinne lieth at the doore.* Where ſinne is compared to a wilde beaſt, which followes a man whitherſoeuer he goes, and lieth lurking at his heeles: And though for a time it may ſeeme to bee

Gen.4.7.

hurtleſſe, becauſe it lies aſleepe; yet at length, vnles men repent, it will riſe vp, ſeaze on them, and rend out the very throates of their ſoules. Iob in his affliction ſaith, Iob 13.26. *Thou writeſt bitter things againſt me, and makeſt me poſſeſſe the ſinnes of my youth.* And Dauid praieth, Pſal. 25.7. *Forgiue mee the ſinnes of my youth.* If the memory of ſinnes paſt be a trouble to the godly man, oh what a racke, what a gybbet will it be to the heart of him that wants grace?

The miſerie on the right hand is proſperitie and eaſe: which by reaſon of mans ſinnes is an occaſion of many iudgements. In it men practiſed the horrible ſins of Sodome: it puffes vp the heart with diueliſh pride, ſo as men ſhall thinke themſelues to bee as God himſelfe, as Senacherib, Nebuchadnezzar, Antiochus, Alexander, Herod, Domitian did: It ſteales away mans heart from God, & quenches the ſparkes of grace. As the Lord complaines of the Iſraelites, Ier. 22.21. *I ſpake vnto thee when thou waſt in proſperity; but thou ſaidſt I will not heare: this hath bin thy manner from thy youth.* It is like the Iuie that embraceth the tree, & windes round about it, but yet drawes out the iuyce and life of it. Hence it is, that many turne it to an occaſion of their deſtruction. Salomon ſaith, Prou. 1.32. *Proſperitie of fooles deſtroyeth them.* When the milt ſwels, the reſt of the body pines away, & when the heart is puft with pride, the whole man is in danger of deſtruction. The ſheepe that goes in the beſt paſture, ſooneſt comes to the ſlaughter-houſe: and the vngodly man fats himſelfe with continuall proſperitie, that hee may the ſooner come to his owne damnation.

Eze.16.49.

Rom.9.22.

The miſerie on the left hand is aduerſitie, which ſtands in all manner of loſſes and calamities; in goods, friends, good name, and ſuch like. Of this reade at large, *Deut.*28.

The miſerie ouer his head, is the wrath of God, which he teſtifies in all manner of iudgements from heauen, in daunger of which euery impenitent ſinner is euery houre. And the danger is very great. The Scripture ſaith, *Heb.* 10.31. *It is a fearefull thing to fall into the hands of the liuing God.* Hee hath *ſtore-houſes* full of all manner of iudgements, and they watch for ſecure ſinners, that they cannot ſcape. Gods wrath is a fire making hauocke, and bringing to nought whatſoeuer it lights on: yea becauſe he is ſlow to anger, therefore more terrible: as a man therefore ſtaies his hand for a time, that he may lift it higher and fetch a deeper blow. When dumbe creatures melt as waxe, and vaniſh away at his preſence when he is angrie; as the huge mountaines and rockes doe: fraile man muſt neuer looke to ſtand. If the roaring of a lyon make men afraid, and the voice of thunder be terrible, oh, how exceedingly ſhold all be aſtoniſhed at the threatnings of God?

Deu.32.36.
Eze.7.6.
Nah.1.4,5,6.

The miſerie vnder his feete, is *hell fire*: for euery man till he repent, is in as great danger of damnation, as the traytour apprehended of hanging, drawing, and quartering. A man walking in his way falles into a deepe dungeon that is full of ougly ſerpents and noyſome beaſts: in his fall he catches holde of a twig of a tree that growes at the mouth of the dungeon, and hangs by it: afterward there comes a beaſt both leane and hunger-bitten; which hauing cropt the whole tree, is euer and anone knapping at the twig on which he hangs: now what is the danger of this man? ſurely he is like to fall into the pit, ouer which he hangs. Well, this man is euery impenitent ſinner: the pit is hell, prepared for the diuel and his angels: the twig is the brickle and fraile life of man: the hunger-bitten beaſt death, that is ready euery houre to knap our life aſunder: the daunger is fearefull: for a man hanging as it were ouer the mouth of hell, when life is ended, vnleſſe hee vſe good meanes before he die, he then fals to the very bottome of it.

If this be the miſery wherwith the careleſſe man is beſieged and compaſſed about euery way, and that for his ſinnes, why doe men lie in the dead ſleepe of ſecurity? Oh! it ſtandes them in hand to take vp the voice of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their ſinnes, if they could die a thouſand times in one day for very griefe, they could neuer bee grieued enough for their ſinnes.

The ſecond motiue to draw men to repentance, is the conſideration of the wretched eſtate of an impenitent ſinner in his death, which is nothing but the (*a*) wages and allowance that hee receiues for his ſinnes: and it is the very ſuburbes, or rather the gates of hell. S. Paul compares death to a Scorpion, who carries a *ſting* in his taile, which is ſinne. Now then when impenitent and prophane perſons die, then comes this ſcorpion, and gripes them with her legges, and ſtabbes them at the heart with her ſting. Wherefore the beſt thing is before death come, to vſe meanes to pull out the ſting of death, and nothing will doe it, but the blood of Chriſt: let men therefore breake off their ſinnes by repentance: let them come to the throne of grace, and crie; yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne perſonall and particular ſinnes. If thou obtaine but one drop of Gods ſpeciall mercie in Chriſt, all danger is paſt. For death hath loſt his ſting; and then a man without danger may put an ougly ſerpent in his boſome.

(*a*) ὀψώνια. Rom.6.23.

1.Cor.15.55,56.

The third motiue is the conſideration of his eſtate after death. When the day of the laſt iudgement ſhall bee, hee muſt be brought and ſet before the tribunall ſeat of Chriſt: hee ſhall not bee able to eſcape or hide himſelfe: then the booke ſhall be brought out, and all his ſinnes ſhall bee diſcouered before Gods Saints and Angels: the diuell and his owne conſcience ſhall accuſe him: none ſhalbe aduocate to plead his cauſe, he himſelfe ſhalbe ſpeechleſſe, he ſhall at length heare the dreadfull ſentence of damnation, *Goe ye curſed into* *hell, prepared for the diuell and his angels.* This thing might mooue the vileſt Atheiſt in the world to leaue his wicked waies, and come to amendment of life. We ſee the ſtrongeſt thiefe that is, when he is lead in the way from the priſon to the barre, leaues his theeuing, and behaues himſelſe orderly. And indeede if hee would then cut a purſe, it were high time hee were hanged. All men by nature are traitours and malefactours againſt God: whiles we liue in this world, wee are in the way going to the barre of Gods iudgement. The wheele of the heauens turnes one bout euery day, and winds vp ſomewhat of the threed of our life: whether wee ſleepe or wake, wee are alwaies comming nearer our ende: wherefore let all men daily humble themſelues for their ſinnes, and pray vnto God that hee would be reconciled vnto them in Chriſt: and let them endeauour themſelues in obedience to all Gods commaundements, both in their liues and callings.

Againe, after the laſt iudgement there remaines death eternall appointed for him: which ſtands in theſe three things: I. A ſeparation from all ioy & comfort of the preſence of God. II. Eternall fellowſhip with the diuell and all his angels. III. The feeling of the horrible wrath of God, which ſhall ſeaze vpon body, ſoule, and conſcience, and ſhal feed on them as fire doth on pitch and brimſtone: and torment them as a worme crawling in the body, and gnawing on the heart: they ſhall alwaies be dying, and neuer dead: alwaies in woe, and neuer in eaſe. And this death is the more grieuous, becauſe it is euerlaſting. Suppoſe the whole world to bee a mountaine of ſand, and that a bird muſt carie from it but one mouthfull of ſand euery thouſand yeare: many innumerable thouſands of yeares will bee expired, before ſhe wil haue carried away the whole mountaine: well, if a man ſhould ſtay in torment ſo long, and then haue an end of his woe, it were ſome comfort: but when the bird ſhall haue carried away the mountaine a thouſand times: alas, alas, a man ſhall bee as farre from the ende of his anguiſh and torments, as euer he was. This conſideration may ſerue as an yron ſcourge to driue men from their wicked liues. Chryſoſtome would haue men in their meetings in tauernes and feaſts, to talke of hel, that by often thinking on it, they might auoid it. A graue and chaſt matrone, being mooued to commit follie with a lewd ruffian, after long diſcourſe, ſhee called for a panne of coales, requeſting him for her ſake to holde his finger in them but one houre: hee anſwered, that it was an vnkinde requeſt: to whome ſhee replied, that ſeeing he would not holde ſo much as one finger in a few coales for one ſmall houre, ſhee could not yield to do the thing for which ſhe ſhould be tormented body and ſoule in hel fire for euer. And ſo ſhold all men reaſon with themſelues, when they are about to ſin: None will be broght to do a thing, that may make ſo much as their finger or tooth to ake: If a man be to ſnuffe a candle, he wil firſt ſpit on his finger: becauſe hee cannot abide the heate of a ſmall and tender flame. Therefore we ought to haue great care to leaue our ſinnes, whereby we bring endleſſe torment to body and ſoule in hell fire, to which our fire is but yce in compariſon.

CHAP. IX.

Of motiues Euangelicall.

EVangelicall motiues, are two eſpecially. The firſt is taken from the conſideration of mans redemption. He that redeemed mankinde is God himſelfe: as Paul ſaith, 2. Cor. 5. 19. that *God was in Chriſt, reconciling the world to himſelfe.* Mans ſinne is ſo vile and haynous in the eyes of God: that no Angell nor creature whatſoeuer was able to appeaſe the wrath of God for the leaſt offence: But the Son of God himſelfe muſt come downe from heauen, and take mans nature on him: and not onely that, but hee muſt alſo ſuffer the moſt accurſed death of the croſſe, and ſhed his moſt precious heart blood to ſatisfie the iuſtice of his Father in our behalfe. If a father ſhould bee ſicke of ſuch a diſeaſe, that nothing would heale him, but the heart blood of his own child, he would preſently iudge his owne caſe to be dangerous; and would alſo vow if euer he recouered, to vſe all meanes whereby hee might auoide that diſeaſe. So likewiſe, ſeeing nothing could cure the deadly wound of our ſinne: but a plaiſter made of the heart blood of Chriſt; it muſt make vs acknowledge our pitifull caſe, and the hainouſnes of the leaſt of our ſinnes, and ſtirre vs vp to newneſſe of life.

Againe, conſidering the end of the redemption wrought by Chriſt, was to deliuer vs from our euill conuerſation in ſinne and vnrighteouſneſſe, we are not to continue, and as it were, lie bathing our ſelues in ſinne; for that were as if a priſoner, after that hee had bin ranſomed and had his boltes taken off, and were put out of the priſon to goe whether hee would, ſhould returne againe, and deſire to lie in the dungeon ſtill.

The ſecond motiue is, that God hath made a promiſe to ſuch as truely repent. I. Of remiſſion of ſinnes, Iſa. 1. 16. 18. *Waſh you, make you cleane, take away the euill of your workes from before mine eies: ceaſe to do euill, &c. Though your ſinnes were as crimſon, they ſhal be made as white as ſnow: though they were red like ſcarlet, they ſhall be as wooll.* And, Iſa. 55, 6, 7. *Seeke the Lord while he may be found, call vpon him while he is neare. Let the wicked forſake his waies, & the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie on him, for he is very plentifull in forgiuing.* II. Of life euerlaſting, Ezec. 18. 32. *I will not the death of a ſinner, but rather that he repent & liue.* And, Amos 5. 4. *Thus ſaith the Lord vnto the houſe of Iſrael, Seeke ye me and ye ſhall liue.* III. Of mitigating or remoouing temporall calamities, Ierem. 26. 3. *Stand in the* *court of the Lords houſe, and ſpeake vnto all the cities of Iudah, &c. If ſo bee they will hearken and turne euery man from his euill way, that I may repent me of the plague which I haue determined to bring vpon them, becauſe of the wickedneſſe of their workes.* And, 1. Cor. 11. 13. *If we would iudge our ſelues, wee ſhould not bee iudged,* that is, afflicted with temporall puniſhments.

I ioyne with the remoouing of temporall calamities the mitigating of them: becauſe they are not alwaies taken away when the party repenteth. 2. Sam. 12. 14. After Dauids repentance the childe dieth, and the ſword departs not from his houſe: And the Prophet Micha brings in the people humbling themſelues before God Mich. 7. 9. vnder a temporall puniſhment, ſaying, *I will beare thy wrath becauſe I haue ſinned againſt thee.* And it is Gods pleaſure that the chaſtiſement ſhall remaine after the partie is reconciled vnto him, that he may by that meanes be admoniſhed of his ſins, and be an example to others.

As God hath made theſe merciful promiſes to penitent ſinners, ſo hee hath faithfully performed them, ſo ſoone as they haue but begun to repent. Example of Dauid, 2. *Sam.* 12. 13. *Then Dauid ſaid vnto Nathan, Thy ſinne is forgiuen thee.* Of Manaſſes, 2. Chron. 33. 12. *When hee was in tribulation hee praied vnto the Lord his God, and humbled himſelfe greatly before the Lord God of his fathers, & praied vnto him: and God was intreated of him, & heard his praier.* Of the Publican, Luk. 18. 13. *The Publican, &c. ſmote his breaſt, ſaying, O Lord God be mercifull to me a ſinner: I tel you, this man departed iuſtified to his houſe, rather then the other.* Of the thiefe, Luk. 23. 42, 43. *Hee ſaid vnto Ieſus, Lord, remember mee, when thou commeſt to thy kingdome. Then Ieſus ſaid vnto him, Verily, I ſay vnto thee, to day ſhalt thou be with me in Paradiſe.*

Hauing ſuch notable promiſes made to Repentance, no man is to draw backe from the practiſe of it, becauſe of the multitude of his Math. 9. 11, 12, 13. ſinnes, but rather to do it. The Phariſes ſaid to Chriſts diſciples, *Why eats your maſter with Publicanes and ſinners? When Ieſus heard it, hee ſaid vnto them, the whole neede not the Phyſitian, but they that are ſicke:* And, *I came not to call the righteous: but ſinners to repentance.* Mat. 21. 31. And, *Verily I ſay vnto you, that Publicans and harlots ſhall goe before you in the kingdome of God.*

CHAP. X.

Of the time of Repentance.

THe time of repentance is the time preſent, without any delay at all: as the holy Heb. 3 7. 13. Ghoſt ſaith, *To day if ye wil heare his voice.* And, *Exhort one another daily, while it is called to day: leſt any of you be hardened through the deceitfulnes of ſinne:* Reaſons hereof are theſe: I. Life is vncertaine: for no man knowes at what houre or moment, and after what manner hee ſhall Luk. 12. 40. goe forth of this world. *Be ye alſo prepared therefore, for the ſonne of man will come at an houre when yee thinke not.* This one thing ſhould make a A man to haſten his repentance: and the rather, becauſe many are dead; who purpoſed with themſelues to repent in time to come: but were preuented by death, and ſhall neuer repent. II. The longer a man liues in any ſin, the greater danger: becauſe by practiſe ſinne gets heart and ſtrength. Cuſtome is of ſuch force, that that which men vſe to doe in their life time, the ſame they doe and ſpeake when they are dying. One had three pounds owing him to be paid three ſeuerall yeares, when hee was dying nothing could bee got of him but three yeares, three pounds. Againe, by deferring repentance, men treaſure vp wrath againſt Rom. 2, 5. the day of wrath. If a malefactour for his puniſhment, ſhould bee appointed euery day to carrie a ſticke of wood to an heape to burne B him twentie yeares after: it muſt needes be an exceeding great puniſhment and miſerie, and this is the caſe of euery ſinner: who neglecting repentance from day to day, doth thereby imploy himſelfe in heaping vp the coles of Gods wrath to burne his ſoule in hell, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in ſickeneſſe without phyſicke, the harder is the recouerie. And where the diuell dwels long, he will hardly bee remooued: The beſt way to kill a ſerpent, is to cruſh it in the head when it is young. IV. It is as meate and drinke to the diuell to ſee men in their ſinnes, deferring repentance: as on the contrarie, there is great ioy among the Angels of C God in heauen, when a ſinner doth repent. V. Late repentance is ſeldome or neuer true repentance. For if a man repent when he cannot ſinne as in former time, as namely in death: then he leaues not ſinne, but ſinne leaues him; wherefore the repentance which men frame to themſelues when they are dying, it is to bee feared leſt it die with them: And it is very iuſt, that hee ſhould bee contemned of God in his death, who contemned God in his life. Chryſoſtome ſaith, that the wicked man hath this puniſhment on him, that in dying hee ſhould forget himſelfe, who when hee was liuing did forget God. VI. Wee are with Abel to giue vnto God in ſacrifice euen the fat of our flock: now they which deferre repentance to the end D doe the contrarie. Late repenters offers the flowers of their youth to the diuell: and they bring the lame and broken ſacrifice of their olde age to God.

CHAP. XI.

OF CERTAINE CASES in Repentance.

I. Caſe of a Reuolt.

VVHether a man that hath profeſſed Chriſt and his religion, yet afterward in perſecution denies Chriſt, and forſweares the Religion, may repent and bee ſaued? *Anſ.* It is a grieuous eſtate, yet a man may come to repentance afterward. 2.Chro.33. 3. Manaſſes fell away to Idolatrie and witchcraft; and yet was receiued to mercie. So did wiſe Salomon: and yet no doubt recouered, and is receiued to life euerlaſting. My reaſon is, becauſe God vouchſafed him to bee a pen-man of ſome parts of holy Scripture, and the ſcriptures were written not by ſuch as were men of God only, but by ſuch 2.Pet.1.21. as were *holy men of God*. Peter denied Chriſt of knowledge againſt his owne conſcience, and that curſing and banning: and yet came to repentance afterwards: as appeares by the teſtimonie of Chriſt, Luk. 22.32. *I haue prayed for thee, that thy faith faile not; therefore when thou art conuerted, ſtrengthen thy brethren.*

Obiect. I. Matth. 10.33. *Whoſoeuer ſhall denie mee before men, him will I denie before my Father which is in heauen. Anſ.* The place is onely to be vnderſtood of ſuch a denial of Chriſt which is finall.

Obiect. II. Hebr. 6.4,5,6. *It is impoſſible that they which were once lightened, and haue taſtedſt of the heauenly gift, &c. If they fall away ſhould be renued by repentance.* And Heb. 10.26. *If we ſinne willingly after that we haue receiued the knowledge of the truth, there remaineth no ſacrifice for ſinne. Anſ.* Theſe places muſt be vnderſtood of the ſinne which is to death, in which men of deſperate malice againſt Chriſt vniuerſally & wholly fall away from religion. For the holy Ghoſt a παραπεσόντας. ſaith not, *If they fall*, but (*a*) *if they fall away.* And it is added, that *they crucifie the Sonne of God and* Heb.6.6. *make a mocke of him*, that *they account the blood of* Heb.10.29. *the new teſtament an vnholy thing*: that *they deſpiſe* b verſ. 26. ἑκουσίως. *the ſpirit of God.* And the words tranſlated (*b*) *willingly*, imports ſomewhat more, namely, to ſinne becauſe a man will, that is, wilfully. The like anſwer is to bee giuen to the queſtion, whereby it is demaunded, whether men ouertaken with the vnnaturall ſinnes mentioned, *Rom.* 1.24,25,26. may come to repentance afterward or no: namely, that although the ſins be hainous and capital, yet the grace of repentance is not denyed: as appeares in the example of the Corinthians, 1. *Cor.* 6.9,10,11.

II. Caſe of Recidiuation.

WHether the childe of God after Repentance for ſome grieuous ſinne, doe fall into the ſame againe, and come to repentance the ſecond time? *Anſ.* The caſe is dangerous, as we may ſee by compariſon in the body. If one fall into the relapſe of an ague or any other ſtrong diſeaſe, it may coſt him his life: and the recouery will be very hard. Christ ſaid to the man that had bin ſicke eight and thirtie yeares, after that hee had healed him, *Beholde,* Ioh.5.14. *thou art made whole, ſinne no more leſt a worſe thing befall thee.* And the vncleane ſpirit returning Luk.11.26. *takes to him other ſeauen ſpirits worſe then himſelf.* Indeede we finde no particular example of recouerie after a relapſe, in the Scriptures; yet no doubt a recouerie may be. Reaſons are theſe: I. Promiſe is made of remiſſion of ſinnes in Chriſt, without any tearme of time; without any limitation to any number or kindes of ſin: ſaue only the blaſphemy againſt the H. Ghoſt. Act.10.43. Therfore there may be a Repentance and ſaluation after a relapſe: II. Chriſt tels Peter that hee muſt forgiue, not till ſeauen times onely Math.18. 21,22. (which peraduenture hee thought to bee very much) but *ſeuentie ſeuen times*, and that in one Luk.17.4. day, if one returne ſeuentie ſeuen times, & ſay; it repents me. Now if we muſt doe this, which haue not ſo much as a drop of mercie in vs in compariſon of God: hee will no doubt often forgiue, euen for one ſinne, if men will returne and ſay, it repents me; conſidering that with him is plentifull *redemption*, and hee is *much in ſparing*. Pſal.130.7. Iſa.517.

III. Caſe of Reſtitution.

WHether hee that repents is to make reſtitution if hee haue taken any thing wrongfully from his neighbour? *Anſ.* Yea; Zacheus, when he repented and receiued Chriſt, gaue halfe of his goods to the poore, and if he had *taken any thing by forged cauillation, he reſtored it foure folde.* Luk.19.8. It is but a badde practiſe when a man on his death-bed will very deuoutly bequeath his ſoule to God, and his goods euill gotten (as his conſcience will often crie in his eare) to his children & friends, without either reſtitution or amends making. *Queſt.* But what if a man be not able to reſtore? *Anſ.* Let him acknowledge the fault, and God will receiue the will for the deed: As *Paul* ſaith in the like caſe, 2. Cor. 8.12. *If there be a willing minde, it is according to that which a man hath, and not according to that which a man hath not. Queſt.* When a man by reſtoring ſhall diſcredit himſelfe: how ſhall he reſtore and keep his credit? *Anſ.* Let him (if the thing to be reſtored be of ſmall moment) make choice of ſome faithfull or honeſt friend, who may deliuer the thing in the behalfe of the partie, concealing his name. *Queſt.* How if the partie be dead? *Anſ.* Let him reſtore to the heires and ſucceſſors; if there be none, let him reſtore to God, that is, the Church and the poore.

IV. Caſe of teares.

WHether doth repentance alwaies goe with teares or not? *Anſ.* No: For very pride and hypocriſie will draw forth teares. And ſome there are, that can weepe for their ſinnes in the preſence of others, whereas being alone, they neither will nor can. Some againe are of that conſtitution of body, that they haue teares at commaund. And a godly man with drie cheekes may mourne to God for his ſinnes, and intreat for pardon & receiue it. Yet in all occaſions of deeper griefe for ſin, teares will follow: vnleſſe men haue ſtonie and flinty hearts. And yet againe, though the greateſt cauſe of ſorrow be offered, the ſofteſt heart that is, ſheddes not teares at the firſt, but afterwards it will. When the bodie receiues a deepe wound, at the firſt ye ſhall ſee nothing but a white line or dint made in the fleſh, without any blood; ſtay but a while, then comes blood from the wound in great aboundance. So at the firſt the mind is aſtoniſhed, and giues no teares: but after ſome reſpite or conſideration, teares follow.

V. Caſe of death.

WHether the repentant ſinner can alwaies ſhew himſelfe comfortable on his death-bed. *Anſ.* Though the comfort of Gods ſpirit ſhall neuer bee aboliſhed from his heart: yet he cannot alwaies teſtifie it. For he may die of a burning ague; and by reaſon of the extremity of his fits, be troubled with idleneſſe of head, and breake out into raging ſpeeches and blaſphemies. Likewiſe he may die of a ſickneſſe in the braine, and bee troubled with grieuous conuulſions, ſo as his mouth ſhall be writhen to his eares, his necke turned behinde him, & the very place where he lies ſhall ſhake through his trembling, as daily experience wil teſtifie. Neither is any to thinke this ſtraunge: for Salomon ſaith, Eccl. 9.2. *All things* (in outward matters) *come alike to all, and the ſame condition is to the iuſt and to the wicked: to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not.*

CHAP. XII.

Of the contrarie to Repentance.

COntrarie to repentance is impenitencie, whereby men continue in one eſtate, neither ſorrowing for ſinne, nor turning from it.

It is one of the moſt grieuous iudgements that is, if it be finall: For as a ſicke man, then is moſt ſicke, when hee feeles the leaſt ſickeneſſe, and ſaith he is well: ſo miſerable man is in moſt miſerie when he feeles no miſerie, and thinkes himſelfe in good eſtate.

This ſinne befalles them that iudge themſelues righteous, needing no repentance: As the *Phariſes* in the daies of Chriſt, the *Catharists* in the primitiue Church, and the *Anabaptiſts* in our age. Adde vnto theſe ſuch as haue hardened their hearts, ſo as they cannot diſcerne betweene good and euill, nor tremble at Gods iudgements, but rather fret and rage againſt them, til God in his wrath either deſtroy them, or caſt them to finall deſpaire. As it beſel *Iulian* the Apoſtata, who died blaſpheming and caſting his owne blood into the aire.

Betweene the two extreames, Repentance and Impenitencie, is placed counterfeit repentance: For the wicked nature of man can diſſemble & counterfeit Gods grace, as the Lord complaines of the Iewes, Ier. 3.10. *Her rebellious ſiſter Iudah hath not returned vnto me with her whole heart, but fainedly ſaith the Lord.*

Counterfeit repentance, is either ceremoniall, or deſperate.

Ceremoniall, when men repent in outward ſhew, but not in truth of heart: As *Saul*, 1. *Sam.* 15.24.30. *Then ſaid Saul to Samuel, I haue ſinned, for I haue tranſgreſſed the commandements of the Lord, and thy words, becauſe I feared the people and obeyed their voice. Now therefore I pray thee take away my ſinne, and turne againe with me, that I may worſhip the Lord, &c.* Againe, *I haue ſinned, but honour mee, I pray thee, before the elders of my people.* Of Ahab, *Whē Ahab heard theſe words, he rent his cloaths, and put on ſackcloath, and faſted, & went ſoftly. And the word of the Lord came to Eliah, ſaying, Seeſt thou how Ahab is humbled before me?* 1. Kin. 21. 27, 28, 29.

Diſſembling repentance may be diſcerned, becauſe men after a time returne to their olde byas againe. Pharao king of Egypt ſaid vnto Moſes & Aaron, Exod. 8.8. *Pray vnto the Lord that he may take away the frogges from me & from my people.* And, Exo. 9.27. *When Egypt was ſmitten with haile, hee ſaid, I haue now ſinned, and the Lord is righteous: but I and my people are wicked: Pray ye vnto the Lord, that there be no more mightie thunders and haile.* Againe, troubled with graſhoppers, he ſaid, Exod. 10.16. *I haue ſinned againſt the Lord your God, and againſt you, and now forgiue me my ſinne onely this once, &c.* Now mark the iſſue of all: when Pharao ſaw that *hee had reſt giuen him, hee hardened his heart, and hearkened not vnto them, as the Lord had ſaid,* Exod. 8. 15. This is the ordinarie and common repentance that moſt men practiſe in the world.

Deſperate repentance commonly called Penitencie, is when a man hauing onely Gods iudgements before his eyes, is ſmitten with horror of conſcience: and wanting aſſurance of Gods mercie, deſpaires finally. This was Iudas repentance, Math. 27.3. who when hee *had brought againe the thirtie pieces of ſiluer, confeſſed his fault, and went and hanged himſelfe.*

CHAP. XIII.

Of corruptions in the doctrine of Repentance.

THe Church of Rome at this day hath corrupted the auncient doctrine of repentance, beeing one of the ſpeciall points of religion. The corruptions are ſpecially ſixe.

The firſt, that they make repentance or penance to bee a Sacrament, which cannot bee: becauſe it wants an outward ſigne. And thogh ſome ſay, that the words which the prieſt rehearſeth in abſolution, are the ſigne: yet that cannot be, becauſe the ſigne muſt be not onely audible, but alſo viſible.

The ſecond, that a ſinner hath in him a naturall diſpoſition, which beeing ſtirred vp by Gods preuenting grace, he may and can work together with Gods ſpirit in his owne repentance: But indeede all our repentance is to be aſcribed to Gods grace wholly, *Eph.* 2.4. The ſoule of man is not weake, but ſtarke dead in ſinne, and therefore it can no more prepare it ſelfe to repentance, then the body beeing dead in the graue can diſpoſe it ſelfe to the laſt reſurrection.

The third corruptiō, that contrition in repentance muſt bee ſufficient. A thing impoſſible. For ſin doth ſo greatly offend Gods maieſtie, that no man can euer mourne enough for it.

The fourth, that contrition doth merit remiſſion of ſinne. An opinion that doth derogate much from the all-ſufficient merits of Chriſt.

The fifth, that he that repents muſt confeſſe all the ſinnes that he can remember; with all their circumſtances to his owne prieſt, or one in his ſtead, if he wil receiue pardon. This kind of confeſſion is a meere forgerie of mans braine. I. There is neither precept nor example of it in the Scriptures. II. Dauid & others haue repented and haue receiued remiſſion of their ſinnes, without confeſſing of their ſinnes in particular to any man.

Pſal.32.4.
2.Sam.12.12.

The laſt, that the ſinner by his workes and ſufferings muſt make ſatisfaction to God for the temporall puniſhment of his ſinnes. A flat blaſphemie: The Scriptures mention no other ſatisfaction but Chriſt, and if his be ſufficient, ours is needleſſe: if ours needful, his imperfect. Papiſts write that both may ſtand togither Chriſts ſatisfaction (they ſay) is a plaiſter in a boxe vnapplyed: mans ſatisfaction as a meanes to apply it: becauſe it prepares vs to receiue it. Ah, good diuinity: for euen in common ſenſe the ſatisfaction of Chriſt muſt firſt be applyed to the perſon of man, that it may pleaſe God, before the workes (which they tearme ſatisfactions) can any way be acceptable to God.

1.Ioh.1,7,& 2,2.

To conclude, the Romiſh doctrine of repentance, is the right way to hell: For when a ſinner ſhalbe taught that he muſt haue ſufficient ſorrow for his ſinnes: and withall, that he muſt not beleeue the remiſſion of his owne ſinnes particularly: when ſorrow comes vpon him, and he wants ſound comfort in Gods mercy, he muſt needes fall into deſperation without recouery. Therfore the Papiſts in the houre of death, (as we haue experience) are glad to leaue the trumperie of humane ſatisfaction & to reſt only for their iuſtification, on the obedience of Chriſt.

LAVS DEO.

THE COMBAT OF THE FLESH AND SPIRIT.

Gal. 5. 17.

For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary one to another, ſo that ye cannot doe the things which yee would.

THe Apoſtle Paul from the beginning of this chapter to the 13. verſe exhorts the *Galatians* to maintaine their Chriſtian liberty: & frō thence to the end of the chapter hee perſwades them to other ſpeciall duties of godlineſſe. In the 13. verſe he ſtirs them vp to be ſeruiceable one to another by loue: in the 15. verſe he diſſwades them from contentions and doing of iniuries. In the 16. verſe he ſhewes the remedie of the former ſinnes, which is to walke according to the ſpirit. In this 17. verſe he renders a reaſon of the remedie, the force whereof is this. The fleſh and the ſpirit are contrarie; wherefore if yee walke according to the ſpirit, it will hinder the fleſh; that it ſhall not carrie you forward to do iniuries and liue in contentions, as otherwiſe it would.

In this verſe we haue to obſerue fiue points. The firſt, that there is a combate between the fleſh and the ſpirit, in theſe wordes, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh.* The ſecond, is the matter of this combate which ſtands in the contrarie *luſting* of the fleſh and the ſpirit. The third is the cauſe of the combate in theſe words, *and theſe are contrarie.* The fourth, is the ſubiect or perſon in whom this combate is, noted in theſe words, *So that yee*, the *Galatians*. The laſt is the effect of the combat, in the laſt words; *that ye cannot do, &c.*

Touching the combate it ſelfe diuers points are to be conſidered. The firſt, what theſe two, which make combat, namely, the fleſh and the ſpirit, are. They haue diuers ſignifications: firſt of all, the ſpirit is taken for the ſoule, and the fleſh for the body: But ſo they are not taken in this place: For there is no ſuch combate betweene the body and the ſoule: both which agree togither to make the perſon of one man. Secondly, the ſpirit ſignifies naturall reaſon, & the fleſh the natural appetite or cōcupiſcence. But they cannot ſo bee vnderſtood in this place: For the ſpirit here mentioned doth fight euen againſt naturall reaſon: which though it ſerue to make a man without excuſe, yet it is an enemie to the ſpirit. Thirdly, the ſpirit ſignifies the Godhead of Chriſt, and the fleſh the manhood: but it muſt not bee ſo taken here: For then euery man regenerate ſhould be defiled. Laſtly, the ſpirit ſignifies a created qualitie of holineſſe, which by the holy Ghoſt is wrought in the mind, will, & affections of man; and the fleſh, the naturall corruption or inclination of the mind, will, and affections to that which is againſt the law: In this ſenſe theſe twaine are taken in this place.

Secondly, it is to be conſidered how theſe twaine, the fleſh and the ſpirit, can fight togither, being but meere qualities. And we muſt know that they are not ſeuered aſunder, as though the fleſh were placed in one part of the ſoule, and the ſpirit in another; but they are ioyned and mingled together in all the faculties of the ſoule: The mind or vnderſtanding part, is not one part fleſh, and another ſpirit; but the whole mind is fleſh, and the whole mind is ſpirit, partly one, and partly the other. The whole wil is partly fleſh and partly ſpirit: the fleſh and the ſpirit, that is, grace and corruption not ſeuered in place, but onely in reaſon to be diſtinguiſhed. As the aire in the dawning of the day is not wholly light or wholly darke as at midnight & at noone day, neither is it in one part light, and another part darke: but the whole aire is partly light, and partly darke throughout. In a veſſell of luke-warme water, the water it ſelfe is not onely hotte or only cold, or in one part hotte & another part cold: but heate and colde are mixt together in euery part of the water: So is the fleſh and the ſpirit mingled together in the ſoule of man: and this is the cauſe why theſe two contrary qualities fight together.

Thirdly, in this combate we are to conſider what equalitie there is betweene theſe two combaters, the fleſh & the ſpirit: and we muſt know, that the fleſh vſually, is more in meaſure then the ſpirit. The fleſh is like the mighty gyant Goliah, and the ſpirit is litle and ſmall, like young Dauid. Hence it is, that Paul cals the Corinthians which were men iuſtified and ſanctified, *carnall. I could not* (ſaith he 1.Cor.3.1.) *brethren ſpeake vnto you, as vnto ſpirituall men, but as vnto carnall, as vnto babes in Chriſt.* And none can come to be tal men in Chriſt according to *the age of the fulneſſe of Chriſt*, till after this life. And the ſpeech which is vſed of ſome diuines, that the man regenerate *hath but the reliques of ſinne in him*, muſt be vnderſtood warily, elſe it may admit an vntruth. As for the meaſure of grace it can be but ſmall in reſpect, whereas we doe receiue but the *firſt fruits of the ſpirit* in this life, and muſt waite for the accompliſhment of our redemption till the life to come. For all this, the power & efficacy of the ſpirit is ſuch, that it is able to preuaile ordinarily againſt the fleſh. For the fleſh receiues his deadly wound at the firſt inſtant of mans conuerſion, and continually dyeth after by litle and litle: and therefore it fights but as a maimed ſouldier. And the ſpirit is continually confirmed & increaſed by the Holy Ghoſt: alſo it is liuely & ſtirring; and the vertue of it like muske: one graine whereof will giue a ſtronger ſmell, then many ounces of other perfumes. Some may ſay, that the godly man doth more feele the fleſh then the ſpirit: and therſore that the fleſh is euery way more then the ſpirit. I anſwere, that we muſt not meaſure our eſtate by feeling which may eaſily deceiue vs. A man ſhall feele a paine which is but in the top of his finger more ſenſibly then the health of his whole body: yet the health of the body is more then the paine of a finger. Secondly, we feele corruption not by corruption, but by grace; and therefore men, the more they feele their inward corruptions, the more grace they haue.

Eph.4.13.

Rom.8.23.

A Thus much of the combate it ſelfe: now let vs come to the manner of this fight.

It is fought by *Luſting*; To luſt in this place, ſignifies to bring foorth and to ſtirre vp motions and inclinations in the heart, either to good or euill.

Luſting is two-fold: the luſting of the fleſh, and the luſting of the ſpirit.

The luſting of the fleſh hath two actions, the firſt is to engender euill motions and inclinations of ſelfe-loue, enuy, pride, vnbeleefe, anger, &c. S. Iames ſaith, *Iam.1.14.* that men are *entiſed and drawne away by their owne concupiſcence.* Now this entiſing is onely by the ſuggeſtion of badde cogitations and deſires. This B action of the fleſh made Paul ſay, *Rom.7.14.* that he was *carnall ſold vnder ſinne.*

The ſecond action of the fleſh, is to hinder, and quench, and ouerwhelme all the good motions of the ſpirit. Paul found this in himſelfe when he ſaid, *Rom.7.23. I ſee another law in my members rebelling againſt the law of my mind, and leading me captiue to the law of ſinne.* By reaſon of this action of the fleſh, the man regenerate is like to one in a ſlumber troubled with the diſeaſe called *Ephialtes* or the mare: who thinkes that hee feeles ſomething lying on his breaſt as heauie as a mountaine: and would faine haue it away, whereupon hee ſtriues and labours by hands and voyce to remooue it, but for his life cannot doe it.

C On the contrary, the luſting of the ſpirit containes two other actions. The firſt is, to beget good meditations, motions, inclinations, and deſires in the minde, will, and affections. Of this Dauid ſpeaketh: *Pſal.16.7. My reynes teach me in the night ſeaſon*: that is, my mind, affection, and will, & my whole ſoule being ſanctified and guided by the ſpirit of God, do miniſter vnto mee conſiderations of the way in which I ought to walke. Iſaias propheſying of the Church of the new teſtament, ſaith, *Iſa.30.21. When a man goeth to the right hand or to the left, he ſhall heare a voice, ſaying: Here is the way, walke ye in it.* Which voice is not only the outward preaching of the miniſters; but alſo the inward voice of the ſpirit.

D The ſecond action of the ſpirit, is to hinder and ſuppreſſe the bad motions & ſuggeſtions of the fleſh, S. Iohn ſaith, 1.*Ioh.*3.9. he that is *borne of God ſinneth not, becauſe his ſeed remaineth in him*, that is, grace wrought in the heat by the holy Ghoſt which reſiſteth the rebellious deſires of the fleſh.

That the manner of this fight may more clearely appeare, wee muſt examine it more particularly. In the ſoule of man there be two ſpeciall parts, the mind and the will.

In the mind there is a double combate. The firſt is betweene knowledge of the word of God, and naturall ignorance of blindneſſe. For ſeeing we do in this life know but in part: therfore knowledge of the truth muſt needes be ioined with ignorance in al that are enlightened; and one of theſe beeing contrary to another, they ſtriue to ouerſhadow and ouercaſt each other.

Hence wee may learne the cauſe why excellent diuines doe varie in diuers points of religion: and it is, becauſe in this combat, naturall blindneſſe yet remaining, preuailes more or leſſe. Men that are dim-ſighted and cannot diſcerne without ſpectacles, if they be ſet to diſcry a thing a farre off, the moſt of them would be of diuers opinions of it. And men enlightened and regenerate in this life, do but ſee as *in a glaſſe darkly*. 1.Cor.13.12. Again, this much teach all ſtudents of diuinitie often to ſuſpect themſelues in their opinions and defences: ſeeing in them that are of ſoundeſt iudgement the light of their vnderſtanding is mixed with darkenes of ignorance. And they can in many points ſee but as the man in the Goſpell, who when our Sauiour Chriſt had in part opened his eies, ſaw men walking not as men, *but in the forme of trees*: Alſo this muſt teach all that read the ſcriptures to inuocate and call vpon the name of God, that he would enlighten them by his ſpirit, and aboliſh the miſt of naturall blindnes. The prophet Dauid was worthily inlightened with the knowledge of Gods word, ſo as he excelled the auncient & his owne teachers in wiſedome; yet being priuie to himſelfe touching his owne blindnes, often prayeth in the *Pſal.* 119.18. *Inlighten mine eies that I may vnderſtand the wonders of thy law.*

By reaſon of this fight, when naturall blindnes preuailes, the child of God truly enlightened with knowledge to life euerlaſting, may erre not only in lighter points, but euen in the very foundation of religion, as the Corinthians and the Galatians did. And as one may erre, ſo an hundred men may alſo; yea a whole particular Church; and as one Church may erre, ſo an 100. more may. For in reſpect of this combat, the eſtate & condition of all men is alike. Whence it appeares, that the Church militant vpon earth is ſubiect to error. But yet as the diſeaſes of the body be of two ſorts; ſome curable, & ſome incurable which are to death: ſo likewiſe errors are. And the Church though it be ſubiect to ſundry fals, yet it cannot erre in foundation to death: the errors of Gods children be curable. Some may here ſay. If all men and Churches be ſubiect to error, then it ſhal not be good to ioyne with any of thē, but to ſeparate frō them all. I anſwer, though they may & do erre, yet we muſt not ſeparate from thē, ſo long as they do not ſeparate frō Chriſt.

The ſecond combate in the minde, is betweene faith and vnbeliefe. For faith is imperfect, & mixt with the contrary, vnbeleefe, preſuming, doubting, &c. As the man in the Goſpel ſaith, Mark.9.24. *Lord, I beleeue, helpe mine vnbeleefe.*

By reaſon of this fight, when vnbeleefe preuailes, the very child of God may fall into fits and pangs of diſpaire: as Iob & Dauid in their temptations did. For Dauid once conſidering the proſperitie of the wicked, brake out into this ſpeech, *Pſal.* 73.13. *Certainly I haue clenſed*

A *mine heart in vaine, and waſhed mine hands in innocency.* Yea, this deſpaire may be ſo extreame, that it ſhall weaken the body, and conſume it more then any ſickeneſſe. No man is to thinke this ſtrange in the child of God. For though hee deſpaire of his election and ſaluation in Chriſt, yet his deſperation is neither totall nor finall. It is not *totall*, becauſe he doth not deſpaire with his whole heart, faith euen at that inſtant luſting againſt deſpaire. It is not *finall*, becauſe he ſhall recouer before the laſt end of his life.

To proceed, the combate in the will is this: The will partly willeth and partly nilleth that which is good at the ſame inſtant: and ſo likewiſe it willeth and nilleth that which is euill, B becauſe it is partly regenerate and partly vnregenerate. The affectiōs likewiſe, which are placed in the will, partly embrace and partly eſchewe their obiects: as loue partly loueth, and partly doth not loue God and things to be loued: feare is mixed & not pure (as ſchoolemen haue dreamed) but partly *filiall*, partly *ſeruile*, cauſing the child of God to ſtand in awe of God, not onely for his mercies, but alſo for his iudgements & puniſhments. The will of a man regenerate is like him that hath one legge ſound, the other lame: who in euery ſtep which he makes, doth not wholly halt, or wholly goe vpright, but partly goe vpright & partly halt. Or like a man in a boate on the water: who goeth vpward; C becauſe hee is carried vpward by the veſſell, and at the ſame time goes downeward, becauſe he walks downward in the ſame veſſell at the ſame inſtant. If any ſhall ſay, that contraries cannot be in the ſame ſubiect: the anſwere is, they cannot, if one of them be in his full ſtrength (a) in the higheſt degree; but if the force of them both be delaied and weakened, they may be ioyned together.

a In gradibus remiſſis non in ſummis.

By reaſon of this combate, when corruption preuailes againſt grace in the will and affections, there ariſeth in the godly a certaine *deadneſſe* or *hardneſſe* of heart, which is nothing elſe but a want of ſenſe or feeling. Some may ſay, that this is a fearefull iudgement: but the anſwere is, that there be two kindes of D hardneſſe of heart; one which poſſeſſeth the heart, & is neuer felt, this is in them, who haue their *conſcience ſeared with an hotte yron*; Eph.4.19. who by reaſon of cuſtome in ſinne are paſt all feeling, who likewiſe *deſpiſe the meanes* Zach.7.11 of ſoftening their hearts. And indeed this is a fearefull iudgment. There is another hardnes of hart which is felt: & this is not ſo dāgerous as the former; for as we feele our ſicknes by contrary life and health: ſo hardneſſe of heart when it is felt, argues quickneſſe of grace, and ſoftnes of heart. Of this Dauid often cōplained in the Pſalms: of this the childrē of Iſrael ſpeak whē they ſay *Why haſt thou hardned our hearts from thy wayes?* Iſa.65.17.

Thus much of the manner of the combate in particular: before we proceed any further, let vs marke the iſſue of it, which is to preuaile againſt the fleſh.

The ſpirit preuailes againſt the fleſh at two times: in the courſe of a mans life, and at his end; but yet with ſome foiles receiued.

I ſay the ſpirit preuailes not in one inſtant, but in the whole courſe of a mans life, ſo Saint Iohn ſaith, *He that is begotten of God ſinneth not: for he preſerueth himſelfe*: the grace of God in his heart ordinarily preuaileth in him. And Paul makes it the propertie of the regenerate man *to walke according to the ſpirit*, which is not now & then to make a ſteppe forward, but to keepe his ordinary courſe in the way of godlines. As in going from Barwicke to London, it may be a man now and then will not goe amiſſe: but he ſpeedily returnes to the way againe, and his courſe generally ſhall be right.

Ioh.5.18.

Rom.8.1.

Againe, the ſpirit preuailes in the end of a mans life. For then the fleſh is vtterly aboliſhed and ſanctification accompliſhed becauſe no vncleane thing can enter into the kingdome of heauen.

This further muſt bee conceiued; that when the ſpirit preuailes, it is not without reſiſtance and ſtriuing: as Paul teſtifieth, *I doe not the good which I would, but the euill which I would not, that doe I.* Which place is not to be vnderſtood onely of thoughts & inward motions (as ſome would haue it) nor of particular offences: but of the generall practiſe of his dutie or calling, through the whole courſe of his life. And it is like the practiſe of a ſicke man, who hauing recouered of ſome grieuous diſeaſe, walkes a turne or twaine about the chamber, ſaying, ah, I would faine walke vp & down but I cannot: meaning not that he can not walke at all, but ſignifying that he cannot walke as he would, beeing ſoone wearied through faintneſſe.

Rom.7.19.

I adde further, that this preuailing is with foyles. A foyle is, when the fleſh for a time vanquiſheth and ſubdueth the ſpirit. In this caſe, the man regenerate is like a ſouldier, that with a blow hath his braine-pan cracked, ſo as he lies groueling aſtoniſhed not able to fight: or like him that hath a fit of the falling ſicknes who for a time lies like a dead man. Hence the queſtion may be mooued, whether the fleſh preuailing doth not extinguiſh the ſpirit: and ſo cut off a man from Chriſt; till ſuch time as he be ingrafted againe. The anſwer is this. There be two ſort of Chriſtians: one, who doth onely in ſhew and name profeſſe Chriſt: and ſuch an one is no otherwiſe a mẽber of Chriſts myſticall body, then a woodden legge ſet to the bodie is a member of the bodie. The ſecond is hee, that in name and deede is a liuely part and member of Chriſt. If the firſt fall, hee can not be ſaid to be cutte off, becauſe he was neuer ingrafted. If the ſecond fall, he may be and is cutte off from Chriſt. But marke how: he is not wholly cutte off, but in ſome part, namely, in reſpect of the inward fellowſhip & communion with Chriſt, but not in reſpect of coniunction with him. A mans arme taken with the dead palſie, hangs by and receiues no heate, life or ſenſe from the members, or from the head, yet for all this, it remaines ſtill vnited and coupled to the bodie, and may againe be recouered by plaiſters and phyſicke: ſo after a grieuous fal the child of God feeles no inward peace & comfort, but is ſmitten in conſcience with the trembling of a ſpirituall palſie for his offence: and yet indeede ſtill remaines before God a member of Chriſt in reſpect of coniunction with him, and ſhall be reſtored to his former eſtate after ſerious repentance.

Whether grace be extinguiſhed by ſinne.

And God permits theſe foyles for weighty cauſes; firſt, that men might be abaſhed and confounded in themſelues with the conſideration of their vile natures, and learne not to ſwell with pride, becauſe of Gods grace. Paul ſaith, that after he had bin rapt into the third heauen, the *angel Sathan was ſent to buffet him*, and (as we ſay) to beate him blacke and blew, that he might not be exalted out of meaſure.

2.Cor.12.7.

The ſecond, that we may learne to denie our ſelues and cleaue vnto the Lord from the bottome of our hearts. Paul ſaith that he was ſicke to death, *that he might not truſt in himſelfe, but in God who raiſeth the dead.*

2.Cor.1.9.

Thus much of the manner of the combate: now followes the cauſe of it.

The *cauſe* is the *contrarietie* that is betweene the fleſh and the ſpirit. As Paul ſaith, *The wiſedome of the fleſh is enmitie to God.*

Rom.8.7.

Hence we are taught, that ſince the fall, there is no free-will in man in ſpirituall matters, concerning either the worſhip of God or life euerlaſting. For fleſh is nothing elſe but our naturall diſpoſition: and a man is nothing elſe but fleſh by nature: for the ſpirit comes afterward by grace: and the fleſh is flat contrarie to the ſpirit, which makes vs doe that which is pleaſing vnto God. Wherefore the will naturally is a flat bond-ſlaue vnto ſinne.

Againe, hence we may learne, that it is not an eaſie matter to practiſe religion, which is to liue according to the ſpirit, to which our naturall diſpoſition is as contrarie as fire to water: wherefore if wee wil obey God, we muſt learne to force our natures to the duties of godlines; yea, euen ſweate and take paines therein.

Laſtly, here we may learne the nature of ſin. The ſpirit is not a ſubſtance but a qualitie: and therefore the fleſh which is nothing elſe but originall ſin, and is contrarie to the ſpirit, muſt alſo be a qualitie; for ſuch as the nature of one contrarie is, ſuch is the other. There is in euery man, the ſubſtance of the bodie and ſoule, this can not bee ſinne, for then the ſpirit alſo ſhould be the ſubſtance of man. There is alſo in the ſubſtance the faculties of the body and ſoule: and they cannot be ſinne, for then euery man ſhould haue loſt the faculties of his ſoule by Adams fall. Laſtly, in the faculties there is a contagion or corruption which carrieth them againſt the law: and that is properly ſinne and the fleſh, which is contrary to the ſpirit.

The fourth point is, touching the perſons in whome this combate is, Paul ſhewes who they are, when he ſaith, *So that ye cannot, &c.* where it appeares, that ſuch as haue this combate in them, muſt be as the Galatians, men iuſtified and ſanctified: and yet not all ſuch, but onely they that be of yeares: for the infants of the faithfull, howſoeuer we muſt repute them to belong to the kingdome of heauen; and therefore to be iuſtified and ſanctified: yet becauſe they doe not commit actuall ſinne, they want this combate of the fleſh and ſpirit, which ſtands in action. As for thoſe which bee vnregenerate, they neuer felt this fight. If any ſay, that the worſt man in the world, when he is about to commit any ſinne, hath a ſtrife and fight in him; it is true indeede: but that is an other kind of combate, which is betweene the conſcience and the heart. The conſcience on the one part terrifying the man from ſinne: the wil and the affections haling and pulling him thereunto: the will and the affections wiſhing and deſiring that ſin were no ſinne, and Gods commandement aboliſhed: whereas contrariwiſe the conſcience with a ſhrill voice proclaimes ſinne to be ſinne. This fight was in Pilate, who by the force of his conſcience feared to condemne Chriſt; and yet was willing, and yeelded to condemne him that he might pleaſe the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly ſanctified feele no ſtriſe. If any ſhall ſay, that this combate was in Chriſt, when he ſaid, *Father if it be thy will, let this cuppe paſſe from me: yet not my will, but thine be done*; Luk.22.42. indeed here is a combate, but of an other ſort; namely, the fight of two diuerſe deſires: the one was a deſire to doe his fathers will in ſuffering the death of the croſſe, the other a naturall deſire (which was no ſinne but a meere infirmitie of humane nature) whereby he in his manhood deſires (as the manner of nature is to ſeeke the preſeruation of it ſelfe) to haue the curſed death of the croſſe remooued from him.

The fiſt point is the effect of this combate, which is to make the man regenerate, *that he cannot do the things which he would*, and this muſt be vnderſtood in things both good and euill.

And firſt he cannot doe the euill which he would for two cauſes. Firſt, becauſe he can not commit ſinne at what time ſoeuer he would. 1.Ioh.3.9. Saint Iohn ſaith, *He that is borne of God ſinneth not, neither can hee ſinne, becauſe he is borne of God*, that is, he cannot ſinne at his pleaſure or when he will: Ioſeph when he was aſſaulted with Putiphars wife to adulterie; becauſe the grace of God abounded in him, whereby he anſwered her, ſaying, *Shall I doe this, and ſinne againſt God?* he could not then ſinne. Lot becauſe his righteous heart was grieued in ſeeing & hearing the abhominations of Sodome, could not then ſin as they of Sodome did. Hence it appeares, that ſuch perſons as liue in the daily practiſe of ſinne againſt their owne conſciences, (though they bee profeſſours of the true religion of A Chriſt) haue no ſoundnes of grace in them.

Secondly, the man regenerate cannot ſinne in what manner he would, and there be two reaſons thereof. Firſt, hee can not ſinne with *full conſent* of will, or with all his heart: becauſe the will ſo farre forth as it is regenerate, reſiſteth & draweth backe: yea, euen then when a man is caried headlong by the paſſion of the fleſh, he feeles ſome contrary motions of a regenerate conſcience. It is a rule, that *ſinne doth not raigne in the regenerate.* For ſo much grace as is wrought in the minde, will, affections: ſo much is abated proportionally of the ſtrength of the fleſh. Wherfore when he commits B any ſinne, he doth it partly willingly: and partly againſt his will. As the marriners in the tempeſt, caſt Ionas into the ſea willingly: for otherwiſe they had not done it: & yet againſt their wils too: which appeares becauſe they prayed and caſt their goods out of the ſhippe, and laboured in the rowing againſt the tempeſt, and that very long, before they caſt him out. And herein lies the difference betweene two men committing one and the ſame ſinne, the one of them beeing regenerate, the other vnregenerate. For the latter ſinneth with all his heart and with ful conſent, and ſo doth not the firſt. Secondly, though he fall into any ſinne, yet he doth not lie long in it, but ſpeedily recouers himſelfe, by reaſon of grace in his heart.

C Hence it is maniſeſt, that *ſinnes of infirmitie* are committed onely of ſuch as are regenerate. As for the man vnregenerate he can not ſin of infirmity whatſoeuer ſome falſly thinke. For he is not weake but ſtarke dead in ſinne. And ſinnes of infirmitie are ſuch only as ariſe of conſtraint, feare, haſtines, and ſuch like ſudden paſſions in the regenerate. And though they ſinne of weakenes often by reaſon of this ſpirituall combat, yet they doe not alwaies; for they may ſinne againſt knowledge and conſcience of preſumption.

To come to the ſecond point; the regenerate man can not *do the good which he would*; becauſe he can not doe it perfitly and ſoundly according to Gods wil as he would. Paul ſaith, D *To will is preſent with me, but I find no meanes, perfitly to doe that which I would.* Rom. 7. 18 In this point the godly man is like a priſoner that is gotten forth of the gayle, and that he might eſcape the hand of the keeper, deſires and ſtriues with all his heart to runne an hundred miles in a day; but becauſe hee hath ſtrait and waightie bolts on his legges cannot for his life creepe paſt a mile or twaine, and that with chafing his fleſh and tormenting himſelfe: So the ſeruants of God doe heartily deſire, and indeauour to obey God in all his commandements: as it is ſaid of King Ioſias, 2.Kin.23.25. *That he turned to God with all his heart, with all his ſoule, with all his might, according to all the law of Moſes, &c.* yet becauſe they are clogged with the bolts of the fleſh, they performe obedience both ſlowly and weakely, with diuers ſlippes and fals.

A Thus much of the combate: now let vs ſee what vſe may be made of it.

Firſt of all, by it we learne what is the eſtate of a Chriſtian man in this life. A Chriſtian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of ſlippes in his life and conuerſation: for ſuch an one is a meere deuiſe of mans braine, and not to be found vpon earth. But indeede he is the ſound Chriſtian, that feeling himſelfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights againſt them by the grace of Gods ſpirit. Againe, here is ouerthrowne the Popiſh opinion of merit & iuſtification by works of grace, on this manner: Such B as the cauſe of workes is, ſuch are works themſelues. The cauſe of workes in man, is the minde, will, and affections ſanctified: in which the fleſh and the ſpirit are mixt together, as hath beene ſhewed before. Therefore workes of grace, euen the beſt of them; are mixt workes, partly holy, and partly ſinfull. Whereby it is euident to a man that hath but common ſenſe, that they are not anſwerable to the righteouſnes of the law; & that therefore they can neither merit life, or any way iuſtifie a man before God. If any reply, that good workes are the workes of Gods ſpirit, and for that cauſe perfectly righteous, I anſwer, it is true indeed, they come from the holy Ghoſt that cannot ſinne, but not onely or immediately. For they come alſo from the corrupt mind and will of man, and in that reſpect become ſinfull, as ſweete water iſſuing out of a pure fountaine, is by a filthie channell made corrupt.

Thirdly, we doe hence learne that concupiſcence or originall ſinne is properly and indeed ſinne after baptiſme, though it pleaſe the Councill of Trent to decree otherwiſe. For after baptiſme it is flat contrarie to the ſpirit, and rebels againſt it. Papiſts obiect, that it is taken away by baptiſme. *Anſ.* Originall ſinne or the fleſh is taken away in the regenerate thus; In it there be three things: the guilt, the puniſhment, the corruption: the firſt two are quite aboliſhed by the merit of Chriſts death in baptiſme: the third, that is, the corruption remaines ſtill: but marke in what manner: it remaines weakened, it remaines not imputed to the perſon of the beleeuer.

Laſtly, hereby we are taught to be watchfull in prayer. *Watch and pray* (ſaith Chriſt) *&c. for the ſpirit is readie, but the fleſh is weake.* Rebecca, when two twinnes ſtroue in her wombe was troubled and ſaid, Why am I ſo? wherfore ſhe went to aske the Lord, namely, by ſome Prophet. So when we feele this inward fight, the beſt thing is to haue recourſe to God by prayer, and to his word, that the ſpirit may be ſtrengthened againſt the fleſh. As the children of Iſrael by compaſſing the citie of Iericho ſeuen daies, and by ſounding Rammes hornes ouerturned the wals thereof: ſo by ſerious inuocation of Gods name the ſpirit is confirmed, and the turrets and towers of the rebellious fleſh battered.

The voice of a man

- 1. Carnall of
  - Euill. *I doe that which is euill, and I will doe it.*
  - Good. *I doe not that which is good, and I will not doe it.*
- 2. Regenerate of
  - Euill. *I doe the euill, which I would not.*
  - Good. *I doe not the good, which I would.*
- 3. Glorified of
  - Euill. *I doe not that which is euill, and I will not doe it.*
  - Good. *I doe that which is good, and I will doe it.*

HOW TO LIVE, AND THAT VVELL:
IN ALL ESTATES AND TIMES:
SPECIALLY, when helpes and comforts faile.

To the Reader.

GOOD Reader, if thou wouldeſt be ſaued by faith in Chriſt after death: thou muſt here liue by it before death: and faith for the time of this life, hath two great vſes. The firſt is to cut off worldly ſorrowes and cares. It is the common faſhion of men, to multiplie their cares out of meaſure, and thereby to make their liues moſt miſerable. For firſt of all, beſide neceſſarie labours, they take vpon them many needleſſe and ſuperfluous buſineſſes. Secondly, their manner is, to care not only for the labours to be done, but alſo for the euent and ſucceſſe of their labours, that they may alwaies proſper, and neuer bee croſſed: but this care belongs to God alone. Thirdly, they content not themſelues with their lot and condition, but ſeeke by all meanes to increaſe their eſtate, and to make themſelues rich. Laſtly, they exerciſe themſelues not onely in diſpoſing of things preſent, but they fore-caſt many matters in their heads, and plot the ſucceſſe of things to come. Now faith, when we haue done the workes of our callings, according to the preſcript of the word of God, faith (I ſay) maketh vs commend to God the bleſſing, ſucceſſe, and euent thereof by prayer and affiance in his promiſes, not doubting but he will giue vs all things neceſſarie. And if we want the bleſſing and ſucceſſe we looke for, yet faith makes vs to renounce our owne deſires, and in ſilence to quiet our hearts in the good pleaſure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits end, knowes not what in the world to doe, being (as it were) plunged into a ſea of miſeries, faith giues direction and ſtaies the minde. For when all temporall things faile vs, euen to the very skinne and life, faith preſerues within vs an affiance of the grace and mercie of God, and the hope of life euerlaſting. Faith ſhewes vs hidden things not to be diſcerned by ſence and reaſon. Life euerlaſting is promiſed to vs, but we die for all that: we heare of the reſurrection, but in the meane ſeaſon wee rot in our graues; wee are pronounced bleſſed, but yet we are ouerwhelmed with infinite miſeries: aboundance of al things is promiſed, but for all this we often hunger and thirſt: God promiſeth to heare vs, and to be preſent with vs, but hee ſeemes oft times to be deafe (as it were) at our cries. Now then comes faith, which is the ſubſtance of things hoped for, and makes vs lift our mindes aboue the whole world, to apprehend the inuiſible and vnſpeakable things of God which he hath reuealed and promiſed vnto vs. These things I ſhew more at large in this ſmall treatiſe following; reade it at thy leyſure, vſe it for thy good, and ſee thou be a doer of them.

W. PERKINS.

Hab. 2. 4.
The iuſt man ſhall liue by his faith.

IN the former chapter the Prophet complaines and expoſtulates the matter with God, why the Iewes the people of God, ſhould be oppreſſed by the Chaldeans, the enemies of God. In the beginning of the ſecond chapter the Lord makes anſwer to the Prophet, and the effect of the anſwer is this: they ſhall certainly be deliuered in the time appointed, but they ſhall not yet bee deliuered. Vpon this anſwer the Prophet might happily obiect on this manner: How then ſhall the afflicted Iewes be able to liue in the meane ſeaſon? the Lord anſwers by a diſtinction thus; The vniuſt man puffes vp himſelfe with vaine confidence, but the iuſt man ſhall liue by his faith.

For the better vnderſtanding of the words, fiue things are in order to bee explaned. The firſt, what is meant by the iuſt man. *Iuſtice* mētioned in the word is two-folde: the iuſtice of the law, and the iuſtice of the Goſpel. The iuſtice of the law, hath in it all points and parts of iuſtice, and all the perfection of all parts: and it was neuer found in any vpon earth, except Adam and Chriſt: the iuſtice of the Goſpel hath al the parts of true iuſtice, but it wants the full perfection of parts: as a childe hath all the parts of a man in the infancie, though it want perfection of ſtature and tallneſſe. And this kind of iuſtice is nothing elſe, but the conuerſion of a ſinner, with a purpoſe, will, and indeauour to pleaſe God, according to all the commaundements of the law. Thus was Noe iuſt, Iob, Zacharie, and Elizabeth: and thus muſt the iuſt man bee taken in this place for one that turnes to God, and by grace indeauours to pleaſe God, according to the whole law of God in his place and calling.

Gen. 6. 9.
Iob 1. 1.
Luk. 1. 6.

The ſecond point to be conſidered, is what life is here meant? As death is here two-folde: the firſt and the ſecond: ſo is life. The firſt, is the coniunction of the body and ſoule; the ſecond is the coniunction of the whole man with God. The firſt, is called naturall, the ſecond ſpirituall or eternall life: and both are meant in this place. For Paul brings this very text to ſprooue the iuſtification of a ſinner by faith; and iuſtification is a part of ſpiritual life; becauſe it is the acceptation of a ſinner to eternall life. And for this cauſe the Prophet ſaith, the iuſt man ſhall liue, hauing relation not one- to the time of affliction then to come, but alſo to eternall life.

Rom. 1. 17.
Gal. 3. 11.

The third point to bee conſidered, is what is the faith here meant: And that is *iuſtifying* or *ſauing faith*; becauſe wee muſt liue by the ſame faith, whereby wee are ſaued. And faith hath his effect not onely after this life, but alſo in this life. Wee muſt liue firſt by it, before wee can be ſaued by it. Paul therfore in his own example expounding this text, ſaith, *And in that I liue in the fleſh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himſelfe for me.*

Gal. 2. 20.

The fourth point is the conſtruction of the words; and that is two waies. The firſt is thus, *The iuſt by faith ſhall liue*: the words *by faith* being ioyned vnto the word *Iuſt*. And then the ſenſe is this: Hee that is iuſt by faith ſhall liue and haue eternall life. The ſecond is thus; *the iuſt ſhall liue by his faith*: the words *by faith* beeing ioyned to the words *ſhall liue*: and then the ſenſe is this: The iuſt whiles hee liues in this world, he ſhal liue by his faith. This latter conſtruction and ſenſe I rather chooſe and embrace, becauſe Paul, euen in this ſenſe bringes this text *Gal.* 3. 11, 12. to prooue that life eternall, and conſequently iuſtification, comes not by working according to the law, but by beleeuing, and he makes an oppoſition betweene *liuing by faith, and liuing by workes.*

The fifth and laſt point to be conſidered, is how a man ſhould liue by faith? becauſe this laſt point is of great moment, I wil ſpend ſome time in the explaning of it. That a man then may liue by his faith, two things are required: the firſt, that faith bee rightly conceiued and grounded in the heart; the ſecond, that after it is once conceiued it *Raigne* and rule in the heart. That faith may rightly be conceiued, two things are required. The firſt is the knowledge of the word of God, for faith ſtands in relation to the word: and the word alone is the foundation of our faith. Hereupon the word is called the *foundation of the Prophets and Apoſtles*, Eph. 2. 20. By light of naturall reaſon wee vnderſtand, that the world had a beginning, and was made of God. Yet cannot reaſon breed in vs a certaine perſwaſion of this point, but onely the teſtimony of the word of God; and therfore it is ſaid, Hebrewes 11. 3. *By faith wee vnderſtand that the world was ordained by God.* And this made Dauid ſay, Pſalme 56. 4. *In God I will praiſe his word.* Furthermore, in the Word three things are to bee knowne, *precepts* or commaundements, becauſe they teach obedience: *threatnings*, becauſe they reſtraine diſobedience: *promiſes*, because they ſerue to confirme vs in our obedience. Againe, promiſes

are either principall, or leſſe principall. The
maine or principall promiſe is that, in which
God offereth and reuealeth righteouſnes and
life euerlaſting by Chriſt. Within this promiſe
is contained the grant of remiſſion of our ſins,
of neceſſarie patience, of the aſſiſtance of the
ſpirit of God, and of all gifts that are inſeparably
ioyned with faith. Promiſes leſſe principall
are concerning deliuerances in temptations,
ſafetie in daungers, health, wealth, libertie,
peace, &c. And theſe muſt all be vnderſtood,
with an exception of the croſſe and correction:
and they ſhall ſo farre forth be accompliſhed
as they ſerue for Gods glorie, & the good
of all them that beleeue. Now all theſe heads
& points of the word of God muſt be knowne
and that in ſome particular ſort, that a man
may liue by his faith.

The ſecond thing required for the right
conceiuing of faith, is after the word of God is
once knowne, *to truſt God vpon his word*: yea to
depend vpon it, & to build vpon it. This is the
firſt and principal worke of true faith: and it is
called by Paul, Rom. 1. 5. *the obedience of faith*:
and it is made the ende and ſcope of the preaching
of the Goſpell: and not without cauſe.
For this is the firſt and principall honour of
God to beleeue him vpon his bare word; and
thereby to make a confeſſion of the truth of
God. This the diuell knew rightwell: and therfore
the firſt thing that hee ſought to ouerthrow
in Adam, was his faith in Gods word:
and the ſcope of the firſt temptation, whereby
hee aſſaulted our Sauiour Chriſt, was to ouerthrow
that faith & confidence he had in his father:
ſaying, *If thou be the Son of God, commaund* Mat. 4. 3.
that theſe ſtones be made bred: but this thou canſt
not doe: therfore thou art not the Son of God.

That this obedience, which we giue to God
by truſting his very word, may bee right obedience,
it muſt haue ſixe conditions. First of al, 1
it muſt be *abſolute*: for we muſt (as it were) ſhut
vp our own eies, and ſimply without any more
adoe truſt God vpon his bare and naked word,
& ſuffer our ſelues to be lead by it. In naturall
things experience is firſt, & then faith comes
afterward. And Thomas following nature deſired
firſt to feele, before he would beleeue. But
God muſt bee truſted, though that which hee
ſaith be againſt reaſon & experience. Thus Abraham
beleeued God *againſt all humane hope*,
Rom. 4. 18. The ſecond condition is, that this 2
obedience muſt bee *ſincere*. For wee muſt truſt
Gods word for it ſelfe, becauſe it is Gods word:
all by-reſpects ſet apart. They which are as the
ſtonie ground, receiue Gods word and reioyce
in it: and yet afterward in time of temptation
go awrie. The reaſon is, becauſe they *receiue the* Luk. 8. 13.
word, and *reioyce in it*, not properly for it ſelfe,
but in reſpect of honour, profit, or pleaſure,
which they looke to reape thereby. Iohn the Ioh. 5. 35.
Baptiſt was a *burning candle*: and the Iewes *reioyced
in his light*, onely in reſpect of the nouelie
of it: and therefore the holy Ghoſt ſaith,
They reioyced in it but for a ſeaſon. The third condition 3
is, that wee muſt truſt God not in part, A
but *in his whole word*: and therefore many faile
in their faith, that are content to truſt him in
his promiſes of mercie and ſaluation, but liſt
not to beleeue him in his commaundements
and threats. The fourth condition is, that we 4
muſt truſt God in his word, *with all our hearts*,
that it may take deep root and be an *ingrafted*
word. It is not ſufficient for vs to haue a taſte of Iam. 1. 21.
the good word of God, and to receiue it with
ioy, vnleſſe we throughly and ſoundly build &
relie our ſelues vpon it. The fift condition is, 5
that this truſting of God muſt bee with an *honeſt
heart*, that is, with an heart in which there
is a diſtinct purpoſe not to ſin, but in all things
to doe the will of God. The good hearers are
they which receiue the word *with an honeſt and* B
good heart, Luk. 8. 15. Without this can no man
poſſibly liue by faith. He that *puts away his good*
conſcience, makes ſhippewracke of his faith, 1. Tim.
1. 19. It is godlines alone that hath the promiſes
of this life, and the life to come. And none
can liue the life of faith, but hee that is a iuſt
man. After that men haue made ſome good
proceedings, and do know the word, receiue it,
reioyce in it, and bring forth ſome fruit: if the
heart for all this be *euill*; it will cauſe them at
length *to depart from God*, by diſtruſting or by Heb. 3. 12.
denying credence to the word. The ſixth condition 6
is, that the obedience of faith muſt bee
ſtable and conſtant. The Lord ſaith, Heb. 10. 38.
My ſoule hath no pleaſure in them that withdraw
themſelues, that is, which for a time beleeue in C
God, and afterward pull backe their feete and
goe backe from their faith.

Seeing this is the right way to conceiue faith,
to know the word of God, and to truſt him
vpon the ſame word, all ſuch as would liue by
faith, muſt haue their hearts kindled with a deſire
to doe the things before named, ſpecially
to giue credence to euery word of God. Wee
may not forſake God for any creature: now we
forſake him, when we diſtruſt him in his word.
Againe, not to belieue God, is very Atheiſme.
For by this meanes God is made a lyar, and
his glorie and maieſty is aboliſhed. It is the
greateſt part of our glorie to beleeue God: as D
Chriſt ſaith, Ioh. 3. 33. *He that receiues his teſtimony,
put's to his ſeale, that God is true*; that is, giues
vnto God, as it were, a teſtimonial of his truth,
and thereto puts his hand & ſeale. And what
greater honor can there be, then this, that the
creature ſhold giue teſtimony to the Creator?

Thus much of the conceiuing of faith now
followes the *Raigne* of faith. The raigne of
faith is, when it beares rule & ſway in the heart
& life. For where faith is, there neither thoght,
will, affection, nor luſt raignes, but faith alone.
It raignes by two actions. Firſt of al, it moues
and makes vs to attend on the calling of God,
and yield ſubiection to him in his commandements.
Paul ſaith, Rom. 3. 31. that faith *eſtabliſheth
the law*: & one reaſon is becauſe it makes
vs do that which the law preſcribes. Againe,
Paul ſaith, that his *weapons are ſpirituall and* 2. Cor. 10. 4.

mighty, bringing euery thought in ſubiection to God. A Now theſe *mightie weapons* are the word of God preached & beleeued. Hee that is borne 1.Ioh.3.9. of God cannot ſin, becauſe the *ſeed of God* remaines in him, that is, the word mingled with faith. *Noah* his faith made him build an arke Heb.11.7. at Gods commandement: after it was made, to enter into it, and not to dare to come out of Gen.12.4. it, till hee had warrant from God. Abrahams faith made him forſake his countrey and kinred at Gods commandement, and go he knew not whether. And that good obedience may bee performed to euery commaundement of God, faith works two things in vs, *memorie and* Pſal.119.11. *attention. Memorie*, whereby Gods word is laid Act.16.14. vp in the heart, that it may bee drawne out to B vſe, when occaſion ſhall be offered. *Attention* is, when faith makes vs ſeriouſly to conſider and to beleeue that the commandement of God is a commandement not for forme, but in truth, and that it doth indeede pertaine to vs. An example of both theſe actions of faith wee haue in Ioſeph, who when hee was tempted to folly of Putiphars wife, anſwered, Gen.39.9. *Shall I doe this wickednes, AND SINNE AGAINST GOD?* Marke here how his minde was filled and poſſeſſed with a thought and conſideration of Gods commaundement.

The ſecond action of faith, whereby it raignes in the heart, is to eſtabliſh & confirme them that beleeue in their obedience, and ſubiection to God. And this it doth, by preſen- C ting Gods promiſes to the mind. For by means of them it worketh foure actions in the heart. Firſt of all, it makes vs flie vnto the true God alone, whoſe the promiſes are. Secondly, it makes vs to beleeue that God both can & will helpe vs according to our neede. Thirdly, it makes vs to hope for his help, that is, for good ſucceſſe in proſperity and deliuerance, or ſome mitigation of our euils in aduerſitie, according to the tenour of his promiſes. Laſtly, though temporall bleſſings faile, it makes vs ſtill to reſt on God for mercie & for life euerlaſting. And thus at all times it makes God to bee our refuge, our caſtle, our rocke, and tower of defence. Thus we ſee generally how faith raignes.

To proceede further, the iuſt man liues a D double life, namely a ſpirituall life, and a temporall, and both of them are lead by faith; as I will plainely manifeſt; *Spirituall life*, which is the beginning of eternall life, ſtands ſpecially in foure things. Reconciliation with God, peace of conſcience, ioy of the holy Ghoſt, and newneſſe of life. Touching reconciliation with God in Chriſt, it is reuealed, offered, and giuen vnto vs in the maine promiſes of the Goſpell, and in the Sacraments: and it is no way in this world made ours and holden of vs, but by our faith. And in the caſe of our reconciliation with God, faith hath two actions, one to receiue it, the other to aſſure vs of it.

Touching the firſt, faith apprehends and receiues reconciliation on this manner; Firſt of all the ſpirit of God workes in a man a generall faith of the law, & the threatnings thereof, and it is called Rom. 8.15. *the ſpirit of bondage to feare*; becauſe it cauſeth in vs a ſight of our ſinnes, an apprehenſion of Gods anger, feare of due and deſerued condemnation, deſpaire of our ſelues in reſpect of our ſelues. This being done, the ſame ſpirit worketh in vs another faith called *ſauing* or *iuſtifying* faith: and it apprehendeth or receiueth Chriſt with his benefits, by certaine ſteppes and degrees, and they are ſpecially three. For firſt of all vpon a thorough touch and liuely ſenſe of our miſerie, there ariſeth in the minde an earneſt and ſerious meditation of the promiſe of mercie, and the benefits therein offered: and it is called the opening *or piercing of the eare*, Pſ.40. 6. Then in the 2. place there followes a purpoſe, will, deſire and indeauour to beleeue vpon conſideration of the commaundement of 1.Ioh.3.29 God that bids vs to beleeue and applie the promiſe to our ſelues. And further this will & deſire ſhewes it ſelfe by inſtant & ſerious inuocation, which is nothing elſe but a flying from the condemning ſentence of the law, to the Heb.4.16. *throne of grace* for mercie. Thirdly, after this, there followes in proceſſe of time, a ſetling & quieting of the minde touching Chriſt and his benefits vpon ſome aſſurance thereof, wrought and conceiued in the minde by the ſpirit of God. And this third degree is called a *ſtabliſhed thought*, Iſa. 26. 3. On this manner comme wee by degrees to receiue Chriſt for our full reconciliation with God. For when vpon the commaundement to beleeue, we do in any meaſure beleeue Chriſt to bee our Chriſt, hee is our Chriſt indeede according to the tenour of the Euangelicall couenant. Thus faith apprehending Chriſt for our reconcilia- 1.Ioh.5.4. tion with God, becomes a *victorious conquerour* & preuailes againſt the Law, Satan, hell, death, condemnation, and all our ſpirituall enemies: and thus euery beleeuer is aboue the Law, ſin, hell, death, euen in this life.

The ſecond action of faith in the caſe of our reconciliation with God, is to certifie and aſſure vs in conſcience thereof; and that is done by a practicall ſyllogiſme, which faith frames in the minde on this manner:

Hee that beleeues the Goſpell, ſhall haue all the benefits and bleſſings of God promiſed therein.

But I beleeue the Goſpell, and I beleeue in Chriſt;

Therfore the benefits promiſed therein are mine.

The *maior* or firſt part of this reaſon, is the voice of the Goſpel: the *minor* or the ſecond part is the voice of the beleeuing heart, which ſubiecteth it ſelfe in will and affection to the cōmandement which bids vs belieue in Chriſt: and this is the act of ſpecial faith. And we may not think that this voice of the beleeuing hart is a falſe alarum. For he that truely beleeues hath his minde and conſcience ſupernaturally inlightened to diſcerne that hee beleeues. The third part or the concluſion, is the foundation of all our ioy and ſpirituall comfort. For it

A containes in it the chiefeſt certentie of our adoption and ſaluation that can bee had in this life, namely, the certentie of faith, whence followes in a lower degree in the ſecond place, the certenty that is by workes: And thus doth faith certifie all ſuch as truely beleeue that they are the children of God.

Out of the former concluſion, or out of the certainty which is by faith, followes a full and liuely certentie of the doctrine of the Goſpel, worthy conſideration; on this manner: There is a three-folde certenty: the firſt is certenty of reaſon, or of generall faith, when a man by force of argument is conuicted of the certenty of the doctrine of the Bible. This may bee in the wicked & vngodly without faith in Chriſt. B After this in the elect by a more ſpeciall work of Gods ſpirit, followes a faith in Chriſt, and the certentie of iuſtifying or ſpeciall faith expreſſed in the concluſion of the former ſyllogiſme. Thirdly, after this certentie of ſpeciall faith followes another experimentall certentie of the truth of the Bible, which alſo faith concludes on this manner:

> *The doctrine which aſſures vs to bee Gods children, is certenly of God.*
>
> *But the doctrine of the Goſpel, beleeued or mingled with our faith, aſſures vs to bee Gods children:*
>
> *Therefore it is of God.*

The *maior* is granted of al: the *minor* is in effect the concluſion of the former ſyllogiſme, and it C is knowne by an experience of that ſpirituall comfort which the godly feele in their hearts. The concluſion ſets downe the certenty of the Bible vpon a further ground, then any wit or learning of man can attaine vnto without the ſpirit of grace, namely, vpon an inward aſſurance of our reconciliation with God. Of this certenty our Sauiour Chriſt ſpeakes notably, Ioh. 7. 17. *If any man will doe my Fathers will*, that is, beleeue it, and ſubiect himſelfe to it, *hee ſhall know* [namely, by that comfort which hee ſhall feele vpon his ſubiection] *of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* And Paul ſaith, 1. Corin. 2. 15. *that the ſpirituall man*, D that is, one regenerate by the ſpirit of God, *iudgeth al things.* Hence it followes, that ſuch as deſire to bee ſetled for their religion, and ſuch as deſire to bee good and profitable ſtudents in Diuinitie, muſt firſt of all humble themſelues, and indeauour in their hearts truly to beleeue in Chriſt. Becauſe hence followes the beſt experience of the certenty, and conſequently of the vnſpeakable excellencie of the Bible.

Thus then wee ſee, how wee are to receiue, hold, and inioy our reconciliation with God in Chriſt, by no other thing within vs, but by the meanes of our faith alone. And therefore we muſt haue ſpeciall care, that we may by the vſe of good meanes attaine to a liuely faith. And for this cauſe we muſt doe two things: firſt wee are to labour to be conuicted in conſcience of the certentie of the word. This done, we muſt then ſubiect our wils to the commaundement of God that bids vs beleeue in Chriſt: we muſt bewaile our vnbeliefe: wee muſt ſtriue againſt the ſame, and pray vnto God to confirme and increaſe our faith, by eſtabliſhing our hearts in his loue.

The ſecond part of ſpirituall life, is *Peace of conſcience*; which is nothing elſe but a conſtant and ſtable tranquilitie of minde, when the conſcience doth not accuſe, but excuſe: and when neither hell, death, condemnation, nor any danger is feared ouermuch. This peace was in Dauid, when he ſaid, Pſal. 3. 5. *I laid me down & ſlept, and roſe againe*, in the midſt of manifolde dangers. This peace is of great excellencie, for it is *the peace of God*: it is one part of the *kingdome of God*: it paſſeth all vnderſtanding: it is in ſtead of a guard to keepe our hearts & mindes in Chriſt. Phil. 4. 7. Rom. 14. 17 Now this excellent peace ſprings out of our faith, whereby we beleeue our reconciliation with God. Romanes 5. 1. *Being iuſtified by faith, we haue peace with God.* 2. Chr. 20. 20. *Truſt in the Lord, and ye ſhall be ſecure.* Yea as our faith is, ſo is our peace: liuely faith, liuely peace; conſtant faith, conſtant peace; faith in life, peace in life; faith in death, peace in death: ſo as we may ſay with Simeon, Luke 2. 29. *Lord, now letteſt thou thy ſeruant depart in peace.*

The third part of ſpirituall life, is the *ioy of the holy Ghoſt*: & that is, to reioyce in God, becauſe he is our God, and in Chriſt becauſe hee is our Chriſt. Phil. 3. 1. And this kind of ioy is not taken from vs, or abated in afflictiōs, but rather increaſed. Rom. 5. 3. *We reioyce in tribulations.* And, Heb. 10. 34. *Yee indured the ſpoyling of your goods with ioy.* Now, our faith in the promiſe of life is the mother & breeder of this ioy, which ariſeth of that happie and bleſſed concluſion that faith frames in the mind; I belieue: therfore the bleſſings of God promiſed in the goſpel, are mine. Thus ſaith S. Peter, *Beleeuing ye reioyce with ioy vnſpeakable & glorious.* 1. Pet. 1. 8. Again, the cōtinuance & increaſe of our faith, is the increaſe of this ioy.

The laſt part of ſpirituall life, is *newneſſe of life* and conuerſation, whereby we are borne anew, and made new creatures: not becauſe the ſubſtance of bodie and ſoule is chaunged, but becauſe the image of God is reſtored. Now this chaunge both for the whole and for the parts thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promiſe, or from Chriſt crucified, who is propounded in the promiſe, and that as the ſaid word, or Chriſt is apprehended by faith. Act. 15. 9. *Your hearts being purified by faith.* 1. Ioh. 3. 3. *He which hath this hope purifieth himſelfe.* 1. Pet. 1. 22. *Your ſoules are purified in obeying the truth.* And againe, *Beeing borne anew of the immortall ſeede of the word.*

The parts of newneſſe of life are ſpecially three. True wiſedome, good affections, good workes. True wiſedome is to aduiſe of good things, and to vſe good meanes for the execution thereof. This wiſedome ariſeth of our faith in the word of God. Dauid ſaith, Pſ. 119. 98, 99. *he was wiſer then his teachers, and wiſer*

A *then the auncient:* and he renders the cauſe thereof from the worke of his faith; *For thy teſtimonies are euer with me, and they are my meditations.* Out of the ſame fountaine ſpring all good affections. The loue wherby we loue God, comes of our faith, beleeuing the loue wherwith God Luk.7.47. loueth vs. The perſwaſion of the forgiueneſſe of many ſins in the woman that waſhed Chriſt his feete with her teares, cauſed her to ſhew much loue to Chriſt. Godly ſorrow, when the heart is grieued properly for the offence of God, ariſeth of faith apprehending and beleeuing the mercie of God in Chriſt. And in euery good worke, there is a three-folde action required. Firſt, there is required an act of generall faith, which is to beleeue, that the worke to Rom.14.23 be done in his kinde pleaſeth God. *Whatſoeuer is not of faith is ſinne.* B The ſecond is an act of iuſtifying faith, which is to purge the heart, and to cauſe it to bring forth the good worke to be done. Pſal.116.10. *I beleeued, therefore I ſpake.* The third is alſo an act of iuſtifying faith, that is, when the worke is done, to apprehend Chriſt, who by his merit is to couer the defect of the worke: becauſe no worke of ours can pleaſe God without remiſſion of ſinne.

Thus newneſſe of life with all parts thereof, hath his offſpring of our faith. Yea after that a man is once made a new creature, faith giues him his life and ſenſe: faith is the eye of the minde, whereby we behold Chriſt in the word and Sacraments. By this faith Ioh.8.56. *Abraham ſaw the day of Chriſt and reioyced.* With this eie we may C ſufficiently beholde Chriſt; and bodily ſight in this caſe is not neceſſarie for the time of this life therefore Chriſt ſaith, Ioh.20.29. *Bleſſed are they which haue not ſeene, and haue beleeued.* Againe, faith is the hand of the ſoule, whereby we lay holde on Chriſt, and receiue him with all his benefits. It is the mouth of the heart, whereby we feed on Chriſt, eating his bodie & drinking his blood to eternall life. It is the feet Gen.5.22. of the ſoule, that makes vs *walke with God.* Laſtly, it is a meanes to bring vs into familiaritie with God. For it is an eare whereby wee heare God ſpeak to vs in his word; and it is as it were the tongue of the ſoule, whereby we ſpeake to God by inuocation of his holy name.

To go yet further, ſpirituall life is moſt of al D manifeſt in afflictions and temptations, in the bearing whereof faith raignes: and that by a 1 three-folde action. Firſt of all, it makes vs to depend on Gods promiſes, and to truſt God without limitation. For it doth not limit God to any ſet time of deliuerance, but leaues all to God, Iſa.28.16. *Hee that beleeues, doth not make haſte.* Daniel, *Dan.* 9.10. waited 70. yeares for deliuerance out of captiuity in Babylon, and then finding the time of deliuerance to bee at hand, he prayed to God for the ſame. Againe, faith doth not limit God to any meanes of deliuerance. God made promiſe to Abraham of a bleſſed ſeed. For the verifying of this promiſe he gaue him Iſaack in his olde age. This done, he commands him to offer his only Son A in ſacrifice. A grieuous croſſe: for by this meanes all hope is cut off, touching the promiſed ſeed. Yet by faith Abraham ſtill beleeues the promiſe, & that in the very offering of his ſonne. Laſtly, faith doth not limit God for the meaſure of affliction. Iob ſaith, Iob 13.15. *Hee will truſt in God, though he kill him.* It was a grieuous affliction for Dauid to bee driuen out of his kingdome by his own ſonne, yet mark what he ſaith in the flight, 2.Sam.15.26. *If hee ſay, I haue no delight in thee, beholde, here I am, let him do vnto me as ſhall ſeeme good in his eyes.* The ſecond action of faith, is to make vs beleeue the 2 promiſes of God, when we feele the contrarie, & in one contrarie to beleeue another. When we feele our owne ſins, it makes vs beleeue our iuſtification: when we feele our wretchedneſſe, B & miſerie, it makes vs beleeue our happineſſe: when wee feele nothing but death, it makes vs beleeue our eternall ſaluation: when we apprehend Gods anger, and feele him to be our enemie, it makes vs to apprehend his mercie, and to beleeue his fatherly kindnes. When Chriſt was forſaken of God, he euen then by his faith beleeues God to be his God. The third action 3 of faith in afflictions, is to aſſure vs of Gods preſence, and to beholde him with the eyes of faith. Thus Dauid ſaith, Pſ.16.8. *I haue ſet the Lord alwaies before me: for he is at my right hand.* Moſes left Egypt, and feared not the wrath of the king; *becauſe hee ſaw him that was inuiſible.* Heb,11,27. When the ſeruant of Eliſha feared ouer much the hoaſt of the king of Syria that compaſſed C the towne of Dothan, the Prophet praies to God for him, that his eyes might bee opened, 2.Kin.6,15. to ſee the fierie charrets of the Angels of God protecting him: and wee likewiſe are to pray to God, that the eyes of our mindes may be opened, to beleeue and to acknowledge the ſame or the like protection. And thus are men to liue by faith in the midſt of their afflictions.

By this which hath beene ſaid, wee are admoniſhed firſt of al to acquaint our ſelues with the promiſes of God, as they are recorded in the booke of the Prophets and Apoſtles: ſecondly, at all times to build vpon them by our faith, and not to ſuffer our ſelues to be drawne from them, though all temporall bleſſings of God faile vs, yea health and life it ſelfe. This is D to arme our ſelues with a ſhield againſt all the fierie darts of the diuell, and to put on a *breaſtplate*, that will ſaue the heart and life, though Eph.6.16. 1.Theſſ.5.8 otherwiſe in temptations wee bee grieuouſly maimed and foyled.

Thus much of ſpirituall life. That our temporall life is lead by faith, I make it thus manifeſt: Temporall life is preſerued and maintained by an honeſt calling: euery calling hath his labour and worke: and the labour of al callings hath miſerie and trouble for his companion and fellow; and in all theſe faith raignes and beares the ſway in them that beleeue.

For the firſt, that is, for the chooſing and holding of our callings with good conſcience, there is required a double vſe of faith: For we

A muſt haue a faith, whereby we muſt be aſſured that our callings are good, and lawful in themſelues: as Paul ſaith, *Whatſoeuer is not of faith is ſinne.* For the ſetling of this faith, this rule muſt be remembred, that offices and callings which ſerue to preſerue the good eſtate of any family, Church, or commonwealth, are lawfull and of God: becauſe theſe are eſtates ordained of God, and eſtabliſhed in the commandements of the morall law, ſpecially in the firſt, fifth, & ſixt commandements. Againe, faith is required, wherby euery man muſt beleeue, that the calling in which he is; is the particular calling in which God will be ſerued of him. For vnleſſe the conſcience be ſetled in this, no good worke can be done in any calling. And for the B better eſtabliſhing of the conſcience, another rule muſt be remembred, That they which are furniſhed with gifts for their callings, namely, aptneſſe and willingneſſe, and are thereunto called or ſet apart by men, whom it concernes to call, are indeed called of God. Thus the Elders of Epheſus hauing gifts to feede, and being not called of God immediatly, but by men, are ſaid to be *made ouerſeers by the holy* 1.Cor.5.18. *Ghoſt*. And Paul ſaith, that God committed 1.Tim.4.14. not only to himſelfe, but alſo to Timothy the miniſterie of reconciliation: and yet was Timothy not called immediatly of God, but by men. And thus, in all other offices and conditions of life, he that hath gifts fit for his place, and is in good manner called therto, by them C whoſe dutie it is to call, may aſſure himſelfe, that he is called of God, and from this double faith and perſwaſion, that our calling is lawfull in it ſelfe, & lawfull or pleaſing God in reſpect of vs, ariſeth an aſſurance of the preſence of God, and of his protection, when we walke in the duties of our callings.

In the labour and worke of our calling, there is required a double action of faith. The firſt is, to order our labours, that they be done in good manner, that is, in obedience & to good ends, that is, to Gods glory, and to the good of men, with whom wee liue. In this reſpect is Heb.11.7. *Noah ſaid to build an Arke by faith*, and good Princes to order their commonwealths, and in way of protection to make warre with their D enemies: and thus muſt euery man of euery office, calling, trade, occupation, doe his dutie verſe.33.34. by faith. The ſecond action of faith is, in our daily labours to reſtraine and moderate our care. Men commonly take vpon them a double care: one is to doe the workes and labours of their callings; the other is to procure a bleſſing & good ſucceſſe to their foreſaid labours. But faith in Gods word where it raignes, it ſtirs vp the hearts of men onely to the firſt care, which is in the performance of their painefull labours & duties, and it reſtraines them from the ſecond, cauſing them to leaue it to God. For when men haue done the duteie that appertaines vnto them, then faith makes them without any more adoe, to waite for a bleſſing on God. To this purpoſe the holy Ghoſt ſaith, *Pſal.55.22. Caſt thy burden on the Lord, and he ſhall nouriſh thee.* Againe, Phil.4.6. *Be nothing carefull, but in all things let your requeſt be ſhewed vnto God, in prayer and ſupplication with thankeſgiuing*; 1.Pet.5.7. and, *Caſt your care on God.* Now this faith, wherby we depend on God for the ſucceſſe of our labours, hath an infallible ground, namely, that God beſt knowes our wants, and he will giue vnto vs all things which hee in his wiſedome knowes to be neceſſary. Chriſt ſaith, *Mat.6.32. Your heauenly Father knoweth that you haue need of theſe things*, that is, *foode and rayment.* Againe, *He careth for you*: and, 1.Pet.5.7. *Nothing ſhall be wanting vnto them that feare God.* Pſal.34.9. If men would by faith build on theſe promiſes; they ſhould not need like drudges of the world to ſoyle and ſpend themſelues, and the beſt part of their dayes in worldly cares, as they do: for they ſhould haue a greater bleſſing of God with leſſe care, if they would truſt him: & they ſhould haue farre more time then they haue, to care for heauen and heauenly things.

Thirdly and laſtly, euery calling ſince the fall of Adam hath miſery and affliction to bee his companion. And for the quiet bearing of the miſeries of euery calling, faith is of great moment. For it workes patience by perſwading and ſetling our minds in two things: the firſt, that God is well pleaſed with vs, and that wee are reconciled to God in Chriſt: the ſecond, that all our miſeries ſhal in the end turne to our good and euerlaſting ſaluation: and where theſe two perſwaſions take place, there is contentation in any eſtate.

Thus much for the meaning of the text, now followes the vſe. The firſt and principall vſe concernes the information of our iudgement, in the maine point of our ſaluation. For hence Paul hath taught vs to gather, that a ſinner is iuſtified before God by his faith without the workes of the law. And he diſputes on this manner: *If a ſinner be iuſtified by faith, he is* Gal.3.11.12. *not iuſtified by the law: but a ſinner is iuſtified by faith, therefore he is not iuſtified by the law.* The concluſion is propounded in the 11. verſe of the 3. chapter to the *Galatians*. The maior is confirmed in the 12. verſe by the diuers manner of iuſtifying: *The law* (ſaith Paul) *iuſtifieth by doing, not by beleeuing: and faith iuſtifieth not by doing, but by beleeuing.* The minor is confirmed in the 11. verſe, by the teſtimony of the Prophet Habacuk: *The iuſt ſhal liue by his faith.* And whereas the Papiſts of our time ſay, that Paul in this argument diſputes onely againſt ſuch workes of the law as are done by nature, but not by grace: they erre and are deceiued. For hee oppoſeth not workes of nauture and workes of grace, but workes and faith, doing and beleeuing: and the Prophet ſaith very plainely: and marke it: that the iuſt man, who is a dooer of the workes of grace, is iuſtified and liues not by his workes, but by his faith. Againe, where they make a double iuſtification; one whereby a ſinner is made a iuſt man, the other wherby a iuſt man is made more iuſt: and teach that the firſt is by faith without workes, and the ſecond by faith and workes, they erre likewiſe. For not onely a ſinner vncōuerted, but the iuſt man ſtands iuſt, & is ſtill iuſtified by his faith without his workes. Paul when he alleadgeth this text knew but of one iuſtification, whether we reſpect the beginning, or the continuance and the accompliſhment thereof.

Secondly, hence may be learned the right way of reformation of our liues. In this reformation two things are required: an *Examination* and a *change*. If we examine our liues by this text, we ſhall find two maine faults and aberrations in the liues of men. The firſt is, that they reiect and put away the rule of direction that ſerues for the ordering of their liues. And this they doe, when they doe not beleeue and truſt God in his word. And we may not thinke, that this our vnbeleefe is a ſmall matter: becauſe it is a mother ſinne of all other ſinnes: and it is the principall law of the kingdome of darkneſſe, not to beleeue God. Hereupon our enemie Satan endeauoured by all meanes to imprint this leſſon of vnbeleefe in the mindes of our firſt parents: and hauing effected his purpoſe, he euer ſince indeauoured to make this ſinne to raigne in the liues of men. It raignes commonly by ſeuen ſpeciall fruits or ſinnes. 7. fruits of vnbeleefe. 1 The firſt is *Atheiſme*, when men deny God and his word. Atheiſme hath two parts: Epicuriſme and Temporiſing. Epicuriſme is, when men contemning Gods commandements, threatnings, promiſes, care for nothing but meate, drinke and pleaſures. Temporiſing is, when men imbrace religion ſo farre foorth as they are forced by lawes & times, and no otherwiſe. Theſe are the common ſinnes of our dayes. 2 The ſecond fruit is *Hereſie*, and that is, when men diſtruſt God in ſome Article of faith. This fruit abounds in the laſt age of the world: becauſe in theſe times the deuil hath reuiued the hereſies of the former ages. 3 The third fruit is, *Apoſtaſie*, and that is when men chaunge their faith and religion. And this change is made, when the euil heart of vnbeleefe causeth them to depart from the liuing God. Heb. 3. 12. This hath bin the fault of the people of this land in the daies of perſecution. 4 The fourth fruit is *Hypocriſie*, which is to make a ſhew and pretence of faith, and to want the power of it in honeſt & godly conuerſation: or againe, hypocriſie is nothing elſe, but the vnbeleefe of the heart, couered ouer with the falſe appearance of faith. And it is the common ſinne of theſe times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great ſway. For men make the higheſt degree of profeſſion that can be, when they come to the Lords table; and yet afterward take to themſelues libertie to liue and doe as they liſt. 5 The fifth fruite is, *carnall ſecuritie*, when men vpon contempt of the iudgements of God, and threatnings of his word, goe on ſtill in their ſinnes, flattering and ſoothing themſelues. Thus the ſonnes in law Gen. 19. 14. A of Lot, when they heard of the deſtruction of Sodome, eſteemed it but as a mockerie. Thus did the Iewes make a league with hell and death, Iſa. 28. 15. and ſaid with themſelues that the ſcourges of God ſhould not come at them. Mat. 24. 37. And in this laſt age of the world, men ſhall addict themſelues to pleaſures and profits, thinking nothing of any iudgement of God, till vengeance befall them. 6 The ſixth is, *wilfull ignorance* of the will and word of God. For the deuill blinds the minds of the vnbeleeuers, that the light of the Goſpel ſhine not vnto them. 2. Cor. 4. 4. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to know the word of God: becauſe they are not learned (as they ſay:) or becauſe they B haue no other buſineſſe to thinke on. 7 The laſt fruit is *worldlines*; and that is, when men mind nothing but worldly matters. And this comes of the want of faith in the prouidence of God. Mat. 6. 30. Theſe are the principall fruites of vnbeleefe, whereby it may eaſily be diſcerned and deſcried where it is. And if any man thinke himſelfe to haue a fulneſſe & perfection of faith, as many doe: euen this one thing is a ſufficient argument of his vnbeleefe. For it is the firſt ſteppe to faith to ſee in our ſelues the want of faith.

The ſecond maine aberration in the liues of men is, that they ſet vp falſe rules to order their liues by: and they are foure. The firſt is the *light of naturall reaſon*. For many are of opinion, that it is ſufficient to the pleaſing of C God, if they liue ciuilly, that is, do iuſtice to euery man, and liue peaceably, hurting none. This is the blind Diuinitie of the world, that if they carry themſelues thus and thus, whatſoeuer their ſinnes be, God will hold them excuſed. But they are farre wide: for in a life acceptable to God, faith is required; the light of reaſon wil not ſerue the turne, Paul ſaith, *Rom.* 8. 7. 1. *Cor.* 2. 14. *The wiſedome of the* naturall man *is enmitie to God; and he cannot diſcerne the things of God.* The Phariſees had ciuill iuſtice & goodneſſe: yet ſaith Chriſt, *except your iuſtice exceed theirs, ye cannot enter into the kingdome of heauen.* Mat. 5. 20.

The ſecond falſe Rule is *Senſe*; that is, ſeeing and feeling: by this men commonly liue. If we enioy the good bleſſings of God; health, wealth, liberty, peace, honour, good report, D then we can truſt God; but if he withdraw his bleſſings, and preſent himſelfe to vs with an emptie hand, we truſt him no longer, nay we murmure and deſpaire, and without feare of God, vſe any vnlawfull meanes to releeue our ſelues. Though we haue his pretious word, yet doe we not truſt him vpon his bare and naked word, vnleſſe withall he lay down vnto vs ſome good pawne, and make vs to feele and enioy his good bleſſings. Againe, if any man, that is our friend, make promiſe of helpe or deliuerance in any danger, we reſt content and finde our ſelues much eaſed thereby: and yet the promiſes made by God in his word of helpe and deliuerance, though they be often read vnto vs, and often vrged, breed not the like contentation. He that on his death bed hath commended his children to ſome truſtie friend, departs more quieted in minde, then if he had cōmended them without help of friend to God their beſt father. A man vpon good ſecurity lends to another an 100. pounds hoping for the principall with the increaſe at the yeares end: yet dare not he skarſe deliuer an 100. pence to the poore members of Chriſt, vpon the promiſe & bond of God himſelf, who ſaith, *Prou.* 19. 17. *He that giues to the poore, lends to the Lord*, & he will returne the ſaid gifts with a bleſſing. Now all this comes to paſſe, becauſe men rather truſt them whom they ſee, then God whom they neuer ſaw. Moreouer, it is a property of them that doe indeed beleeue, to iudge their eſtate by feeling: but herein they deceiue themſelues: For we muſt liue by faith and not by feeling: and feeling is often deceitfull: Heb. 6. 4. Becauſe ſuch as finally fal away from God may haue a feeling, or taſt of the good word of God, and of the powers of the life to come.

The third falſe Rule, is *falſe faith*, which is without, or againſt the word. Thus the Turke liues by his falſe faith: the Iewe by his, the Papiſt by his, For he beleeues as well the Traditions of men, as the word of God, & he puts his truſt not onely in God, but alſo in the Creatures, namely, Saints and Angels. Thus alſo do Magitians, ſorcerers, witches, enchanters, whatſoeuer they doe, by a Satanicall faith in that couenant which they haue made with the deuill. And ſuch perſons as aske counſell of witches and wizzards; called cunning men & women: helpe themſelues onely by their falſe faith. For when they vſe charmes or ſpels, or like Satanicall ceremonies, they commonly find ſucceſſe, & are helped of the euils that betide them. And that comes to paſſe on this manner. In the vſe of the foreſaid ceremonies preſcribed & deliuered by witches, they haue a blind and erronious faith: vpon their faith followes a Satanicall operation in effecting of the cure deſired. For charmes & ſpels being but words, haue no vertue in them to eaſe or helpe man or beaſt, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the deuill vpon mans faith. Let our common people thinke on this, who though they much boaſt of their faith in Chriſt, yet when they are in any extremitie, or daunger, very commonly practiſe this Satanicall faith.

The laſt falſe rule, is the *luſt of the heart:* and by this rule doe moſt men ſquare their liues. The luſt that commonly rules is threefold: luſt concerning bodily pleaſure, luſt of wordly wealth, luſt of honour, as S. Iohn ſaith, 1. *Ioh.* 2. 16. *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life.*

Thus much of the examination; now followes the change. That we may change our liues in reſpect of vnbeleefe, foure things are required. The firſt, is that wee muſt acknowledge and bewaile our vnbeleefe, with the manifold fruits thereof. And we haue good cauſe to do ſo. For by vnbeleefe the deuill erects his kingdome in mens hearts, Ephe. 2. 2. and works his pleaſure in vs and vpon vs. Secondly, vnbeleefe corrupts & defiles all our actions whatſoeuer, though otherwiſe they be good and lawfull in themſelues. Paul ſaith, *Tit.* 1. 15. that *to vnbeleeuers al things are vncleane, yea their minds & conſciences are defiled*. Thirdly, vnbeleefe depriues vs of the good bleſſings of God which otherwiſe we might enioy. Iſa. 7. 9. *If ye beleeue not, yee ſhall not be eſtabliſhed*, Mark. 6. 5. ſaith the Prophet. In Capernaum Chriſt could not doe great wonders, by reaſon of their vnbeleefe. Laſtly, vnbeleefe plucks downe vpon men the plagues & iudgements of God. Num. 20. 12. Moſes and Aaron were barred the land of Canaan for their vnbeleefe. 2. Kin. 7. 2. 17. A certaine prince was troden to death in the gates of Samaria, becauſe he would not beleeue the word of the Lord by the mouth of Eliſha. Zacharie was dumb for a time; Luk. 1. 20. becauſe he would not beleeue the meſſage of the Angel. Many at this day, when the iudgements of God, lie heauy on them, ſay preſently they are forſpoken, and they cry out on this or that ſuſpected witch. But ſuch perſons are often deceiued. For the great witch that doth them all the hurt, is the vnbeleefe of their hearts wherby they diſtruſt God in his Word: & this ſinne alone, if there were no witches in the world, is ſufficient alone to prouoke God to plague and puniſh vs ſundry wayes, and that grieuouſly. Therefore let vs with bitternes of heart bewaile our vnbeleefe: and the rather, becauſe it is a ſtep to faith to acknowledge the want of faith.

The ſecond thing to be done, is to make examination whether we be in conſcience conuicted of the certaintie of the word or no. If we be not, we muſt labour to be conuinced. Becauſe that natural atheiſme, wherby we doubt whether the books of the Prophets and Apoſtles be the word of God or no, hinders the certainty of faith. For the ſetling of the conſcience in this point, theſe arguments may bee vſed. The firſt; it is a principle in nature that there is a God: if there be a God, nature can ſay he is to be worſhipped: if he be to be worſhipped, he hath reuealed himſelfe and his will to man, for otherwiſe he cannot be worſhipped. And this reuelation is to be found in the writings of the Prophets and Apoſtles, and in no other writings of men: becauſe we find the doctrine of Scriptures to be agreeable to the very nature and maieſtie of God, and ſo is no other doctrine or learning whatſoeuer. For it is the moſt ancient, & all other religions come farre ſhort of it. It is one and the ſame, euermore conſenting with it ſelfe, without change or alteration. The Apoſtles agree with the Prophets: the Prophets with Moſes: and all with the firſt reuelation made at the creation. Againe, (*a*) it diſcouers and reueales the ſecret thoughts of men, that no arte or learning can diſcouer: and this argues that it was penned by him who is the ſearcher of all hearts. The

a Pſal. 10. 6. 11. 13. & 14. Luk. 28. 11, 12. Apoc. 18. 7. 1. Cor. 2. 14. Mat. 12. 24. Pſal. 7. 8. Iſa. 28. 15. Luk. 12. 19. 45. Num. 20. 12. Pſal. 51. & 116. 11. & 73. 12. 13. 1. Tim. 1. 13.

ſecond argument is a wonderfull *Euidence of the truth*, not to be found in any other writings in the world. This euidence ſtands ſpecially in eight things. The firſt is, that the writers of Scriptures fully & plainly ſet down their own faults, yea their chiefeſt faults, not ſparing to ſhame themſelues in mans reaſon: and this argues; that in writing they were guided by the ſpirit of truth. The ſecond is, that the books of Scriptures contain many myſteries aboue the reach of mans reaſon, yet not againſt reaſon: becauſe we may diſcerne a truth in them, and that by grounds and principles of reaſon. The third, that the ſpeeches of Scripture aime not at by-reſpects, but ſimply & abſolutely giue & aſcribe all glory to God alone. The fourth is, that the Scriptures containe full and perfect doctrine for the pacifying, ſetling, & directing of the conſcience in all things. The fifth, is the holines and purity of the law of Moſes, in that it accuſeth and condemneth all men of ſinne, and preſcribeth perfect righteouſneſſe. Herein it ſurpaſſeth the lawes of all countries, commonwealths, kingdoms whatſoeuer. The ſixth, is the wiſdom that appears in the policy or gouernment of the Commonwealth of the Iews ſet downe by Moſes. The ſeauenth, is a reconciliation of iuſtice and mercy propounded in the Goſpel. For in Chriſt iuſtice and mercy meet, & iuſtice after a ſort giues place to mercy. The eight thing, wherein the euidence of truth appeares, is the conſent of Scriptures with it ſelfe: for doctrine agrees with hiſtorie, and euery part with euery part. This manifold euidence of truth, ſhewes that Scripture is frō the God of truth. If any ſay, that they find no ſuch euidence in Scripture, I anſwer, it is their owne fault: for if they would ſeriouſly read the Scriptures with prayer to God, it would appeare. The third argument, is the efficacie of the word: which appears on this maner. Gods word is flat contrary to the nature and diſpoſition of man: and yet for all this, when being Heb.4.12. 2.Cor.10,5 preached, it conuinceth and condemneth men of ſinne, it turneth and conuerteth them to it ſelfe, and cauſeth them to liue and die in the loue and obedience thereof. This could it neuer do, vnleſſe it were of diuine operation. The fourth argument is, that the Prophets and Apoſtles wrought miracles for the ratifying and confirming of their doctrine. Now theſe miracles ſurpaſſe the ſtrength of nature, & were immediately from God: and therfore the doctrine therby confirmed was alſo of God. The fifth & laſt is, that the writings of the Prophets & Apoſtles cōtain many prophecies or predictions of things to come, that none could foreſee or foretell, but God. 1.King.13.2 Iſa.44 end. The name of Ioſias & his doings are foretold 330. yeeres before his birth. Cyrus & his doing are mentioned more than an 100. yeeres before he was borne: now theſe and the like prophecies argue that the whole doctrin is of God. By theſe & like arguments are all that inwardly doubt of Gods word, to ſettle & eſtabliſh their conſciences.

A This done, then ſollowes the third point: and that is, that wee muſt ſearch and inquire what is the ſubſtance and ſcope of the word of God. The ſcope of the whole Bible is Chriſt with his benefits, and he is reuealed, propounded, and offered vnto vs in the maine promiſe of the word: the tenour whereof is, that God will giue remiſſion of ſinnes and life euerlaſting to ſuch as will beleeue in Chriſt. To this maine promiſe, God hath added a 1.Ioh.3,23 maine commandement, which bids vs to beleeue the ſaid promiſe, or to apply Chriſt with his benefites vnto our ſelues. Now then our third dutie is, to ſubiect our hearts and wils to this commaundement that bids vs to beleeue in Chriſt. This is the ſubiection of faith, B of which two things muſt be obſerued. One is, that this is the firſt ſubiectiō that we can giue to God, to truſt him vpon his promiſe for the pardon of our ſinnes, and for eternall life. And from this ſubiection of faith, ariſeth our ſubiection to the whole word. In Chriſt are all the promiſes of God, *yea*, and *Amen*: the lawe 2.Cor.1,20 and the obedience of all the commandements thereof is eſtabliſhed by faith; without Chriſt no good things can bee done. The ſecond point is, that this ſubiection is eaſie in reſpect of that ſubiection which the law requires. The perfect obedience of the law is impoſſible to all men except Chriſt, yea to ſuch as are borne anew of the holy Ghoſt, though for the time of this life, they deſire it neuer ſo earneſtly. C Yet faith in Chriſt and repentance is ſo farre forth poſſible to all that will and deſire it, that whoſoeuer doth ſeriouſly but will to beleeue and to be conuerted, doth indeed beleeue and is conuerted, and doth pleaſe God, and ſhall not periſh eternally; although the beginning of this faith and conuerſion be weake, ſo it be in truth, and not counterfeit. *Iſa.*1.19. *If yee will and obey, yee ſhall eate the good things of the land.* Luk.11.13. *Your heauenly father giueth the holy Ghoſt to them that deſire him.* Mat.11.30. *My yoke is eaſie and my burden light.* Therefore let vs trie our ſelues whether we haue will to ſubiect our ſelues to the word of God, that bids vs beleeue in Chriſt; neuertheles we may not thinke that this will to beleeue is in our power. For it is by the ſpeciall mercy of God D ſtirred vp in the hearts of the elect, by the operation of the holy Ghoſt.

The fourth and laſt thing in this change is, that faith in Chriſt or in the word beleeued, muſt raigne & rule in the heart: bringing the whole man in ſubiection to the whole word of God. And this faith in Chriſt doth: becauſe when it is once ſetled in the heart, it workes in vs a full and ſetled faith of euery part of the word of God; namely, of his precepts and of his threats: Here then our dutie is to ſubiect our ſelues by meanes of our faith to the whole word: and to ſuffer nothing within vs but it alone to beare ſway. This is the will of God; *let the word of God dwell in you plentifully.* Col.3.16. The good ground yeelds it ſelfe and giues place, that the ſeed may take deepe root. It is a bleſſed thing to haue the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keepes all the powers of body and ſoule in ſubiection. And when our faith in Chriſt brings our thoughts, affections, words, deeds, ſufferings in ſubiection to the word of God, then we liue by faith.

The third vſe followeth: in that wee are to liue by our faith, wee are taught to ſeeke for knowledge of the will and word of God, and daily to increaſe in the ſame knowledge; ſpecially to acquaint our ſelues with the commandements of God that concerne vs, with his promiſes, and threatnings. For faith is the life of our ſoules, & the word is the life of faith; becauſe it is firſt kindled and afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeue not more then we ſhould, or come ſhort in beleeuing. The word therefore that ſerues thus to limit our faith, muſt be knowne in his ſeuerall heads and points.

Fourthly, hence we learne how wee are to carry our ſelues in greateſt daungers, as in the time of plague and peſtilence, in the time of famine, in the time of warre and bloodſhed, in the time of our laſt and deadly ſickeneſſe. We haue then need of great helpe: and the onely way is then to ſtay our ſelues and eſtabliſh our hearts by our faith on Gods promiſes. It is the very ſcope of this text to teach this one point of doctrine to the Iewes, being now oppreſſed by the Babylonians. Dauid in danger & Chriſt in the time of his paſſion, by their faith commended their ſpirits into the hands of God. Of the Martyrs and Saints of God, ſome were by their faith impriſoned, ſome racked, ſome ſtoned. Faith in perilous times is of great vſe. Firſt when a man is halfe dead, it quickens and puts life in him; as Dauid ſaith, *Pſal.* 119.49. 15. *Remember the promiſe made to thy ſeruant, wherin thou haſt cauſed me to truſt: it is my comfort in my trouble: for thy promiſe hath quickened me.* Vnderſtand here the promiſe as it was tempered & mingled with his faith. Againe, faith in the times of danger doth as it were fenſe & cōpaſſe vs with the promiſes of God. This may be gathered by the oppoſition that is between theſe words & the former. *The vniuſt man puffes vp himſelfe*, ſaith the Prophet, or builds towers of defence to himſelfe: but the iuſt man onely beleeues; & that ſhall be to him in ſtead of all the towers in the world. For it brings vs vnder the preſence, wing, and protection of God, it makes him to be our ſafeguard, and tower of defence: This doctrine is to be thought on the rather, becauſe, though we now inioy peace & other bleſſings of God, yet our common ſins and eſpecially our vnbeleefe, cals downe for the great and grieuous iudgements of God.

Heb.11.37.

Moreouer, hence we are taught that euery man muſt haue a faith of his owne, *The iuſt man muſt liue by his* OWNE *faith*, ſaith the Prophet. And good reaſon; for euery man is a creature of God, and muſt doe his homage to God by beleeuing in him: and becauſe euery man hath need of Chriſt for himſelfe: therefore muſt euery one haue a faith of his owne to lay hold on Chriſt. It may be obiected, that ſometime the faith of others hath ſaued men, *Mar.2.5. When Chriſt ſaw their faith, he ſaid to the ſicke of the palſie, thy ſinnes are forgiuen thee.* And, *Iam.5.16. The prayer of faith ſhall ſaue the ſicke.* I anſwere, that the faith of one man may be a meanes to procure health of body and other temporall bleſſings, yea faith vnto others; yet cannot any man receiue pardon of ſinnes, & eternall life but for himſelfe. Therefore when it is ſaid in the firſt place, *When hee ſaw their faith*, the faith of the palſie man muſt not be excluded but included; and the place of Iames ſpeakes only of the bodily health.

Againe, it may be alleadged, that ſeeing we are iuſtified by the iuſtice of another, namely, of Chriſt: we may alſo be iuſtified and ſaued by the faith of another. I anſwere, that the reaſon is not alike, becauſe the obediēce of Chriſt is both his and ours: his, becauſe it is in him: ours, becauſe it is applyed vnto vs by God, & receiued by our faith: and the like cannot be ſaid of the faith of any other man.

Thirdly it may be alledged, that Infants haue no faith of their owne. I anſwer, there be three opinions touching Infants faith. The firſt, that infants haue actuall faith wrought in them by the holy Ghoſt, becauſe it is ſaid, Mat.18.6. *Whoſoeuer offendeth one of theſe little ones that beleeues in me.* But this opinion ſeemes to be an vntruth: becauſe faith preſuppoſeth vnderſtanding and knowledge, which infants want. Again, if infants receiued to beleeue when they are young, they would no doubt ſhew it when they come to be of yeares: but faith they ſhew none, vnleſſe they attaine vnto it afterward by diligent teaching and inſtruction. And the place in Matthew may be vnderſtood of men of yeres, who if they haue contrite & humbled hearts, are little ones beleeuing in Chriſt. Againe, children after ſome yeares by good education and inſtruction, may attaine to ſome knowledge, and conſequently to faith. Thus Timothy was brought vp in the Scriptures of a child. The ſecond opinion is, that all places of Scriptures intreating of faith are to bee vnderſtood of men of yeares, & that children are ſaued by ſome other vnknowne and vnſpeakable way without faith. I ſomewhat doubt of this; becauſe it is ſaid, *Whoſoeuer beleeueth not, is already condemned.* Againe, *Without faith it is impoſſible to pleaſe God.* The third opinion is, that children haue faith after a ſort: becauſe the parents according to the tenour of the couenant. *I will bee thy God, and the God of thy ſeede*, beleeue for themſelues and their children; and therefore their faith is not onely theirs, but alſo the faith of their children. Hence it is that the Scripture ſaith, *If the roote be holy, the branches are holy:* and, *if ye beleeue, your childrē are holy.* According to humane law, the

Mar.16.16.
Heb.11.6.

Rom 11.16.
1.Cor.7.14.

the father and his heires are but one perſon the father couenanting for himſelf & his children: what then ſhould hinder, that the father might not beleeue for his child, and the child by the parents faith haue title to the couenant, & the benefits therof? It is alleadged, (*a*) that by this meanes children ſhall be borne beleeuers, and ſo be conceiued and borne without originall ſinne. *I anſwer*: Beleeuing parents ſuſtaine two perſons: one, whereby they are men: and thus they bring forth children hauing mans nature with all the corruptions of nature. The other, as they are holy men and beleeuers: and thus they bring forth infants that are not ſo much their children as the children of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitles them to all the bleſſings of the couenant. Childrē proportionally ſuſtaine a double perſon: If they be conſidered in and by themſelues, they are conceiued & borne in Originall ſinne. If they be conſidered as they are holy & beleeue by the faith which is both theirs & their parents faith, and cōſequently haue by this means title to Chriſt and his benefits; originall ſinne is couered and remitted. If it be ſaid, that by this meanes all children of beleeuing parents are the children of God; I anſwere, that we muſt preſume that they are all ſo; leauing ſecret iudgements to God. To this third opinion I moſt encline: becauſe we are to iudge that infants of beleeuing parents in their infancie dying are iuſtified, & I find no iuſtificatiō in Scripture without faith And this hath bin the iudgement of the ancient fathers. Auguſt. ſerm. 14. of the words of the Apoſtle, *How* (ſaith he) *doe infants beleeue? by the faith of the parents. If by the faith of parents they be purged, by parents ſinnes they are polluted. The body of ſinne in the firſt parents begot them ſinners: and the ſpirit of life in the latter parents did regenerate them to be beleeuers.* Bernard. epiſt. 77 ſaith, *Among the nations as many as were faithfull, if they were of yeres, we beleeue that they were clenſed by faith and the ſacrifices, and that the parents faith alone auaileth for children, yea that it is ſufficient for them.* Againe, *It is meet and for the honor of God, that to whom age denies their own faith, grace ſhould grant to them a benefit by the faith of another.*

[a] Bellar. lib. 1. de baptiſ. cap. 4.

See further Iuſtin. q. 56 Aug. epiſt. 23. 57. 105. de bapt. l. 4. cap. 2. Bern. 11 ſerm. 66 in Cant.

Thus then it is manifeſt, that euery perſon muſt haue a faith of his owne. Hence we learn, that the doctours of the Romiſh Church erre and are deceiued, (*a*) when they teach, that a man may reſt himſelfe in the faith of his teachers, beleeuing in ſundry things onely as the Church beleeues, thogh he know not diſtinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground. For in vaine doth the Pope by the power of the keys, apply the meritorious workes and the ſatisfactory ſufferings of one man to another, conſidering euery man is ſaued onely by his owne faith. The wiſe virgins profeſſed that they had oyle no more then ſerued their owne turnes. They knew not the popiſh doctrine, that men might haue good workes enough for themſelues, and an ouerplus for others. Hilarie gathereth hence, *that one mans good workes cannot be applied to another.* Hierome ſaith, *Euery man ſhall receiue a reward for his owe workes: and that one mans workes cannot couer another mans faults in the day of iudgement.* The ſpeech of Leo may ſtoppe the mouthes of the Papiſts. *Though* (ſaith he) *the death of the Saints be pretious in the ſight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receiued crownes, but they haue not giuen crownes. And the fortitude of beleeuers miniſters examples of patience, but not gifts of iuſtice. For the deaths of them all were priuate or particular: neither did any of them by his funerall diſcharge another mans debt: conſidering among the ſonnes of men, Chriſt our Lord is onely found in whom all are crucified, dead, and buried, and riſen againe.* Paul indeede ſaith to the Corinthians, *that he deſired to bee beſtowed for their ſoules*: and, *that hee ſuffers all things for the elect*: but this he ſpeakes in reſpect of his Apoſtolicall miniſterie, and not in reſpect of any workes of ſatisfaction, performed by him in the behalfe of others. Againe, he ſaith, *I beare in mine owne body the remainders of the ſufferings of Chriſt*: but theſe remainders are the ſufferings which euery man muſt beare for himſelf. For euery diſciple of Chriſt, muſt take vp his owne croſſe, and ſo accompliſh the ſufferings of the whole myſticall body.

[a] Immanue. Sa. in Aphoriſm. confeſſariorum

vpon Mat. 15.

Ibidem.

Ser. 12. de paſſione.

2. Cor. 12, 15

2. Tim. 2, 10

Coloſſ. 1, 24

Thirdly, by this we learne, not to relie on the gifts, ſuffrages, and prayers of others: but to ſeeke for a ſufficient and liuely faith of our owne. The fooliſh virgins, that ſuppoſed they might haue furniſhed themſelues with ſufficient oyle of the wiſe Virgins, were vtterly diſappointed. Therefore the ſpeech of the Papiſts is to be deteſted: namely, *that the ſuffrages of the liuing, that is, their faſtings, prayers, almes, maſſes, &c. doe three wayes helpe the dead; by way of merit and congruitie, by way of entreatie, and by way of ſatisfaction.*

Bellar. de indulg. cha 14. pag. 85

Laſtly, here we learne, that faith and the iuſtice of a good conſcience muſt alwayes goe together. And for this cauſe it is not ſaid, that man liues by faith, but the iuſt man. Let all Proteſtants learne and remember this. For it is Gods commaundement that wee ſhould ioyntly keepe faith and good conſcience. And it is a common offence to Atheiſts, Papiſts, worldlings, that ſuch as pretend faith, faile in the righteouſneſſe of a good conſcicience. Some it may be, will ſay, that it ſhall ſuffice for them to call vpon God when they are dying, and to die by faith: I anſwer, that we muſt not only die and be ſaued, but alſo liue in this world by our faith.

FINIS.

A
SALVE FOR A SICKE MAN.

OR,

A TREATISE CONTAINING THE NATVRE, DIFFERENCES, AND KINDES OF DEATH;

As alſo the right manner of dying well.

AND

It may ſerue for ſpirituall inſtruction

TO

1. *Marriners when they goe to ſea.*
2. *Souldiers when they goe to battell.*
3. *Women when they trauell of childe.*

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by Iohn Legatt, Printer to
the Vniuerſitie of Cambridge.
1612.

Tt

TO THE RIGHT HONOVRABLE AND VERTVOVS LADIE, THE LADIE LVCIE, Counteſſe of Bedford.

THE death of the righteous, that is, of euery beleeuing and repentant ſinner, is a moſt excellent bleſſing of God, and brings with it many worthy benefits: which thing I prooue on this manner: I. God both in the beginning, and in the continuance of his grace, doth greater things vnto his ſeruants then they doe commonly aske or thinke, and becauſe he hath promiſed aide and ſtrength vnto them, therefore in wonderfull wiſedome hee caſteth vpon them this heauie burthen of death, that they might make experience what is the exceeding might and power of his grace in their weakeneſſe. II. Iudgement begins at Gods houſe: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they haue their deaths and hels, that in death they might not feele the torments of hell and death. III. When Lazarus was dead, Chriſt ſaid, He is not dead but ſleepeth: hence it followeth, that the Chriſtian man can ſay, My graue is my bed, my death is my ſleepe: in death I die not, but onely ſleepe. It is thought, that of all terrible things, death is moſt terrible: but it is falſe to them that be in Chriſt, to whome many things happen farre more heauie and bitter then death. IV. Death at the firſt brought forth ſinne, but death in the righteous by means of Chriſts death, aboliſheth ſinne, becauſe it is the accompliſhment of mortification. And death is ſo farre from deſtroying ſuch as are in Chriſt, that there can be no better refuge for them againſt death: for preſently after the death of the body, followes the perfect freedome of the ſpirit, and the reſurrection of the body. V. Laſtly, death is a meanes of a Chriſtian mans perfection, as Chriſt in his owne example ſheweth, ſaying, Luk. 13.32. Behold, I will caſt out diuels, and will heale ſtill to day and to morrow, and the third I will be perfected. *Now this perfection in the members of Chriſt, is nothing elſe but the bleſſing of God the author of peace, ſanctifying them throughout, that their whole ſpirits, and ſoules, and bodies, may be preſerued without blame to the comming of our Lord Ieſus Chriſt.*

Now hauing often thus conſidered with my ſelfe of the excellencie of death, I thought good to draw the ſumme and chiefe heads thereof into this ſmall Treatiſe: the protection and conſideration whereof, I commend to your Ladiſhip, deſiring you to accept of it, and reade it at your leyſure. If I be blamed for writing vnto you of death, whereas by the courſe of nature you are not yet neere death, Salomon will excuſe me, who ſaith, that we muſt remember our Creatour in the daies of our youth. Thus hoping of your Honours good acceptance, I pray God to bleſſe this my little labour to your comfort and ſaluation. Septemb. 7. 1595.

Your *H.* in the Lord,

W. PERKINS.

ECCLESIASTES 7. 3.

The day of death is better *then the day that one is borne.*

THeſe words are a rule or precept laid downe by Salomon ſor weightie cauſes. For in the Chapters going before he ſets forth the vanitie of all creatures vnder heauen: and that at large in the very particulars. Now men hereupon might take occaſion of diſcontentment in reſpect of their eſtate in this life: therfore Salomon in great wiſedome here takes a new courſe, and in this chapter beginnes to lay downe certaine rules of direction and comfort, that men might haue ſomewhat wherewith to arme themſelues againſt the troubles and miſeries of this life. The firſt rule is in this third verſe, that *a good name is better then a pretious oyntment:* that is, a name gotten and maintained by godly conuerſation, is a ſpecial bleſſing of God, which in the middeſt of the vanities of this life, miniſtreth greater matter of reioycing and comfort to the heart of man, then the moſt pretious oyntment can doe to the outward ſenſes. Now ſome men hauing heard this firſt rule concerning a good name, might obiect and ſay, that renowne and good report in this life affoards ſlender comfort: conſidering that after it followes death, which is the miſerable end of all men. But this obiection the wiſeman remoooueth by a ſecond rule in the words which I haue in hand, ſaying, that *the day of death is* better *then the day that one is borne.*

That we may come to the true and proper ſenſe of this precept or rule, three points are to be conſidered. Firſt, what is death here mentioned. Secondly, how it can be truely ſaid, that the day of death is better then the day of birth. Thirdly, in what reſpect it is better.

For the firſt, death is a depriuation of life as a puniſhment ordained of God and impoſed on man for his ſinne. Firſt, I ſay, it is a depriuation of life, becauſe the very nature of death is the abſence or defect of that life which God vouchſafed man by his creation. I adde further, that death is a puniſhment, more eſpecially to intimate the nature and quality of death: and to ſhew, that it was ordained as a meanes of execution of Gods iuſtice and iudgement.
Rom. 5,12. And that death is a puniſhment; Paul plainely auoucheth when he ſaith, that *by one man ſinne entred into the world, and death by ſinne.* And againe, that *death is the ſtipend, wages or allowance of ſinne.* Furthermore, in euery puniſhment there be three workers: the ordainer of it, the procurer, and the executioner. The ordainer
A of this puniſhment is God in the eſtate of mans innocencie; by a ſolemne law then made in theſe very words, *In the day thou eateſt thereof, thou ſhalt die the death,* Gen. 2. 17. But it may be alleadged to the contrarie, that the Lord ſaith by the Prophet Ezechiel, *Ezech.* 33. 11. that he *will not the death of a ſinner,* and therefore that he is no ordainer of death. The anſwer may eaſily bee made, and that ſundrie waies. Firſt, the Lord ſpeakes not this to all men, or of all men, but to his own people the Church of the Iewes, as appeares by the clauſe prefixed, verſe 10. *Sonne of man ſay vnto the houſe of
B Iſrael &c.* Againe, the words are not ſpoken abſolutely, but onely in way of compariſon, in that of the twaine hee rather wils the conuerſion and repentance of a ſinner, then his death and deſtruction. Thirdly, the very meaning of the words import thus much, that God doth take no *delight or pleaſure* in the death of of a ſinner, as it is the *ruine* and *deſtruction* of the creature. And yet all this hinders not but that God in a new regard and conſideration may both will and ordaine death, namely, as it is a due and deſerued puniſhment, tending to the execution of iuſtice: in which iuſtice God is as good as in his mercie. Againe, it may
C bee obiected, that if death indeede had beene ordained of God, then Adam ſhould haue beene deſtroyed, and that preſently vpon his fall. For the very words are thus, Gen. 2. 17. *Whenſoeuer thou ſhalt eate of the forbidden fruit, thou ſhalt certainely die.* *Anſw.* Sentences of Scripture are either Legall or Euangelicall, the law and the Goſpell beeing two ſeuerall and diſtinct parts of Gods word. Now this former ſentence is Legall, and muſt bee vnderſtood with an exception borrowed from the Goſpell or the couenant of grace made with Adam, and reuealed to him after his fall.
D The exception is this: Thou ſhalt certainely die whenſoeuer thou eateſt the forbidden fruit, except I doe further giue thee a meanes of deliuerance from death, namely, the ſeede of the woman to bruiſe the ſerpents head. Secondly, it may bee anſwered, that Adam and all his poſteritie died, and that preſently after his fall, in that his bodie was made mortall, and his ſoule became ſubiect to the curſe of the Law. And whereas God would not vtterly deſtroy Adam at the very firſt, but onely impoſe on him the beginnings of the firſt and the ſecond death: hee did the ſame in great wiſedome, that in the middeſt of his iuſtice he might make a way to mercie: which thing

A could not haue beene, if Adam had periſhed.

The executioner of this puniſhment is hee that doth impoſe and inflict the ſame on man, and that alſo is God himſelfe, as hee teſtifieth of himſelfe in the Prophet Eſay, Iſa. 45. 7. *I make peace, and create euill.* Now euill is of three ſorts: naturall, morall, materiall: Naturall euil, is the deſtruction of that order which God ſet in euery creature by the creation. Morall euill, is the want of that righteouſneſſe and vertue which the law requires at mans hand: and that is called ſinne. Materiall euill is any matter or thing which in it ſelfe is a good creature of God, yet ſo, as by reaſon of mans fall it is hurtfull to the health and life of man, as Henbane, Wolfebane, Hemlocke, & all other poyſons are. B Now this ſaying of Eſay muſt not be vnderſtood of morall euils, but of ſuch as are either materiall or naturall: to the latter of which, death is to be referred, which is the deſtruction or aboliſhment of mans nature created.

The procurer of death is man, not God; in that man by his ſinnes and diſobedience did pull vpon himſelfe this puniſhment. Therfore the Lord ſaith in Oſeah, Oſe. 13. 9. *O Iſrael, one hath deſtroyed thee, but in mee is thine helpe.* Againſt this it may bee obiected, that man was mortall in the eſtate of innocencie before the fall. *Anſwer.* The frame and compoſition of mans bodie conſidered in it ſelfe was morall, becauſe it was made of water and earth, and C other elements, which are of themſelues alterable and changeable: yet if we reſpect the grace and bleſſing which God did vouchſafe mans bodie in his creation, it was vnchangeable and immortall, and ſo by the ſame bleſſing ſhould haue continued, if man had not fallen: and man by his fall depriuing himſelfe of this gift and bleſſing, became euery way mortall.

Thus it appeares in part what death is: yet for the better clearing of this point, wee are to conſider the difference of the death of a man and of a beaſt. The death of a beaſt is the totall and finall aboliſhment of the whole creature: for the bodie is reſolued to his firſt mat- D ter, and the ſoule ariſing of the temperature of the bodie, vaniſheth to nothing. But in the death of man it is otherwiſe. For though the bodie for a time bee reſolued to duſt, yet muſt it riſe againe in the laſt iudgement, and become immortall: and as for the ſoule it ſubſiſteth by it ſelfe out of the bodie, and is immortall. And this beeing ſo, it may bee demaunded, how the ſoule can die the ſecond death. *Anſwer.* The ſoule dies, not becauſe it is vtterly aboliſhed: but becauſe it is as though it were not, and it ceaſeth to bee in reſpect of righteouſneſſe and fellowſhip with God. And indeed this is the death of all deaths, when the creature hath ſubſiſting and beeing, and yet for all that is depriued of all comfortable fellowſhip with God.

The reaſon of this difference is, becauſe the ſoule of man is a ſpirit or ſpirituall ſubſtance, whereas the ſoule of a beaſt is no ſubſtance, but a naturall vigour or qualitie, and hath no beeing in it ſelfe without the bodie, on which it wholly dependeth. The ſoule of man contrariwiſe beeing created of nothing, and breathed into the body, and as wel ſubſiſting forth of it as in it.

The kindes of death are two, as the kindes of life are, bodily and ſpirituall. Bodily death is nothing elſe but the ſeparation of the ſoule from the bodie, as bodily life is the coniunction of bodie and ſoule: and this death is called *the firſt*, becauſe in reſpect of time it goes before the ſecond. Spirituall death is the ſeparation of the whole man both in bodie and ſoule from the gracious fellowſhippe of God. Of theſe twaine, the firſt is but an entrance to death, and the ſecond is the accompliſhment of it. For as the ſoule is the life of the bodie, ſo God is the life of the ſoule, and his ſpirit is the ſoule of our ſoules, and the want of fellowſhippe with him brings nothing but the endleſſe and vnſpeakable horrors and pangs of death.

Againe, ſpirituall death hath three diſtinct and ſeuerall degrees. The firſt is, when a man that is aliue in reſpect of temporall life, lies dead in ſinne. Of this degree Paul ſpeaketh, when he ſaith, 1. Tim. 5. 6. *But ſhee that liues in pleaſure, is dead while ſhee liueth.* And this is the caſe of all men by nature, who are the children of wrath, and *dead in ſinnes and treſpaſſes*, Eph. 2. 1. The ſecond degree is the very ende of this life, when the body is laid in the earth, & the ſoule deſcends to the place of torment. The third degree is in the day of iudgement, when the body and ſoule meet againe, and goe both to the place of the damned, there to bee tormented for euer and euer.

¶ Hauing thus found the nature and differences, and kindes of death, it is more then manifeſt, that the text in hand is to be vnderſtood, not of the ſpirituall, but of the bodily death: becauſe it is oppoſed to the birth or natiuitie of man. The words then muſt carrie this ſenſe: The time of bodily death in which the bodie and ſoule of man are ſeuered aſunder, it is better then the time in which one is brought into the world.

Thus much of the firſt point: now followeth the ſecond, and that is, how this can bee true which Salomon ſaith, that *the day of death is better then the day of birth.* I make not this queſtion to call the Scriptures into controuerſie, which are the truth it ſelfe, but I doe it for this ende, that wee might without wauering bee reſolued of this which Salomon auoucheth. For there may bee ſundrie reaſons brought to the contrary. Therfore let vs handle the queſtion: the reaſons or obiections which may be alleadged to the contrarie, may al be reduced to ſixe heads. The firſt is taken from the opinion of wiſe men, who thinke it the beſt thing of all neuer to bee borne, and the next beſt to die quickely. Now if it bee the beſt thing in the world not to bee borne at all, then it is the worſt thing that can bee to die after a man is borne. *Anſwer.* There bee two ſorts of men: one, that liue and die in their ſinnes without repentance: the other, which vnfainedly repent and beleeue in Chriſt. Now this ſentence may bee truely auouched of the firſt: of whome wee may ſay as Chriſt ſaid of Iudas, Mat. 26.24. *It had beene good for him that he had neuer beene borne.* But the ſaying applyed to the ſecond ſort of men is falſe. For to them that in this life turne to God by repentance, the beſt thing of all is to bee borne; becauſe their birth is a degree of preparation to happineſſe; and the next beſt is to die quickely: becauſe by death they enter into poſſeſſion of the ſame their happineſſe. For this cauſe Balaam deſired the death of the righteous; and Salomon in this place preferres the day of death before the day of birth, vnderſtanding that death which is ioyned with godly life, or the death of the righteous.

The ſecond obiection is taken from the teſtimonies of Scripture. Death is the *wages of ſinne*, Rom. 6.23. it is an *enemie of Chriſt*, 1. Cor. 15. and *the curſe of the law*. Hence it ſeemes to follow, that in and by death, men receiue their wages and paiment for their ſinnes: that the day of death is the dolefull day in which the enemie preuailes againſt vs: that hee which dieth is curſed. *Anſwer*, Wee muſt diſtinguiſh of death: it muſt bee conſidered two waies: firſt, as it is by it ſelfe in his owne nature: ſecondly, as it is altered and changed by Chriſt. Now death by it ſelfe conſidered, is indeed the wages of ſinne, and enemie of Chriſt and of all his members, and the curſe of the law, yea the very ſuburbes and gates of hel: yet in the ſecond reſpect, it is not ſo: for by the vertue of the death of Chriſt, it ceaſeth to bee a plague or puniſhment, and of a curſe it is made a bleſſing, and is become vnto vs a paſſage or mid-way betweene this life and eternall life, and as it were a new wicket or doore whereby wee paſſe out of this world, and enter into heauen. And in this reſpect the ſaying of Salomon is moſt true: for in the day of birth, men are borne and brought forth into the vale of miſerie, but afterward when they goe hence, hauing death altered vnto them by the death of Chriſt, they enter into eternall ioy and happineſſe with all the Saints of God for euer.

The third obiection is taken from the examples of moſt worthie men, who haue made their prayers againſt death: As our Sauiour Chriſt who prayed on this manner, Luk. 22.42. *Father, if it be thy will, let this cuppe paſſe from me, yet not my will, but thy wil be done.* And Dauid prayed, Pſal. 6.4,5. *Returne, O Lord, deliuer my ſoule, ſaue mee for thy mercies ſake: for in death there is no remembrance of thee, in the graue who ſhall praiſe thee?* And Ezechiah, when the Prophet Eſay *Eſa.* 38.3. bad him ſet his houſe in order, and tolde him that hee muſt die, wept ſore, and that in reſpect of death: now by the examples of theſe moſt worthie men: yea by the example of the Sonne of God himſelſe, it may ſeeme that the day of death is the moſt terrible and dolefull day of all. *Anſw.* When our Sauiour Chriſt prayed thus to his Father, hee was in his agonie, and hee then as our Redeemer ſtood in our roome and ſtead, to ſuffer all things that wee ſhould haue ſuffered in our owne perſons for our ſinnes: and therefore he prayed not ſimply againſt death, but againſt the curſed death of the croſſe: and hee feared not death it ſelfe, which is the ſeparation of bodie and ſoule, but the curſe of the law which went with death, namely, the vnſpeakable wrath and indignation of God. The firſt death troubled him not, but the firſt and ſecond ioyned together. Touching Dauid, when hee made the ſixt Pſalme, hee was not onely ſicke in bodie, but alſo perplexed with the greateſt temptation of all, in that hee wreſtled in conſcience with the wrath of God, as appeares by the words of the text, where hee ſaith, *Lord rebuke mee not in thy wrath.* And by this wee ſee that hee prayed not ſimply againſt death, but againſt death at that inſtant when hee was in that grieuous temptation. For at other times hee had no ſuch feare of death, as hee himſelfe teſtifyeth, ſaying, Pſalme 23.4. *Though I ſhould walke through the valley of the ſhadow of death, I will feare no euill.* Therefore hee prayed againſt death onely as it was ioyned with the apprehenſion of Gods wrath. Laſtly, Ezechiah prayed againſt death, not onely becauſe hee deſired to liue and doe ſeruice to God in his kingdome, but vpon a further and more ſpeciall regard; becauſe when the Prophet brought the meſſage of death, he was without iſſue, and had none of his own bodie to ſucceede him in his kingdome. It will bee ſaid; what warrant had Ezechiah to pray againſt death for this cauſe? *Anſw.* His warrant was good: for God had made a particular promiſe to Dauid and his poſteritie after him, that ſo long as they feared God and walked in his commaundements, they ſhould not want iſſue to ſitte vpon the throne of the kingdome after them, 1. *King.* 8.25. Now Ezechiah at the time of the Prophets meſſage remembring what promiſe God had made, and how hee for his part had kept the condition thereof, in that hee had walked before God with an vpright heart, and had done that which was acceptable in his ſight; hee prayed againſt death, not ſo much becauſe hee feared the daunger of it, but becauſe hee wanted iſſue. This prayer God accepted and heard, and he added fifteene yeares vnto his daies, and two yeares after gaue him Manaſſes.

The fourth obiection is this, that thoſe which haue beene reputed to bee of the better ſort of men, oftentimes haue miſerable endes: for ſome ende their daies deſpairing, ſome rauing and blaſpheming, ſome ſtrangely tormented:

mented: it may ſeeme therefore that the day of death is the day of greateſt woe and miſery.

To this I anſwer firſt of all generally, that wee muſt not iudge of the eſtate of any man before God by outward things, whether they be bleſſings or iudgements; whether they fall in life or death: For (as Salomon ſaith) *All things come alike to all: and the ſame condition is to the iuſt and wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner, hee that ſweareth, as hee that feareth an oath.* Secondly, I anſwer the particulars: which be alleadged, on this manner; And firſt of all touching deſpaire, it is true that not onely wicked and looſe perſons deſpaire in death, but alſo repentant ſinners, who oftentimes in their ſickneſſe, teſtifie of themſelues, that beeing aliue, and lying in their beds, they feele themſelues as it were to bee in hell, and to apprehend the very pangs and torments therof. And I doubt not for all this, but that the childe of God moſt deare vnto him, may through the gulfe of deſperation attaine to euerlaſting happines. This appeares by the manner of Gods dealing in the matter of our ſaluation. All the workes of God are done in and by their contraries. In the creation, all things were made, not of ſome thing, but of nothing, cleane contrarie to the courſe of nature. In the worke of redemption, God giues life, not by life, but by death: and if wee conſider aright of Chriſt vpon the croſſe, wee ſhall ſee our paradiſe out of paradiſe in the middeſt of hell. For out of his owne curſed death doth hee bring vs life and eternall happineſſe. Likewiſe in effectuall vocation, when it pleaſeth God to conuert and turne men vnto him, hee doth it by the meanes of the Goſpell preached, which in reaſon ſhould driue all men from God. For it is as contrarie to the nature of man as fire to water, and light to darkeneſſe: and yet for all this, though it bee thus againſt the diſpoſition and heart of man, it preuailes with him and turnes him to God. Furthermore, when God will ſend his owne ſeruants to heauen, he ſends them a contrarie way, euen by the gates of hell: and when it is his pleaſure to make men depend on his fauour and prouidence, hee makes them feele his anger, and to bee nothing in themſelues, that they may wholly depend vpon him, and bee whatſoeuer they are in him. This point beeing well conſidered, it is manifeſt that the childe of God may paſſe to heauen by the very gulfes of hell. The loue of God is like a ſea, into which when a man is caſt, hee neither feeles bottome nor ſees banke. I conclude therefore, that deſpaire, whether it ariſe of weakeneſſe of nature, or of conſcience of ſin, though it fall out about the time of death, cannot preiudice the ſaluation of them that are effectually called. As for other ſtrange euents which fall out in death, they are the effects of diſeaſes: Rauings and blaſphemings ariſe of the diſeaſe of melancholie, and frenſies, which often happen at the end of burning feauers, the choller ſhooting vp to the braine. The writhing of the lippes, the turning of the neck, the buckling of the ioynts and the whole bodie, proceedes of crampes and conuulſions, which followes after much euacuation. And whereas ſome in ſickeneſſe are of that ſtrength that three or foure men cannot holde them downe without bonds; it comes not of witchcrafts and poſſeſſions, as people commonly thinke, but of choller in the veines. And wheras ſome when they are dead, become as blacke as pitch (as Bonner was) it may ariſe by a bruiſe, or an impoſtume, or by the black iaundiſe, or by the putrefaction of the liuer: and it doth not alwaies argue ſome extraordinarie iudgement of God. Now theſe and the like diſeaſes with their Symptomes and ſtraunge effects, though they ſhall depriue man of his health, and of the right vſe of the parts of his body, & of the vſe of reaſō too: yet they cannot depriue his ſoule of eternall life. And all ſinnes procured by violent diſeaſes, and proceeding from repentant ſinners are ſinnes of infirmity: for which, if they know them, and come againe to the vſe of reaſon, they will further repent: if not, they are pardoned and buried in the death of Chriſt: And we ought not ſo much to ſtand vpon the ſtrangeneſſe of any mans ende, when we know the goodneſſe of his life: for we muſt iudge a man not by his death, but by his life. And if this be true, that ſtraunge diſeaſes, and thereupon ſtraunge behauiours in death, may befall the beſt man that is; wee muſt learne to reforme our iudgements of ſuch as lie at the point of death. The common opinion is, that if a man die quietly and goe away like a lambe (which in ſome diſeaſes, as conſumptions, and ſuch like, any man may do) thē he goes ſtraight to heauen: but if the violence of the diſeaſe ſtirre vp impatience, and cauſe franticke behauiours, then men vſe to ſay, there is a iudgement of God ſeruing either to diſcouer an hypocrite, or to plague a wicked man. But the truth is otherwiſe. For indeede a man may die like a lambe; and yet goe to hell: and one dying in exceeding torments and ſtraunge behauiours of the bodie, may goe to heauen. And by the outward condition of any man, either in life or death, wee are not to iudge of his eſtate before God.

Eccleſ. 9. 2.

The fifth obiection is this: When a man is moſt neere death, then the diuell is moſt buſie in temptatiō & the more men are aſſaulted by Satan, the more dangerous & troubleſome is their caſe. And therfore it may ſeeme that the day of death is the worſt day of all. *Anſ.* The condition of Gods children in death is twofolde. Some are not tempted, as Simeon, who when hee had ſeene Chriſt, brake forth & ſaid, *Lord, now letteſt thou thy ſeruant depart in peace, &c*, fore-ſignifying no doubt, that hee ſhould end his daies in all manner of peace. As for them which are tempted, though their caſe be very troubleſome and perplexed, yet their ſal-

A uation is not further off, by reaſon of the violence and extremitie of temptation. For God is then preſent by the vnſpeakeable comfort of his ſpirit, and when wee are moſt weake, he is moſt ſtrong in vs: becauſe his manner is to ſhew his power in weakeneſſe. And for this cauſe, euen in the time of death the diuell receiues the greateſt foile, when he lookes for the greateſt victorie.

The ſixth obiection is this. Violent and ſudden death is a grieuous curſe, and of all euils which befall man in this life, none is ſo terrible; therefore it may ſeeme, that the day of ſudden death is moſt miſerable. *Anſ.* It is true indeede, that ſuddaine death is a curſe and a B grieuous iudgement of God, and therfore not without cauſe feared of men in the world: yet all things conſidered we ought more to be afraid of an impatient and euill life, then of ſuddaine death. For though it be euill, as death it ſelfe in his owne nature is, yet we muſt not thinke it to be ſimply euill: becauſe it is not euill to all men, nor in all reſpects euill. I ſay it is not euill to all men, conſidering that no kinde of death is euill, or a curſe vnto them that are in Chriſt, who are freed from the whole curſe of the Law. And therefore the holy Ghoſt ſaith, *Apoc.* 14.13. *Bleſſed are they that die in the Lord, for they reſt from their labours:* whereby is ſignified, that they which depart this life, beeing members of Chriſt enter into C euerlaſting happineſſe; of what death ſoeuer they die, yea though it be ſuddaine death. Againe, I ſay that ſuddaine death is not euill in all reſpects. For it is not euill, becauſe it is ſuddaine, but becauſe it commonly takes men vnprepared, and by that meanes makes the day of death a blacke day, and as it were a very ſpeedie downefall to the gulfe of hell. Otherwiſe if a man be readie and prepared to die, ſuddaine death is in effect no death, but a quicke and ſpeedie entrance to eternall life.

Theſe obiections beeing thus anſwered, it appeares to be a manifeſt truth which Salomon ſaith, that *the day of death is better indeede then the day of birth.* Now I come to the third point, in which the reaſons and reſpects are to D be conſidered, that make the day of death to ſurpaſſe the day of a mans birth: and they may all be reduced to this one, namely, that the birth day is an entrance into all woe and miſery: whereas the day of death ioyned with godly and reformed life, is an entrance or degree to eternall life. Which I make manifeſt thus: eternall life hath three degrees, one in this life, when a man can truly ſay, that he liues not, but that Chriſt liues in him: and this all men can ſay that repent and beleeue, and are iuſtified and ſanctified, and haue peace of conſcience, with other gifts of Gods ſpirit, which are the earneſt of their ſaluation. The ſecond degree is in the end of this life, when the bodie goes to the earth, and the ſoule is carried by the Angels into heauen. The third is in the end of the world at the laſt iudgement, when bodie & ſoule reunited, doe ioyntly enter into eternall happineſſe in heauen. Now of theſe three degrees, death it ſelfe beeing ioyned with the feare of God, is the ſecond: which alſo containeth in it two worthy ſteps to life. The firſt, is a freedome from all miſeries which haue their end in death. For though men in this life are ſubiect to manifold daungers by ſea and land, as alſo to ſundry aches, paines, and diſeaſes, as feauers, and conſumptions, &c. yet when death comes there is an end of all. Again, ſo long as men liue in this world whatſoeuer they bee, they doe in ſome part lie in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeleefe, pride of heart, ignorance, couetouſneſſe, ambition, enuie, hatred, luſt, & ſuch like ſinnes, which bring forth fruits vnto death. And to be in ſubiection to ſinne on this manner, is a miſerie of all miſeries. Therefore Paul when he was tempted vnto ſin by his corruption, calls the very temptation *the buffets of Sathan,* and as it were *a prick* or *thorne* wounding his fleſh, and paining him at the very heart. 2.Cor.12.7 Againe, in another place wearied with his owne corruptions, he complaines that he is ſold vnder ſinne, and he cries out, *Rom.* 7.24. *O miſerable man that I am who ſhall deliuer mee from this bodie of death!* Dauid ſaith, *Pſal.* 119.136. that *his eyes guſhed out with riuers of teares when other men ſinned againſt God:* how much more then was hee grieued for the ſinnes wherewith hee himſelfe was ouertaken in this life? And indeede it is a very hell for a man that hath but a ſparke of grace to bee exerciſed, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuiſe a torment for ſuch as feare God, and deſire to walk in newneſſe of life, he cannot deuiſe a greater then this. For this cauſe bleſſed is the day of death which brings with it a freedome from all ſinne whatſoeuer. For when we die, the corruption of nature is quite aboliſhed and ſanctification is accompliſhed. Laſtly, it is a great miſery that the people of God are conſtrained in this world to liue and conuerſe in the company of the wicked; as ſheepe are mingled with goats which ſtrike them, annoy their paſture, and muddy their water. Hereupon Dauid cries out, *Pſal.* 120.5. *Wee is me that I remaine in Meſhech, and dwell in the tents of Kedar.* 1.*King.* 19.4. When Elias ſaw that Ahab and Ieſabel had planted Idolatrie in Iſrael, & that they ſought his life alſo, he went apart into the wilderneſſe and deſired to die. But this miſery alſo is ended in the day of death, in as much as death is as it were the hand of God to ſort and ſingle out thoſe that bee the ſeruants of God from all vngodly men in this moſt wretched world.

Furthermore, this exceeding benefit comes by death, that it doth not onely aboliſh the miſeries, which preſently are vpon vs, but alſo preuent thoſe which are to come. *The righ-*

A *teous* (ſaith the Prophet, *Eſa.51.7. periſheth and no man conſidereth in his heart : and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.* Examples of this wee haue in Ioſias. *Becauſe* (ſaith the Lord, 2.*King.22.20.*) *thine heart did melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake againſt this place, &c. behold therefore I will gather thee to thy fathers, and thou ſhalt be put in thy graue in peace, and thine eyes ſhall not ſee all the euill which I will bring vpon this place.* And Paul ſaith, 1.*Cor,* 11. 32. that among the Corinthians *ſome were aſleepe*, that is, dead, *that they might not be condemned with the world.*

Thus much of freedome from miſery, B which is the firſt benefit that comes by death, and the firſt ſteppe to life: now followes the ſecond, which is, that death giues an entrance to the ſoule, that it may come into the preſence of the euerliuing God, of Chriſt, and of all the Angels and Saints in heauen. The worthineſſe of this benefit makes the death of the righteous to be no death: but rather a bleſſing to be wiſhed of all men. The conſideration of this made Paul to ſay, *Phil.* 1.23. *I deſire to bee diſſolued* : but what is the cauſe of this deſire? that followes in the next words, namely, that by this diſſolution hee might *come to bee with Chriſt*. When the Queene of Sheba ſaw all Salomons wiſdom, & the houſe that he had built, & the meat of his table, & the ſitting of his ſer- C uants, and the order of his miniſters, and their apparell, &c. ſhe ſaid, 1.*Kin.*10.8. *Happy are thy men, happy are theſe thy ſeruants which ſtand euer before thee and heare thy wiſedome* ; much more then may we ſay, that they are ten thouſand fold happy which ſtand not in the preſence of an earthly king; but before the king of kings, the Lord of heauen and earth: and at his right hand enioy pleaſures for euermore. Moſes hath beene renowmed in all ages for this, that God vouchſafed him but ſo much fauour as to ſee his hinder parts at his requeſt: O then, what happineſſe is this, to ſee the glory and Maieſty of God face to face, and to haue eternall fellowſhip with God our father, Chriſt our Redeemer, and the holy Ghoſt our comforter, and to liue with the bleſſed Saints D and Angels in heauen for euer?

Thus now the third point is manifeſt, namely, in what reſpect death is more excellent the life. It may be here the mind of man vnſatiſfied, will yet further reply and ſay, that howſoeuer in death the ſoules of men enter into heauen, yet their bodies though they haue beene tenderly kept for meate, drinke and apparell; and haue ſlept many a night in beds of doune, muſt lie in darke & loathſome graues, & there be waſted & conſumed by worms. *Anſ.* All this is true indeede, but all is nothing; if ſo be that we will but conſider aright of our graues as we ought. We muſt not iudge of our graues, as they appeare to the bodily eye, but we muſt looke vpon them by the eye of faith, and conſider them as they are altered and changed by the death and buriall of Chriſt, who hauing vanquiſhed death vpon the croſſe, purſued him afterward to his own den, and foyled him there, and depriued him of his power. And by this means Chriſt in his own death hath buried our death, and by the vertue of his buriall, as ſweet incenſe hath ſweetned and perfumed our graues, & made them of ſtinking & loathſome cabbins, to become princely pallaces, & beds of moſt ſweet and happie reſt, farre more excellent then beds of doune.

Iſay.57.2.

And though the body rot in the graue, and be eaten of wormes, or of fiſhes in the ſea, or burnt to aſhes, yet that will not bee vnto vs a matter of diſcomfort, if we doe well conſider the ground of all graces, namely, our coniunction with Chriſt. It is indeed a ſpirituall, and yet a moſt reall coniunction. And we muſt not imagine that our ſoules alone are ioyned to the body or ſoule of Chriſt, but the whole perſon of man both in body & ſoule is ioyned and vnited to whole Chriſt. And when we are once ioined to Chriſt in this mortal life by the bond of the ſpirit, we ſhal remaine & continue eternally ioyned with him: & this vnion once truely made, ſhall neuer be diſſolued. Hence it followes, that although the body bee ſeuered from the ſoule in death, yet neither bodie nor ſoule are ſeuered from Chriſt, but the very bodie rotting in the graue, drowned in the ſea, burned to aſhes, abides ſtill vnited to him, and is as truly a member of Chriſt then as before. This point we muſt remember as the foundation of all our comfort, and hold it for euer as a truth. For looke what was the condition of Chriſt in death, the ſame or the like is the condition of all his members. Now the condition of Chriſt was this, though his body and ſoule were ſeuered each from other as farre as heauen and the graue, yet neither of them were ſeuered from the Godhead of the Sonne, but both did in death ſubſiſt in his perſon. And therefore though our bodies and ſoules bee pulled aſunder by naturall or violent death, yet neither of them, no not the bodie it ſelfe, ſhall bee ſeuered and diſioyned from Chriſt. It will bee alleadged, that if the bodie were then vnited to Chriſt, it ſhould liue and bee quickened in the graue. *Anſw.* Not ſo: when a mans arme or leg is taken with the dead palſie, it receiues litle or no heat, life, ſenſe, or motion from the body; and yet notwithſtanding it remains ſtill a member of the body, becauſe the fleſh and the bone of it remaine ioyned to the fleſh and the bone of the bodie: euen ſo may the body remaine a member of Chriſt, though for ſome ſpace of time it receiue neither ſenſe, nor motion, nor life from the ſoule, or from the ſpirit of God.

Furthermore, we muſt remember that by the vertue of this coniunction, ſhall the dead bodie, be it rotten, burned, deuoured, or howſoeuer conſumed, at the day of iudgement riſe to eternall glory. In the winter ſeaſon trees remaine without fruit or leaues, and beeing beaten with wind and weather appeare to the eye as if they were rotten trees: yet when the ſpring time comes againe, they bring forth, as before, buds and bloſſomes, leaues and fruite: the reaſon is, becauſe the bodie, graines, and armes of trees, are all ioyned to the roote, where lies the ſappe in the winter ſeaſon, and whence by meanes of this coniunction it is deriued to all parts of the tree in the ſpring time: Euen ſo the bodies of men haue their winter alſo, in which they are turned to duſt, and ſo remaine for the ſpace of many thouſand yeares, yet in the day of iudgement by meanes of that myſticall coniunction with Chriſt, ſhall diuine and quickening vertue ſtreame thence to all the bodies of the elect to cauſe them to liue againe, and that to life eternall. But ſome will ſay, that the wicked alſo riſe againe. *Anſ.* They doe ſo indeed; but not by the ſame cauſe; for they riſe by the power of Chriſt as hee is a iudge to condemne them: wheras the godly againe riſe by the vertue of Chriſts reſurrectiō, wherof they are partakers by meanes of that bleſſed & indiſſoluble coniunction which they haue with Chriſt. And the bodies of the elect though they putrifie and conſume neuer ſo much in the graue, yet are they ſtill in the fauour of God, and in the couenant of grace: to which, becauſe they haue right and title being dead, they ſhall not remaine ſo for euer, but ſhall riſe to glory at the laſt iudgement. Therefore the rotting of the body is nothing in reſpect, and the death of the body is no death. And therefore alſo death in the old and new Teſtament is made but a ſleepe, and the graue a bed, whereof the like was neuer ſeene: wherein a man may reſt, nothing at all troubled with dreames or fantaſies, and whence he ſhall riſe no more ſubiect to weakneſſe or ſicknes, but preſently be tranſlated to eternall glory. By this then which hath bin ſaid, it appeares that the death of the righteous is a ſecond degree to euerlaſting happineſſe.

Now then conſidering our coniunction with Chriſt is the foundation of all our ioy and comfort in life and death; wee are in the feare of God to learne this one leſſon, namely, that while we haue time in this world, wee muſt labour to be vnited to Chriſt, that we may bee bone of his bone, and fleſh of his fleſh. This very point is as it were a flaggon of wine to reuiue our ſoules when they be in a ſwoune at any inſtant. And that we may be aſſured that we are certainely ioyned to Chriſt, we muſt ſhew our ſelues to be members of his myſtical body by the daily fruits of righteouſneſſe and true repentance. And being once certainely aſſured in conſcience of our being in Chriſt: let death come when it will, and let it cruelly part aſunder both body and ſoule, yet ſhall they both remaine in the couenant, and by meanes therof bee re-vnited and taken vp to life eternall. Wheras on the contrary, if men be out of the A couenant, and die out of Chriſt, their ſoules go to hell, and their bodies rotte for a time in the graue; but afterwards they riſe to endleſſe perdition. Wherefore I ſay againe and againe, labour that your conſciences by the holy Ghoſt may teſtifie, that yee are liuing ſtones in the temple of God, and branches bearing fruit in the true vine: and then ye ſhall feele by experience that the pangs of death ſhall be a further degree of happineſſe then euer ye found in your liues, euen then when ye are gaſping and panting for breath.

Thus much of the meaning of the text, now follow the vſes, and they are manifold. The firſt and principall is this. In that Salomon B preferres the day of death before the day of birth, he doth therein giue vs to vnderſtand, that there is a direct and certaine way whereby a man may die well; if it had beene otherwiſe, he could not haue ſaid that *the day of death is better*. And whereas he auoucheth this, hee ſhewes withall that there is an infallible way wherby a man may make a bleſſed end. Therfore now let vs come to ſearch out this way: the knowledge and true vnderſtanding whereof muſt not bee fetched from the writings of men, and fom the word of God, who hath the power of life anſt death in his owne hand.

Now that a man may die well, Gods word requires two things: a preparation before death, and a right behauiour and diſpoſition death.

C The preparation vnto death, is an action of a repentant ſinner, wherby he makes himſelfe fit and readie to die, and is a dutie very neceſſary, to which wee are bound by Gods commandement. For there be ſundry places of Scripture which doe ſtreightly enioyne vs to watch and pray, and to make our ſelues readie euery day againſt the ſecond comming of Chriſt to iudgement. Now the ſame places do withall bind vs to make a preparation againſt death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueth a man, ſo ſhall the laſt iudgement find him, and ſo ſhall he abide eternally: there may be changes and conuerſions from D euill to good in this life, but after death there is no change at al. Therefore a preparation to death can in no wiſe bee omitted of him that deſires to make an happy and bleſſed end.

This preparation is twofold, generall & particular. Generall preparation is that, whereby a man prepares himſelfe to die through the whole courſe of his life. A dutie moſt needfull which muſt in no wiſe bee omitted. The reaſons are theſe: firſt of all death which is certaine, is moſt of all vncertaine, I ſay it is certen, becauſe no man can eſchew death. And it is vncertaine three waies: firſt, in regard of time: for no man knoweth when hee ſhall die: ſecondly, in regard of place: for no man knowes where he ſhall die, whether in his bed, or in the field, whether by ſea, or by land: thirdly, in reſpect of the kind of death: for no man knowes whether he ſhall die of a lingring or ſudden, of a violent or naturall death. Hence it followes, that men ſhould euery day prepare thẽſelues to death. Indeede if wee could know when, where, and how we ſhould die, the caſe were otherwiſe, but ſeeing we know none of theſe, it ſtands vs in hand to looke about vs. A ſecond reaſon ſeruing further to perſwade vs in this. The moſt dangerous thing of all in this world, is to neglect all preparation. To make this point more manifeſt, I will vſe this cõpariſon. A certaine man purſued by an Vnicorne, in his flight fals into a dungeon, & in his fal takes hold and hangs by the arme of a tree: now as he thus hangs looking downward, he ſees two wormes gnawing at the root of the tree, and as hee lookes vpward he ſees an hiue of moſt ſweet honie, whereupon he climbs vp vnto it, and ſitting by it feedes thereon. In the meane ſeaſon while he is thus ſitting, the two wormes gnaw in peeces the roote of the tree: which done, tree and man and all falles into the bottome of the dungeon. Now this Vnicorne is death; the man that flies is euery one of vs, and euery liuing man: the pit ouer which hee hangeth, is hell; the arme of the tree is life it ſelfe, the two wormes are day and night, the continuance whereof is the whole life of man: the hiue of honie is the plaſures and profits and honors of this world, to which when men wholly giue themſelues not conſidering their ends, till the tree root, that is this temporall life bee cut off: which being once done, they plunge themſelues quite into the gulfe of hell. By this we ſee, that there is good cauſe that men ſhould not deferre their preparation till the time of ſickneſſe but rather euery day make themſelues readie againſt the day of death. But ſome will ſay, it ſhall ſuffice if I prepare my ſelfe to pray when I beginne to bee ſicke. *Anſw.* Theſe men greatly deceiue themſelues, for the time then is moſt vnfit to begin a preparation, becauſe all the ſenſes and powers of the body are occupied about the paines and troubles of the diſeaſe: and the ſicke partie is exerciſed partly in conference with the Phyſitian, partly with the Miniſter about his ſoules health and matters of conſcience, and partly with friends that come to viſit. Therefore there muſt ſome preparation goe before in the time of health, when the whole man with all the powers of body and ſoule are at libertie. Againe, there be ſome others which imagine and ſay, that a man may repent when he will, euen in the time of death: and that ſuch repentance is ſufficient. *Anſw.* It is falſe which they ſay: For it is not in the power of man to repent when he himſelfe will; when God will he may. It is not in him that willeth or runneth, but in God that hath mercie. And Chriſt ſaith, that many ſhall ſeeke to enter into heauen, and ſhall not bee able. But why ſo? becauſe they ſeeke when it is too late; namely, when the time of grace is paſt. Therefore it is exceeding folly for men ſo much as A once to dreame that they may haue repentance at commaund; nay it is a iuſt iudgement that they ſhould bee condemned of God in death, that did contemne God in their life: & that they ſhould quite be forgotten of God in ſickeneſſe, that did forget God in their health. Againe I anſwere, that this late repentance is ſeldome or neuer true repentance. It is ſicke like the partie himſelfe, commonly languiſhing and dying together with him. Repentance ſhould be voluntary (as all obedience to God ought) but repentance taken vp in ſickeneſſe, is vſually conſtrained and extorted by the feare of hell, and other iudgements of God: for croſſes, afflictions, and ſickeneſſe B will cauſe the groſſeſt hypocrite that euer was to ſtoope and buckle vnder the hand of God, and diſſemble faith and repentance and euery grace of God, as though he had them as fully as any of the true ſeruants of God; whereas indeed he wants them altogether. Wherefore ſuch repentance commonly is but counterfeit. For in true and ſound repentance men muſt forſake their ſinnes; but in this, the ſinne forſakes the man: who leaues all his euil wayes only vpon this, that he is conſtrained to leaue the world. Wherefore it is a thing greatly to be wiſhed, that men would repent and prepare themſelues to die in the time of health before the day of death or ſickeneſſe come. Laſtly, it is alleaged that one of the theeues repented C vpon the croſſe. *Anſ.* The thiefe was called after the eleuenth houre at the point of the twelfth, when he was now dying and drawing on: Therefore his conuerſion was altogether miraculous and extraordinary: and there was a ſpeciall reaſon why Chriſt would haue him to be called then, that while he was in ſuffering he might ſhew forth the vertue of his paſſion: that all which ſaw the one, might alſo acknowledge the other. Now it is not good for men to make an ordinary rule of an extraordinary example.

Thus then this point being manifeſt, that a generall preparation muſt bee made, let vs now ſee in what manner it muſt be done. And for the right doing of it, fiue duties muſt bee D practiſed in the courſe of our liues. The firſt is, the meditation of death in the life time. For the life of a Chriſtian is nothing elſe but a meditation of death. A notable practiſe hereof wee haue in the example of Ioſeph of Arimathea, who made his tombe in his life time in the midſt of his garden: no doubt for this end, to put himſelfe in mind of death, and that in the midſt of his delights and pleaſures. Heathen Philoſophers, that neuer knew Chriſt, had many excellent meditations of death, though not comfortable in regard of life euerlaſting. Now we, that haue knowne and beleeued in Chriſt, muſt goe beyond them in this point, conſidering with our ſelues ſuch things as they neuer thought of, namely, the cauſe of death, our ſinne: the remedy thereof, the curſed death of Chriſt: curſed I ſay, in regard of the kinde of death and puniſhment laid vpon him, but bleſſed in regard of vs. Thirdly, we muſt often meditate on the preſence of death, which we doe, when by Gods grace wee make an account of euery preſent day, as if it were the preſent day of our death, and reckon with our ſelues when we go to bed as though wee ſhould neuer riſe againe; and when we riſe, as though wee ſhould neuer lie downe againe.

This meditation of death is of ſpeciall vſe, and brings forth many fruits in the life of man. And firſt of all it ſerues to humble vs vnder the hand of God. Example we haue of Abraham, who ſaid, *Gen.18.27. Behold I haue begun now to ſpeak to my Lord; and I am but duſt & aſhes.* Marke here, how the cōſideration of his mortality made him to abaſe and caſt downe himſelfe in the ſight of God: and thus if we could reckon of euery day as of the laſt day, it would ſtraightway pull down our peacocks feathers, and make vs with Iob to abhorre our ſelues in duſt and aſhes.

Secondly, this meditation is a meanes to further repentance. When Ionas came to Niniue and cried, *Ion.3.4,5. Yet forty dayes and Niniue ſhall be deſtroyed*, the whole city repented in ſackcloth and aſhes. When Elias came to Ahab and told him that the dogs ſhould eate Ieſabel by the wall of Ieſreel, and him alſo of Ahabs ſtocke that died in the city, &c. it made him to humble himſelf ſo, as the Lord ſaith to Elias, 1.*Kin.*21.29. *Seeſt thou how Ahab is humbled before me?* Now if the remembrance of death was of ſuch force in him that was but an hypocrite; how excellent a meanes of grace will it be in them that repent.

Thirdly, this meditation ſerues to ſtirre vp contentation in euery eſtate and condition of life that ſhall befall vs. Rightous Iob in the very middeſt of his afflictions, comfort himſelfe with this conſideration; *Naked* (ſaith hee *Iob.* 1.21.) *came I forth of my mothers womb, and naked ſhall I returne again, &c. bleſſed be the name of the Lord.* And ſurely the often meditation of this, that a man of all his abundance can carry nothing with him but either a coffin or a winding ſheete, or both, ſhould be a forcible meanes to repreſſe the vnſatiable deſire of riches and the loue of this world.

Thus we ſee what an effectuall meanes this meditation is to encreaſe & further the grace of God in the hearts of men. Now I commend this firſt dutie to your Chriſtian conſideration, deſiring the practiſe of it, in your liues: which practiſe that it may take place, two things muſt bee performed. Firſt, labour to plucke out of your hearts a wicked and erroneous imagination, whereby euery man naturally bleſſeth himſelfe and thinkes highly of himſelfe: and though he hath one foot in the graue, yet he perſwades himſelfe that hee ſhall not die yet. There is no man almoſt ſo old but by the corruption of his heart he thinkes that he ſhall liue one yeare longer. Cruell and vnmercifull death makes league with no man: & yet the Prophet ſaith, *Eſa.*28.15. that *the wicked man makes a league with death.* How can this be? their is no league made indeed, but onely in the wicked imagination of man; who falſely thinkes that death will not come neere him, though all the world ſhould be deſtroyed. See an example in the parable of the rich man, that hauing ſtored vp abundance of wealth for many yeares, ſaid to his own ſoule, *Luk.*12.19. *Soule, thou haſt much goods laid vp for many yeres, liue at eaſe, eat, drinke, and take thy paſtime*, whereas his ſoule was fetched away preſently. And ſeeing this natural corruption is in euery mans heart, we muſt daily fight againſt it, & labour by all might and maine that it take no place in vs: for ſo long as it ſhall preuaile, we ſhall be vtterly vnfit to make any preparatiō to death. Wee ought rather to endeauour to attaine to the mind and meditation of S. Hierome, who teſtifieth of himſelfe on this manner, *Whether I wake or ſleepe, or whatſoeuer I doe, me thinkes I here the ſound of the trumpet, Riſe ye dead, and come to iudgement.*

In epiſt.

The ſecond thing which wee are to practiſe that we may come to a ſerious meditation of our owne ends, is, to make prayer vnto God that we might be inabled to reſolue our ſelues of death continually. Thus Dauid prayed, Pſal.39.4. *Lord make me to know mine end, and the meaſure of my dayes, let mee know how long I haue to liue.* And Moſes, *Pſal.*90.12. *Lord teach me to number my dayes, that I may apply mine heart vnto wiſedome.* It may bee ſaid, What neede men pray to God that they might be able to number their dayes? cannot they of themſelues reckon a few yeres and dayes that are able by arte to meaſure the globe of the earth, and the ſpheres of heauen; and the quantities of the ſtars, with their longitudes, latitudes, altitudes, motions, & diſtances from the earth? No verily. For howſoeuer by a generall ſpeculation we thinke ſomething of our endes, yet vnleſſe the ſpirit of God bee our ſchoolemaſter to teach vs our dutie, we ſhall neuer be able ſoundly to reſolue our ſelues of the preſence & ſpeedines of death. And therefore let vs pray with Dauid and Moſes that God would inlighten our mindes with knowledge; and fill our hearts with his grace, that we might rightly conſider of death, & eſteeme of euery day and houre as if it were the day and houre of death.

The ſecond dutie in this generall preparation is, that euery man muſt daily endeauour to take away from his owne death the power and ſtrength thereof. And I pray you marke this point. The Philiſtims ſaw by experience that Sampſon was of great ſtrength, and therefore they vſed meanes to know in what part of his body it lay: and when they found it to bee in the haire of his head, they ceaſed not vntill it was cut off. In like manner the time will come when we muſt encounter hand to hand with tyranous and cruell death: the

Iudg 16.

beſt therefore is before hand now while wee haue time to ſearch where the ſtrength of death lies, which being once knowne, we muſt with ſpeed cut off his Sampſons locks, and bereaue him of his power, diſarme him, & make him altogether vnable to preuaile againſt vs. Now to find out this matter, we neede not to vſe the counſell of any Deliah: for wee haue the word of God which teacheth vs plainely where the ſtrength of death conſiſts, namely, in our ſinnes, as Paul ſaith, *1.Cor. 15.56. The ſting of death is ſinne.* Wel then, we knowing certainly that the power and force of euery mans particular death lies in his owne ſinnes, muſt ſpend our time & ſtudie in vſing good meanes that our ſinnes may be remooued and pardoned. And therefore wee muſt daily inure our ſelues in the practiſe of two duties. One, is to humble our ſelues for all our ſinnes paſt, partly confeſſing them againſt our ſelues, partly in prayer crying to heauen for the pardon of them. The other, is for time to come to turne vnto God, and to carry a purpoſe, reſolution, and indeauour in all things to reforme both heart and life according to Gods word. Theſe are the very principall & proper duties, wherby the ſtrength of death is much rebated, and he is made of a mighty and bloody enemie ſo farre forth friendly & tractable, that we may with comfort encounter with him & preuaile too. Therefore I commend theſe duties to your Chriſtian conſiderations, & carefull practiſe, deſiring that yee would ſpend your dayes euer hereafter in doing of them. If a man were to deale with a mighty dragon or ſerpent hand to hand, in ſuch wiſe as hee muſt either kill or to be killed, the beſt thing were to bereaue him of his ſting, or of that part of his body where his poyſon lies: now death it ſelfe is a ſerpent, dragon, or ſcorpion, and ſinne is the ſting or poyſon whereby he wounds and kils vs. Wherefore without any more delay, ſee that yee pull out his ſting: the practiſe of the foreſaid duties is as it were a fit and worthy inſtrument to do the deed. Haſt thou bin a perſon ignorant of Gods will, a contemner of his word and worſhip, a blaſphemer of his name, a breaker of his Sabbath, diſobedient to parents and Magiſtrates, a murderer, a fornicatour, a railer, a ſlaunderer, a couetous perſon, &c. reforme theſe thy ſinnes and all other like vnto them, pull them out by the rootes from thy heart, and caſt them off. So many ſinnes as be in thee, ſo many ſtings of death be alſo in thee to wound thy ſoule to eternall death. Therefore let no one ſinne remaine, for which thou haſt not humbled thy ſelfe and repented ſeriouſly. When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot do vs the leaſt hurt but by the the force of our owne ſinnes. Wherefore I ſay againe and again, lay this point to your hearts, and ſpend your ſtrength, life, and health, that ye may, before ye die, aboliſh the ſtrength of death. A man may put a ſerpent in his boſome, when the ſting is out, and we may let death creepe into our boſome, & gripe vs with his legs, and ſtab vs at the heart, ſo long as he brings not his venime and poyſon with him.

And becauſe the former duties are ſo neceſſary, as none can be more, I will vſe ſome reaſons *yet* further to enforce them. Whatſoeuer a man would doe when he is dying, the ſame he ought to doe euery day while he is liuing: now the moſt notorious and wicked perſon that euer was, when he is dying will pray and deſire others to pray for him, and promiſe amendment of life, proteſting that if he might liue, he would become a practitioner in all the good duties of faith, repentance, and reformation of life. Oh therefore bee carefull to doe this euery day! Againe, the ſaying is true, he that would liue when he is dead, muſt die while he is aliue, namely, to his ſinne. Wouldſt thou then liue eternally? ſue to heauen for thy pardon, and ſee that now in thy life time thou die to thine owne ſinnes. Laſtly, wicked Balaam would faine die the death of the righteous: but alas, it was to ſmall purpoſe: for he would by no meanes liue the life of the righteous: For his continuall purpoſe and meaning was to follow his old wayes in ſorceries and couetouſnes. Now the life of a righteous man ſtands in the humbling of himſelfe for his ſinnes paſt, and in a carefull reformation of life to come. Wouldeſt thou then die the death of the righteous? then looke vnto it, that thy life be the life of the righteous; if ye will needs liue the life of the vnrighteous, ye muſt look to die the death of the vnrighteous. Remember this, & content not your ſelues to heare the word, but be doers of it: for yee learne no more indeed: what meaſure of knowledge ſoeuer yee haue, then ye practiſe. Ephe.4.21.22.

The third dutie in our generall preparation, is in this life to enter into the firſt degree of life eternall. For as I haue ſaid, there be three degrees of life euerlaſting, and the firſt of them is in this preſent life. For he that would liue in eternal happineſſe for euer, muſt begin in this world to riſe out of the graue of his owne ſinnes, in which by nature he lies buried, and liue in newneſſe of life, as it is ſaid in the reuelation, *Reuel.20.6. Hee that will eſcape the ſecond death, muſt bee made partaker of the firſt reſurrection.* And Paul ſaith to the Coloſſians, that they were in this life deliuered from the power of darkeneſſe, *and tranſlated into the kingdome of Chriſt*, Col.1.13. And Chriſt ſaith to the Church of the Iewes, *the kingdome of heauen is amongſt you.* Now this firſt degree of life is, when a man can ſay with Paul, *Galat.2.20. I liue not, but Chriſt liues in mee:* that is, I finde partly by the teſtimonie of my ſanctified conſcience, and partly by experience, that Chriſt my redeemer by his ſpirit guideth and gouerneth my thoughts, will, affections, & all the powers of body and ſoule according to the bleſſed direction of his holy will. Nowe that wee might bee able to ſay this, wee muſt haue three gifts and graces of God, wherein eſpecially this firſt degree of life conſiſts. The firſt is, *ſauing knowledge*, whereby wee doe truely reſolue our ſelues that God the Father of Chriſt is our Father, Chriſt his Sonne our redeemer, and the holy Ghoſt our comforter. That this knowledge is one part of eternall life, it appeares by the ſaying of Chriſt in Iohn 17.3. *This is life eternall*, that is, the beginning and entrance into life eternall, *to know thee the onely God, and whom thou haſt ſent Ieſus Chriſt*. The ſecond grace, is *peace of conſcience which paſſeth all vnderſtanding*, Phil.4.7. and therefore Paul ſaith, Rom.14.17. that the kingdome of heauen is *righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt*. The horrour of a guiltie conſcience is the beginning of death and deſtruction: therefore peace of conſcience deriued from the death of Chriſt, is life and happineſſe. The third is the regiment of the ſpirit, wherby the heart and life of man is ordered according to the word of God. For Paul ſaith, *Rom*, 8.14. that they that are the children of God, are *lead by the ſpirit of Chriſt*. Now ſeeing this is ſo, that if wee would liue eternally wee muſt beginne to liue that bleſſed and eternall life before wee die, here wee muſt bee carefull to reforme two common errours. The firſt is, that a man enters into eternall life when he dies, and not before: which is a flatte vntruth. Our Sauiour Chriſt ſaid to Zacheus, Luk.19.9. *This day is ſaluation come to thy houſe*, giuing vs to vnderſtand, that a man then beginnes to be ſaued, when God doth effectually cal him by the miniſterie of his Goſpel. Whoſoeuer then will bee ſaued when hee is dying and dead, muſt begin to bee ſaued while hee is now liuing. His ſaluation muſt beginne in this life: that would come to ſaluation after this life. *Verily, verily*, ſaith Chriſt, *he that heareth my word, and beleeueth him that ſent me, hath eternall life*, namely, in this preſent life. The ſecond errour is, that howſoeuer a man liue, if when he is dying he can lift vp his eyes, and ſay, *Lord haue mercie vpon me*, hee is certenly ſaued. Beholde a very dangerous and fooliſh conceit, that deceiues many a man. It is all one as if an arrant thiefe ſhould thus reaſon with himſelfe, and ſay; I will ſpend my daies in robbing and ſtealing, I feare neither arraignement, nor execution. For at the very time when I am to bee turned off the ladder, if I do but call vpon the iudge I know I ſhall haue my pardon. Beholde a moſt dangerous and deſperate courſe: and the very ſame is the practiſe of careleſſe men in the matter of their ſaluation. For a man may die with *Lord haue mercie* in his mouth, and periſh eternally: except in this world hee enter into the firſt degree of eternall life; *For not euery one that ſaith, Lord, Lord, ſhall enter into heauen: but he that doth the will of the father which is in heauen*, Mat.7.21.

Ioh.5.24.

The fourth dutie is, to exerciſe and inure our ſelues in dying by little and little ſo long as we liue here vpon earth, before we come to die in deede. And as men that are appointed to runne a race, exerciſe themſelues in running that they may get the victorie; ſo ſhould wee beginne to die now while wee are liuing, that we might die well in the ende. But ſome may ſay, how ſhould this bee done? Paul giues vs direction in his owne example, when he ſaith, *By the reioycing which I haue in Chriſt, I die daily*. 1.Cor.15.31. And he died daily, not onely becauſe he was often in danger of death by reaſon of his calling; but alſo becauſe in all his daungers and troubles, hee inured himſelfe to die. For when men doe make the right vſe of their afflictions, whether they bee in bodie or minde, or both, and doe with all their might endeauour to beare them patiently, humbling themſelues as vnder the correction of God, then they begin to die well. And to do this indeede is to take an excellent courſe. Hee that would mortifie his greateſt ſinnes, muſt begin to doe it with ſmall ſinnes; which, when they are once reformed, a man ſhall bee able more eaſily to ouercome his maſter-ſinnes: So likewiſe he that would bee able to beare the croſſe of all croſſes, namely, death it ſelfe, muſt firſt of all learne to beare ſmall croſſes, as ſickeneſſes in bodie, and troubles in minde, with loſſe of goods and friends, and of good name: which I may fittely tearme little deaths, and the beginning of death it ſelfe: and wee muſt firſt of all acquaint our ſelues with theſe little deaths, before wee can bee well able to beare the great death of all. Againe, the afflictions and calamities of this life are as it were the harbingers & purviers of death: and we are firſt to learne how to entertaine theſe meſſengers, that when death the Lord himſelfe ſhal come, we may in better manner entertaine him. This point *Bilney* the martyr well conſidered, who oftentimes before hee was burned, put his finger into the flame of the candle, not onely to make triall of his abilitie in ſuffering, but alſo to arme and ſtrengthen himſelfe againſt greater torments in death. Thus ye ſee the fourth dutie, which ye muſt in any wiſe learne and remember, becauſe wee cannot be able to beare the pangs of death well, vnles we be firſt well ſchooled and nurtured by ſundrie trials in this life.

Mors poſt crucem minor eſt.

The fifth and laſt duty is ſet downe by Salomon, Eccleſ.9.10. *Al that thine hand ſhall finde to doe, doe it with all thy power.* And marke the reaſon: *For there is neither worke, nor inuention, nor knowledge, nor wiſedome in the graue whither thou goeſt*. To the ſame purpoſe Paul ſaith, *Gal.* 6.10. *Do good to all men while ye haue time.* Therfore if a man bee able to doe any good ſeruice either to Gods Church, or to the common wealth, or to any priuate man, let him doe it with all ſpeede and with all might, leſt death it ſelfe preuent him. Hee that hath care thus to ſpend his daies, ſhall with much comfort and peace of conſcience end his life.

Thus much of generall preparation. Now followeth the particular, which is in the time of ſickeneſſe. And here firſt of all I will ſhew what is the doctrine of the Papiſts, and then afterward the truth. By the Popiſh order and practiſe, when a man is about to die, hee is inioyned three things. Firſt to make ſacramentall confeſſion, ſpecially if it be in any mortall ſinne: ſecondly, to receiue the Euchariſt; thirdly, to require his annoyling, that is, the ſacrament (as they call it) of extreame vnction.

Sacramentall confeſſion, they tearme a rehearſall or numeration of all a mans ſinnes to a prieſt, that hee may receiue abſolution. But againſt this kind of confeſſion, ſundrie reaſons may bee alleadged. Firſt of all, it hath no warrant either by commandement or example in the whole word of God. They ſay *yes*: and they indeauour to prooue it thus: Hee which lies in any mortall ſinne, is by Gods law bound to doe penance and to ſeeke reconciliation with God: now the neceſſarie meanes after baptiſme to obtaine reconciliation, is the confeſſion of all our ſinnes to a prieſt: Becauſe Chriſt hath appointed prieſts to bee iudges vpon earth, with ſuch meaſure of authoritie, that no man falling after baptiſme, can without their ſentence and determination be reconciled; and they can not rightly iudge, vnleſſe they know all a mans ſinnes: therefore all that fall after baptiſme are bound by Gods word to open all their ſinnes to a prieſt. *Anſ.* It is falſe which they ſay that prieſts are iudges, hauing power to examine and take knowledge of mens ſinnes, and iuriſdiction whereby they can properly abſolue and pardon or retaine them. For Gods word hath giuen no more to man, but a *miniſterie of reconciliation*, 2. Corinth. 5. 18. whereby in the name of God, and according to his word, hee doth preach, declare, and pronounce, that God doth pardon or not pardon his ſinnes. Againe, pardon may truely bee pronounced, and right iudgement of the eſtate of any man, without a particular rehearſall of his ſinnes, for hee which ſoundly and truely repents of one or ſome few ſinnes repents of all. Secondly, this confeſſion is ouerturned by the practiſe of the Prophets and Apoſtles, who not onely abſolued particular perſons, but alſo whole Churches without exaction of auricular confeſſion. When Nathan the Prophet had rebuked Dauid for his two great and horrible crimes, Dauid touched with remorſe ſaid, 2. Sam. 12. 12. *I haue ſinned*, and Nathan preſently without further examination declared vnto him in the name of God, that his ſinnes were forgiuen him. Thirdly, it cannot bee prooued by any good and ſufficient proofes, that this confeſſion was vſed in the Church of God til after fiue or ſixe hundred yeares were expired. For the confeſſion which was then in vſe, was either publike before the Church, or the opening of a publike fault to ſome priuate perſon in ſecret. Therefore to vrge ſicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

And whereas they make it a neceſſarie thing to receiue the Euchariſt in the time of ſickeneſſe toward death, and that priuately of the ſicke partie alone, they haue no warrant for their practiſe and opinion. For in the want of the ſacrament there is no daunger, but in the contempt: and the very contempt it ſelfe is a ſinne which may bee pardoned, if wee repent. And there is no reaſon why wee ſhould thinke that ſicke men ſhould bee depriued of the comfort of the Lords Supper, if they receiue it not in death; becauſe the fruit and efficacie of the Sacrament once receiued, is not to bee reſtrained to the time of receiuing; but it extends it ſelfe to the whole time of mans life afterward. Againe, the ſupper of the Lord is no priuate action, but meerely Eccleſiaſtical: and therefore to be celebrated in the meeting and aſſemblies of Gods people; as our Sauiour Chriſt preſcribeth, when he ſaith, *Doe ye this*; and Paul in ſaying, *When ye come togither*. But it is alleadged, that the Iſraelites did eate the Paſchal Lamb in their houſes when they were in Egypt. *Anſwer*. The Iſraelites had then no libertie to make any publike meeting for that ende; and God commaunded that the Paſchal Lambe ſhould be eaten in all the houſes of the Iſraelites at one and the ſame inſtant; and that in effect was as much as if it had bin publike. Againe, they alleadge a Canon of the Councill of Nice; which decreeth that men beeing about to die, muſt receiue the Euchariſt, and not be (*a*) depriued of the prouiſion of food neceſſarie for their iourney. *Anſ.* The Councill made no decree touching the adminiſtration of the Sacrament to all them that die, but to ſuch onely as fell away from the faith in perſecution, or fell into any other notorious crime, and were thereupon excommunicate, and ſo remained till death: and either then or ſomewhat before teſtified their repentance for their offences. And the Canon was made for this ende, that ſuch perſons might bee aſſured that they were againe receiued into the Church, and by this meanes depart with more comfort. Thirdly, it is obiected, that in the primitiue Church, part of the Euchariſt was carried by a ladde to Serapion an aged man, lying ſicke in his bedde. *Anſw.* It was indeede the cuſtome of the auncient Church from the very beginning that the elements of bread & wine ſhould be ſent by ſome of the Deacons to the ſicke, which were abſent from the aſſembly. And yet neuertheleſſe here is no footing for priuate communions. For the Euchariſt was only then ſent when the reſt of the Church did openly communicate; and ſuch as were then abſent onely by reaſon of ſickneſſe, and deſired to be partakers of that bleſſed communion, were to be reputed as preſent. Laſtly it is obiected, that it was the maner of men and women in former times to carrie part of the Sacrament home to their houſes, and to reſerue it till the time of neceſſity, as the time of ſicknes and ſuch like. *Anſ.* The reſeruation of the Sacrament was but ſuperſtitious

Luk. 22, 19.
1. Cor. 11, 20.

a Fraudari viatico.

Euſeb. l. 6. c. 36.

Baſil. epiſt. ad Cæſ.
Tertul. l. 2. ad vxorem.
Hieron. in Apol pro lib. in Iob.

practiſe, though it be auncient. For out of the adminiſtration, that is, before it beginne, and after it is ended, the ſacrament ceaſeth to bee a ſacrament, and the elements to bee elements. As for the practiſe of them that vſed to cram the Euchariſt into the mouth of them that were deceaſed; it is not onely ſuperſtitious, but alſo very abſurd. Concil. Carth. 3. an 6.

As for the Annoyling of the ſicke, that is, the annointing of the bodie, ſpecially the organes or inſtruments of the ſenſes, that the partie may obtaine the remiſſion of his ſinnes, and comfort againſt all temptations of the diuell in the houre of death, and ſtrength more eaſily to beare the pangs of ſickeneſſe and the pangs of death, and be reſtored to his corporall health, if it be expedient for the ſaluation of his ſoule; is but a dotage of mans braine, and hath not ſo much as a ſhew of reaſon to iuſtifie it. The fifth of *Iames* is commonly alleadged to this purpoſe, but the annointing there mentioned is not of the ſame kinde with this greaſie ſacrament of the Papiſts. For that annointing of the body was a ceremonie vſed by the Apoſtles and others, when they put in practiſe this miraculous gift of healing, which gift is now ceaſed. Iam. 3. 39. Secondly, that annointing had a promiſe that the partie ſhould recouer his health, but this popiſh annointing hath no ſuch promiſe, becauſe for the moſt part the perſons thus annointed die afterward without recouerie; whereas thoſe which were annointed in the primitiue Church alwaies recouered. Thirdly, the auncient annointing ſerued onely for the procuring of health, but this tends further to the procuring of remiſſion of ſinnes, and ſtrength in temptation.

Thus hauing ſeene the doctrine of the Papiſts, I come now to ſpeake of the true and right manner of the making particular preparation before death, which containes three ſorts of duties: one concerning God, the other concerning mans owne ſelfe, the third concerning our neighbour. The firſt concerning God, is to ſeeke to bee reconciled vnto him in Chriſt, though we haue beene long aſſured of his fauour. All other duties muſt come after in the ſecond place, and they are of little or no effect without this. Now this reconciliation muſt be ſought for, and is obtained by a renewing of our former faith and repentance; and they muſt bee renewed on this manner: So ſoone as a man ſhall feele any manner of ſickneſſe to ſeaze vpon his body, he muſt conſider with himſelfe whence it ariſeth: and after ſerious conſideration, he ſhall finde that it comes not by chaunce or fortune, but by the ſpeciall prouidence of God. This done, he muſt goe yet further, and conſider for what cauſe the Lord ſhould afflict his bodie with any ſickenes or diſeaſe. And hee ſhall finde by Gods word, that ſickneſſe comes ordinarily and vſually of ſinne, *Wherefore is the liuing man ſorrowfull? man ſuffereth for his ſinnes*, Lam. 3.39. It is true indeede, there bee other cauſes of the wants of A the bodie, and of ſickeneſſe, beſide ſinne; and though they be not knowne to vs, yet they are knowne to the Lord. Hereupon Chriſt when he ſaw a certaine blinde man, and was demanded what was the cauſe of the blindnes, anſwered, Ioh. 9. 2. *Neither hath this man ſinned, nor his parents, but that the worke of God ſhould be ſhewed on him.* Yet we for our parts, who are to goe not by the ſecret, but by the reuealed will of God, muſt make this vſe of our ſicknes, that it is ſent vnto vs for our ſinnes. When Chriſt healed the man ſicke of the palſie, hee ſaith, Mat. 9. 2. *Be of good comfort, thy ſinnes are forgiuen thee:* and when hee had healed the man by the poole of *Betheſda*, that had bin ſicke thirty eight years, he bids him *ſinne no more, leſt a worſe thing ſhould* Ioh. 5. 14. B *happen vnto him:* giuing them both to vnderſtand, that their ſickeneſſe came by reaſon of their ſinnes. And thus ſhould euery ſicke man reſolue himſelfe. Now when we haue proceeded thus farre, and haue as it were laid our finger vpon the right and proper cauſe of our ſickeneſſe, three things concerning our ſinnes muſt be performed of vs in ſickneſſe. Firſt, we muſt make a new examination of our hearts and liues, and ſay as the Iſraelites ſaid in affliction, *Let vs ſearch and trie our waies, and turne turne againe to the Lord*, Lam. 3. 40. Secondly, we muſt make a new confeſſion to God of our new and particular ſinnes, as God ſends new corrections and chaſtiſements. When Dauid had the hand of God very heauie vpon him C for his ſinnes, ſo as his very *bones and moiſture conſumed within him*, Pſalm. 32. 4. he made confeſſion of them vnto God, and thereupon obtained his pardon, and was healed. The third thing is to make new prayer and more earneſt then euer before, with ſighes and groanes of the ſpirit, and that for pardon of the ſame ſins, and for reconciliation with God in Chriſt. In the exerciſe of theſe three duties ſtandes the renouation of our faith and repentance, wherby they are increaſed, quickened, and reuiued. And the more ſickeneſſe preuailes and takes place in the bodie, the more ſhould we be carefull to put them in vre: that ſpiritual life might increaſe as temporall life is decaied. When king Ezechias lay ſicke, as hee thought vpon D his death-bed, hee wept as for ſome other cauſes, ſo alſo for his ſinnes, and withall he prayed God to caſt them behinde his backe. Dauid made certaine Pſalmes when hee was ſicke, or at the leaſt vpon the occaſion of his ſickeneſſe, as namely, the 6. the 32. 38. 39, &c. and they all are Pſalmes of repentance: in which wee may ſee how in diſtreſſe of body and minde hee renued his faith and repentance, heartily bewailing his ſinnes, and intreating the Lord for the pardon of them Manaſſes, one that fell from God, and gaue himſelfe to many horrible ſinnes, when hee was taken captiue and impriſoned in Babilon, *Hee prayed to the Lord his God and humbled himſelfe greatly before the God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer, and brought*

A *him againe into Ieruſalem into his kingdome, and then Manaſſes knew that the Lord was God,* 2. Chron.33.12,13. Now looke what Manaſſes did in this tribulation, the ſame thing muſt we doe in the time of our bodily ſickeneſſe.

Here I haue occaſion to mention a notorious fault, that is very common in this age, euen among ſuch as haue long liued in the boſome of the Church: and that is this: Men now adayes are ſo farre from renuing their faith and repentance, that when they lie ſicke and are drawing toward death, they muſt bee catechized in the doctrine of faith and repentance, as if they had beene but of late receiued into the Church. Whoſoeuer will, but B as occaſion is offered, viſit the ſicke, ſhall finde this to bee true which I ſay. What a ſhame is this, that when a man hath ſpent his life and dayes in the Church for the ſpace of twentie, or thirtie, or fourtie yeares, hee ſhould at the very end of al and not before, begin to inquire what faith, and what repentance is, and how his ſoule might be ſaued. This one ſinne argues the great ſecurity of this age, & the great contempt of God and his word. Well, let all men hereafter in time to come, bee warned to take heed of this exceeding negligence in matters of ſaluation, and to vſe al good meanes before hand, that they may bee able in ſickeneſſe and in the time of death to put in practiſe the ſpirituall exerciſes of inuocation and repentance.

C Now if ſo be it fall out that the ſicke partie cannot of himſelfe renew his owne faith and repentance, he muſt ſeeke the helpe of others. When the man that was ſicke of the dead palſie could not goe to Chriſt himſelfe, *Mar.* 2.4. hee got others to beare him in his bedde: and when they could not come neere for the multitude they vncouered the roofe of the houſe, and let the bed downe before Chriſt: euen ſo, when ſicke men cannot alone by themſelues doe the good duties to which they are bound, they muſt borrowe helpe from their fellow-members; who are partly by their counſell to put to their helping hand, and partly by their prayers to preſent them vnto God, & to bring them into the preſence of God.

And touching helpe in this caſe, ſundry du- D ties are to be performed. Saint *Iames* ſets down foure; two whereof concerne the ſicke patient, and other two ſuch as be helpers. The firſt dutie of the ſick man is to ſend for help: where two circumſtances muſt bee conſidered: who muſt bee ſent for, and when. For the firſt, Saint Iames ſaith, Iam. 5.14. *Is any ſicke among you? let him call for the elders of the Church.* Whereby are meant not only Apoſtles and all miniſters of the Goſpell, but others alſo (as I take it) which were men auncient for yeares, indued with the ſpirit of vnderſtanding and prayer, and had withall the gift of working miracles & of healing the ſicke. For in the primitiue Church this gift was for a time ſo plentifully beſtowed on them that belieued in Chriſt, that ſouldiers caſt out diuels, and parents wrought miracles on their children. Hence wee may learne, that howſoeuer it bee the dutie of the miniſters of the word principally to viſit and comfort the ſicke, yet is it not their dutie alone, for it belongs to them alſo which haue knowledge of Gods word, and the gift of prayer. *Exhort one another* (ſaith the H. Ghoſt, Heb. 3.13.) *while it is called to day.* And againe, Theſ. 5. 11.14. *Admoniſh them that are diſordered, and comfort thoſe that are weake.* And indeede in equitie it ſhould bee the dutie of euery Chriſtian man to comfort his brother in ſicknes. Here wee muſt needes take knowledge of the common fault of men & women when they come to viſit their neighbours & friends: they cannot ſpeake a word of inſtruction and comfort, but ſpend the time in ſilence, gazing, and looking on: or in vttering words to litle or no purpoſe, ſaying to the ſicke partie, that they are very ſorry to ſee him in that caſe, that they would haue him to be of good comfort, but wherein and by what meanes they cannot tell; that they doubt not but that hee ſhall recouer his health and liue with them ſtill, and bee merrie as in former time; that they will pray for him; whereas all their prayers are nothing elſe but the Apoſtles Creede, or the ten commaundements, and the Lords prayer vttered without vnderſtanding. And this is the common comfort that ſicke men get at the hands of their neighbours when they come vnto them; and all this comes either becauſe men liue in ignorance of Gods word, or becauſe they falſely thinke that the whole burthen of this dutie lies vpon the ſhoulders of the miniſter.

Tertul. de corona mili. c.11. & de Idol. c.11.

The ſecond circumſtance is, when the ſicke partie muſt ſend for the elders to inſtruct him and pray for him. And that is in the very firſt place of all before any other helpe be ſought for. Where the Diuine endes, there the Phyſitian muſt begin: and it is a very prepoſterous courſe that the Diuine ſhould there beginne where the phyſitian makes an end. For till helpe be had for the ſoule, and ſinne which is the roote of ſicknes be cured, phyſicke for the bodie is nothing. Therefore it is a thing much to be diſliked, that in all places almoſt the phyſitian is firſt ſent for, and comes in the beginning of the ſicknes, and the Miniſter comes when a man is halfe dead, and is then ſent for oftentimes when the ſicke partie lies drawing on and gaſping for breath, as though Miniſters of the Goſpell in theſe daies were able to worke miracles.

The ſecond dutie of the ſicke partie, is to confeſſe his ſinnes, as S. Iames ſaith, *Confeſſe your ſinnes one to another, and pray one for another.* It will be ſaid, that this is to bring in againe Popiſh ſhrift. *Anſw.* Confeſſion of our ſinnes, and that vnto men, was neuer denied of any: the queſtion onely is of the manner and order of making confeſſion. And for this cauſe wee muſt put a great difference betweene Popiſh ſhrift, & the confeſſion, of which S. Iames ſpeaketh. For he requires onely a confeſſion of that

Iam. 5.16.

or thoſe ſinnes which lie vpon a mans conſcience when he is ſicke: but the popiſh doctrine requireth a particular enumeratiō of al a mans ſinnes. Againe, S. Iames enioynes confeſſion onely as a thing meete, and conuenient: but the Papiſts as a thing neceſſarie to the remiſſion of ſinnes. Thirdly, S. *Iames* permits that confeſſion bee made to any man, and by one man to another mutually: whereas Popiſh ſhrift is made onely to the Prieſt. The ſecond duty then is, that the ſicke partie troubled in minde with the memorie and conſideration of any of his ſinnes paſt, or any manner of way tempted by the diuell, ſhall freely of his owne accord open his caſe to ſuch as are both able and willing to helpe him, that hee may receiue comfort and die in peace of conſcience.

Thus much of the ſicke mans dutie, now follow the duties of helpers. The firſt is, *to pray ouer him,* that is, in his preſence to pray with him, and for him, and by prayer to preſent his very perſon and his whole eſtate vnto God. The Prophet Elizeus, the Apoſtle Paul, & our Sauiour Chriſt vſed this manner of praying; when they would miraculouſly reſtore temporall life: and therefore it is very meete that the ſame ſhould be vſed alſo of vs, that wee might the better ſtirre vp our affections in praier, and our compaſſion to the ſicke when we are about to intreat the Lord for the remiſſion of their ſinnes, and for the ſaluation of their ſoules.

1.Kin.4.33. Act.20.10. Ioh.11.41.

The ſecond dutie of him that comes as an helper, is to annoint the ſicke partie with oyle. Now this annointing was an outward ceremony which was vſed with the gift of healing, which is now ceaſed, and therefore I omit to ſpeake further of it.

Thus much of the duty which the ſick man owes to God: now follow the duties which he is to performe vnto himſelfe, and they are twofold: one concernes his ſoule, the other his body. The dutie concerning his ſoule, is that he muſt arme and furniſh himſelf againſt the immoderate feare of preſent death. And the reaſon hereof is plaine: becauſe howſoeuer naturally men feare through the courſe of their liues more or leſſe; yet in time of ſickeneſſe when death approacheth, this naturall feare bred in the bone will moſt of all ſhew it ſelfe, euen in ſuch ſort, as it will aſtoniſh the ſenſes of the ſicke partie, and ſometime cauſe deſperation. Therefore it is neceſſary that we vſe meanes to ſtrengthen our ſelues againſt the feare of death. The meanes are of two ſorts; practiſes, and meditation. Practiſes are two eſpecially. The firſt is, that the ſicke man muſt not ſo much regard death it ſelfe as the benefits of God which are obtained after death. He muſt not fixe his minde vpon the conſideration of the pangs and torments of death; but all his thoughts and affections muſt be ſet vpon that bleſſed eſtate that is enioyed after death. Hee that is to paſſe ouer ſome great and deepe riuer, muſt not looke downeward to the ſtreame of the water; but if he would preuent feare, hee muſt ſet his foote ſure and caſt his eye to the banke on the further ſide: and ſo muſt he that drawes neere death, as it were, looke ouer the waues of death and directly fixe the eye of his faith vpon eternall life. The ſecond practiſe is to looke vpon death in the glaſſe of the Goſpel, and not in the glaſſe of the law; that is, wee muſt conſider death not as it is propounded in the law, and look vpon that terrible face which the law giueth vnto it; but as it is ſet forth in the Goſpell. Death in the law is a curſe and the downefall to the pit of deſtruction; in the Goſpell it is the entrance to heauen: the law ſets forth death as death; the Goſpel ſets forth death as no death, but a ſleepe onely; becauſe it ſpeaketh of death as it is altered and changed by the death of Chriſt; by the vertue whereof death is properly no death to the ſeruants of God. When men ſhall haue care on this manner to conſider of death, it will bee a notable meanes to ſtrengthen & ſtabliſh them againſt all immoderate feares and terrors that vſually riſe in ſickeneſſe.

The meditations which ſerue for this purpoſe are innumerable, but I will touch onely thoſe which are the moſt principall and the grounds of the reſt: and they are foure in number. The firſt is borrowed from the ſpeciall prouidence of God; namely, that the death of euery man, much more euery childe of God, is not onely fore-ſeene, but alſo fore-appointed of God: yea the death of euery man deſerued & procured by his ſinnes, is laid vpon him by God, who in that reſpect may bee ſaid to bee the cauſe of euery mans death. So ſaith Anna, 1. Sam. 2. 6. *The Lord killeth and maketh aliue.* The Church of Ieruſalem confeſſed that nothing came to paſſe in the death of Chriſt, but that which the *fore-knowledge and eternall counſell of God had appointed,* Act. 4. 28. And therefore the death alſo of euery member of Chriſt is fore-ſeene and ordained by the ſpeciall decree and prouidence of God. I adde further, that the very circumſtances of death, as the time when, the place where, the manner how, the beginnings of ſickeneſſe, the continuance, and the ende, euery fitte in the ſickeneſſe, and the pangs of death, are particularly ſet downe in the counſell of God. *The very haires of our heads are numbred* (as our Sauiour Chriſt ſaith, Mat. 10. 29. 39.) *and a ſparrow lights not on the ground without the will of our heauenly Father.* Dauid ſaith excellently, Pſal. 139. 15, 16. *My bones are not hid from thee, though I was made in a ſecret place, and faſhioned beneath in the earth: thine eies did ſee me when I was without forme, for in thy booke were all things written, which in continuance were faſhioned, when there was none of them before.* And hee praies to God, *to put his teares into his bottle,* Pſal. 56. 8. Now if this be true, that God hath bottles for the very teares of his ſeruants, much more hath hee bottles for their blood, and much more doth hee reſpect and regard their paines and miſeries wtih all the circumſtances of ſickeneſſe and death. The carefull meditation of this one point is a notable meanes to arme vs againſt feare and diſtruſt, and impatience in the time of death; as ſome examples in this caſe wil eaſily manifeſt, *I held my tongue and ſaid nothing*, ſaith Dauid, Pſalm. 39.9. but what was it it that cauſed this patience in him: the cauſe followes in the next words; *becauſe thou Lord diddeſt it.* And Ioſeph ſaith to his brethren, Gen. 45.5. *Feare not, for it was the Lord that ſent me before you.* Marke here how Ioſeph is armed againſt impatience and griefe and diſcontentment by the very conſideration of Gods prouidence: and ſo in the ſame manner ſhall we be confirmed againſt all feares and ſorrowes, and ſay with Dauid, Pſal. 116.15. *Pretious in the ſight of the Lord is the death of his Saints:* if this perſwaſion bee once ſetled in our hearts, that all things in ſickneſſe and death come to paſſe vnto vs by the prouidence of God, who turnes all things to the good of them that loue him.

The ſecond meditation is to bee borrowed from the excellent promiſe that God hath made to the death of the righteous: which is, Apoc. 14,13 *Bleſſed are they that die in the Lord: for they reſt from their labours, and their workes follow them.* The author of truth that cannot lie hath ſpoken it. Now then let a man but throughly conſider this, that death ioyned with a reformed life hath a promiſe of bleſſednes adioyned vnto it, and it alone will be a ſufficient meanes to ſtay the rage of our affections, & all inordinate feare of death: & the rather, if we mark wherein this bleſſednes conſiſts. In death we are indeede thruſt out of our olde dwelling places, namely, theſe houſes of clay and earthly tabernacles of our bodies, wherin we haue made long aboad: but what is the end? ſurely that liuing & dying in Chriſt we might haue a building giuen of God, 2. Cor. 5.1. that is, an houſe not made with hands, but eternall in the heauens, which is vnſpeakable and immortal glory. If a poore man ſhould be cōmanded by a prince to put off his torne & beggerly garments, & in ſtead therof to put on royall & coſtly robes, it would be a great reioycing to his heart: oh then what ioyfull newes muſt this be vnto all repentant and ſorrowfull ſinners, when the King of heauen and earth comes vnto them by death, and bids them lay downe their bodies as ragged & patched garments, and prepare themſelues to put on the princely robe of immortalitie? No tongue can bee able to expreſſe the excellencie of this moſt bleſſed and happie eſtate.

The third meditation is borrowed from the eſtate of all them that are in Chriſt, whether liuing or dying. Hee that dieth beleeuing in Chriſt, dieth not forth of Chriſt but in him, hauing both his bodie and ſoule really coupled to Chriſt according to the tenour of the couenant of grace: and though after death body and ſoule be ſeuered one from another, yet neither of them are ſeuered or diſioyned from Chriſt. The coniunction which is once begun in this life remaines eternally. And therefore A though the ſoule goe from the body, and the body it ſelfe rot in the graue, yet both are ſtill in Chriſt, both in the couenant, both in the fauour of God as before death, and both ſhall againe be ioyned togither, the body by the vertue of the former coniunction being raiſed to eternall life. Indeede if this vnion with Chriſt were diſſolued as the coniunction of body and ſoule is, it might be ſome matter of diſcomfort and feare, but the foundation and ſubſtance of our myſticall coniunction with Chriſt both in reſpect of our bodies and ſoules enduring for euer, muſt needs be a matter of exceeding ioy and comfort.

The fourth meditation, is that God hath promiſed his ſpeciall, bleſſed, and comfortable B preſence vnto his ſeruants when they are ſicke or dying, or any way diſtreſſed. *When thou paſſeſt through the water, I will bee with thee* (ſaith the Lord, Iſa. 43.2.) *and through the floods that they doe not ouerflowe thee: when thou walkeſt through the very fire thou ſhalt not be burnt, neither ſhal the flame kindle vpon thee.* Now the Lord doth maniſeſt his preſence three waies: the firſt is, by moderating and leſſening the paines and torments of ſicknes and death, as the very words of the former promiſe doe plainely import. Hence it comes to paſſe, that to many men the ſorrowes and pangs of death, are nothing ſo grieuous and troubleſome, as the afflictions & croſſes which are laid on them in the courſe of their liues. The ſecond way of Gods preC ſence is by an inward and vnſpeakable comfort of the ſpirit, as Paul ſaith, Rom. 5.3.5. *Wee reioice in tribulation, knowing that tribulation bringeth forth patience, &c.* but why is this reioycing? *becauſe* (ſaith he in the next words) *the loue of God is ſhed abroad in our hearts by the holy Ghoſt.* Againe, Paul hauing in ſome grieuous ſicknes receiued the ſentence of death, ſaith of himſelfe, 2. Cor. 1.5. that, *as the ſuffering of Chriſt did abound in him, ſo his conſolation did abound through Chriſt.* Here then wee ſee, that when earthly comforts faile, the Lord himſelf drawes neere the bedde of the ſicke, as it were viſiting them in his owne perſon, and miniſtring vnto them D refreſhing for their ſoules: *With his left hand he holdes vp their heads, and with his right hand hee imbraceth them,* Cant. 2.6. The third meanes of Gods preſence, is the miniſterie of good Angels, whome the Lord hath appointed as Pſ. 91.11. keepers and nources vnto his ſeruants to hold them vp and to beare them in their armes as nources do young children, & to be as a guard vnto them againſt the diuell and his angels. And all this is verified ſpecially in ſickneſſe, at which time the holy Angels are not only preſent with ſuch as feare God, but ready alſo to receiue and to carrie their ſoules into heauen, as appeares by the example of Lazarus.

And thus much of the firſt dutie which a ſick man is to performe vnto himſelf, namely, that he muſt by all meanes poſſible arme and ſtrengthen himſelfe againſt the feare of death: now followeth the ſecond dutie which is concerning the body; and that is, that all ſicke perſons muſt bee carefull to preſerue health and life till God doe wholly take it away. For Paul ſaith, *Rom.* 14.7,8. *None of vs liueth to himſelfe, neither doth any die to himſelfe: for whether we liue, we liue vnto the Lord, or whether wee die, we die vnto the Lord, whether wee liue therefore or die, we are the Lords.* For this cauſe we may not doe with our liues as wee will, but we muſt referre the whole diſpoſition thereof vnto God, for whoſe glory wee are to liue and die. And this temporall life is a moſt precious iewell, and as the common ſaying is, life is very ſweet; becauſe it is giuen to man for this end, that he might haue ſome ſpace of time wherein hee might vſe all good meanes to attaine to life euerlaſting. Life is not beſtowed on vs, that wee ſhould ſpend our dayes in our luſtes and vaine pleaſures, but that we might haue libertie to come out of the kingdome of darkeneſſe into the kingdome of grace, and from the bondage of ſinne into the glorious libertie of the ſonnes of God: and in this reſpect ſpeciall care muſt be had of preſeruation of life, till God doe call vs hence.

In the preſeruing of life, two things muſt be conſidered: the meanes, and the right vſe of the meanes. The meanes is good and wholſome phyſicke, which, though it be deſpiſed of many as a thing vnprofitable and needles, yet muſt it be eſteemed as an ordinance & bleſſing of God. This appeares, becauſe the ſpirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleaſure of God to reſtore life vnto King Ezekias, a lump of drie figs by the prophets appointment was laid to his boyle and he was healed. Indeede this cure was in ſome ſort miraculous, becauſe hee was made whole in the ſpace of two or three dayes, and the *third day he went vp to the temple*: yet the bunch of figges was a naturall and ordinarie medicine or plaiſter ſeruing to ſoften and ripen tumours or ſwellings in the fleſh. And the Samaritane is commended for the binding vp and for the powring in of wine and oyle into the wounds of the man that lay wounded betweene Ieruſalem and Ierico. Now this dealing of his was a right practiſe of phyſicke: for the wine ſerued to cleanſe the wound and to eaſe the paine within: and the oyle ſerued to ſupple the fleſh & to aſſwage the paine without. And the prophet Eſay, ſeemes to cōmend this phyſicke, when he ſaith, *Eſa.* 1.6. *From the ſole of the foot vnto the head, there is nothing whole therein, but wounds and ſwellings, and ſores full of corruption: they haue not bin wrapped nor bound vp, nor mollified with oyle.* And whereas God did not cōmand circumciſion of children before the eight day, he followed a rule of phyſike obſerued in all ages, that the life of the child is very vncerten till the firſt ſeuen dayes be expired, as we may ſee by the example of the child which Dauid had by Bathſabe which died the ſeuenth day. And vpon the very ſame ground heathen men vſed not to name their children before the eight day. Thus then it is manifeſt that the vſe of phyſicke is lawful and commendable.

2.Kin.20.7

Gal.l.2. de art.curat. cap.7.

Luk.10.34.

Valla de ſacra philoſo. cap.8.

Ariſt. de hiſt.animal. l.7.cap.1.

Furthermore, that phyſicke may bee well applied to the maintenance of health, ſpeciall care muſt be had to make choice of ſuch Phyſitians as are knowne to bee well learned, and men of experience, as alſo of good conſcience and good religion. For as in other callings, ſo in this alſo, there be ſundrie abuſes which may indanger the liues & the health of men. Some venter vpon the bare inſpection of the vrine, without further direction or knowledge of the eſtate of the ſicke, to preſcribe and miniſter as ſhall ſeeme beſt vnto them. But the learned in this facultie doe plainely auouch, that this kinde of dealing tends rather to kill then to cure; and that ſundrie men are indeede killed thereby. For iudgement by the vrine is moſt deceitfull: the water of him that is ſicke of a peſtilent feauer euen vnto death, lookes for ſubſtance and colour as the water of a whole man: and ſo doth the water of them that are ſicke of a quartane or of any other intermitting feauer: ſpecially if they haue vſed good diet from the beginning; as alſo of them that haue the pleuriſie, or the inflammation of the lungs, or the Squinancie, oftentimes when they are neere death. Now then conſidering the waters of ſuch as are at the point of death, appeare as the vrines of haile and ſound men, one and the ſame vrine may foreſignifie both life and death, and be a ſigne of diuers, nay of contrarie diſeaſes. A thinne, crude, & pale vrine in them that bee in health, is a token of want of digeſtion; but in them that are ſicke of a ſharpe or burning ague, it betokens the frenſie, and is a certen ſigne of death. Againe, others there bee that thinke it a ſmall matter to make experiments of their deuiſed medicines vpon the bodies of their patients, whereby the health, which they hoped for, is either much hindred or much decaied. Thirdly, there be others which miniſter no phyſicke at any time, or vſe phlebotomie without the direction of iudiciall Aſtrologie: but if they ſhall follow this courſe alwaies, they muſt needes kill many a man. Put the caſe that a man full bodied is taken with a pleuriſie, the moone beeing in *Leone*, what muſt bee done? The learned in this arte ſay, hee muſt preſently bee let blood: but by Aſtrologie a ſtay muſt bee made, till the moone be remooued from *Leo* the houſe of the ſunne: but by that time the impoſtume will bee ſo much increaſed by the gathering togither of the humours, that it can neither bee diſſolued nor ripened: and by this meanes the ſicke partie wanting helpe in time, ſhall die either by inflammation, or by the conſumption of the lungs. Againe, when a man is ſicke of the Squinancie; or of the feauer called *Synachus*, the moone then being in the malignant aſpects with any of the infortunate plantes (as Aſtrologers vſe to ſpeake) if letting of blood be deferred till the

Forreſt. de vrin. iudiciis lib. 3.
Lang. l. 2. epiſt. 41.

Lang. l. 1. epiſt. 35.
See Ganiuettus called Amicus medicorum.

moone bee freede from the foreſaid aſpects, the partie dies in the meane ſeaſon. Therefore they are farre wide that miniſter purgations and let blood no otherwiſe, then they are counſelled by the conſtitution of the ſtarres, whereas it is a farre better courſe to conſider the matter of the diſeaſe, with the diſpoſition and ripening of it: as alſo the courſes and ſymptomes, and criſis thereof. This being ſo, there is good cauſe that ſicke men ſhould as well bee carefull to make choice of meete Phyſitians to whome they might commend the care of their health, as they are carefull to make choice of Lawyers for their worldly ſuites, and Diuines for caſes of conſcience.

Furthermore, all men muſt bee here warned to take heede, that they vſe not ſuch meanes as haue no warrant. Of this kinde are all charmes or ſpels, of what wordes ſo euer they conſiſt: characters and figures either in paper, wood, or waxe: all amulets, and ligatures, which ſerue to hang about the necke or other parts of the bodie, except they bee grounded vpon ſome good naturall reaſon; as white peonie hung about the necke, is good againſt the falling ſickeneſſe: and wolfe-dung tyed to the bodie is good againſt the chollicke, not by any enchantment, but by inward vertue. Otherwiſe they are all vaine and ſuperſtitious: becauſe neither by creation, nor by any ordinance in Gods word, haue they any power to cure a bodily diſeaſe. For wordes can doe no more but repreſent. And yet neuertheleſſe, theſe vnlawfull and abſurd meanes are more vſed and ſought for of common people, then good phyſicke. But it ſtands all men greatly in hand in no wiſe to ſeeke foorth to enchanters, and ſorcerers, which indeede are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to die of his ſickeneſſe, then to ſeeke recouerie by ſuch wicked perſons. *For if any man turne after ſuch a worke with ſpirits, and after Soothſayers, to goe an whoring after them, the Lord will ſet his face againſt them, and cutte them off from among his people*, Leuiticus 20. 6. When Achazia was ſicke, hee ſent to Baalzebub the god of Ekron to know whether hee ſhould recouer or no: as the meſſengers were going, the Prophet Elias mette them, and ſaid, 2. King. 1. 6. *Goe and returne to the king which ſent you, and ſay vnto him, Thus ſaith the Lord, Is it not becauſe there is no God in Iſrael, that thou ſendeſt to inquire of Baalzebub the god of Ekron? therefore thou ſhalt not come downe from thy bedde on which thou art gone vp, but ſhalt die the death.* Therefore ſuch kinde of helpe is ſo farre from curing any paine or ſickeneſſe, that it rather doubleth them, and faſteneth them vpon vs.

Gal l. 6. & to. de ſimp. medic.

Thus much of the meanes of health: now followeth the manner of vſing the meanes; concerning which, three rules muſt bee followed. A First of all, hee that is to take phyſicke, muſt not onely prepare his bodie, as Phyſitians doe preſcribe: but hee muſt alſo prepare his ſoule by humbling himſelf vnder the hand of God in his ſickeneſſe for his ſinnes, and make earneſt prayer to God for the pardon of them before any medicine come in his bodie. Now that this order ought to bee vſed, appeares plainely in this, that ſickeneſſe ſprings from our ſinnes as from a roote; which ſhould firſt of all bee ſtocked vp, that the branches might more eaſily die. And therefore Aſa commended for many other things, is blamed for this by the holy Ghoſt, 2. *Chro.* 16. 12. that he ſought not the Lord, but to the Phyſitians: and put his truſt in them. Oftentimes it comes B to paſſe, that diſeaſes curable in themſelues, are made incurable by the ſinnes and the impenitencie of the party: and therefore the beſt way is, for them that would haue eaſe, when God beginnes to correct them by ſickeneſſe, then alſo to beginne to humble themſelues for all their ſinnes, and turne vnto God.

The ſecond rule is, that when wee haue prepared our ſelues, and are about to vſe phyſicke, wee muſt ſanctifie it by the word of God and prayer, as wee doe our meate or drinke. For by the word wee muſt haue our warrant, that the medicines preſcribed are lawfull and good: and by prayer wee muſt intreat the Lord for a bleſſing vpon them, in reſtoring of health, if it bee the good will C of God, 1. *Tim.* 4. 3.

The third rule is, that wee muſt carrie in minde the right and proper end of phyſicke, leaſt we deceiue our ſelues. We muſt not therefore thinke that phyſicke ſerues to preuent old age or death it ſelfe. For that is not poſſible, becauſe God hath ſet downe that all men ſhall die and be changed. And life conſiſts in a temperature and proportion of naturall heate and radicall moiſture; which moyſture beeing once conſumed by the former heate, is by art vnrepairable; and therefore death muſt needs follow. But the true end of phyſicke is to continue and lengthen the life of man to his naturall period; which is when nature, that hath beene long preſerued by all poſſible meanes, is now wholly ſpent. Now D this period, though it cannot bee lengthened by any skill of man, yet may it eaſily be ſhortned, by intemperance in diet, by (a) drunkenneſſe, and by violent diſeaſes. But care muſt be had to auoide all ſuch euils, that the little lampe of corporall life may burne till it goe out of it ſelfe. For this very ſpace of time is the very day of grace and ſaluation: and whereas God in iuſtice might haue cut vs off and haue vtterly deſtroyed vs, yet in great mercy he giues vs thus much time, that wee might prepare our ſelues to his kingdome: which time when it is once ſpent, if a man would redeeme it with the price of ten thouſand worlds, he can not haue it.

a Intercuraneus carnifex.

And to conclude this point touching phyſicke, A ſicke, I will here ſet downe two ſpeciall duties of the Phyſitian himſelfe. The firſt is, that in the want and defect of ſuch as are to put ſicke men in minde of their ſinnes, it is a dutie ſpecially concerning him, hee being a member of Chriſt, to aduertiſe his patients that they muſt truely humble themſelues, and pray feruently to God for the pardon of all their ſinnes: and ſurely this dutie would bee more commonly practiſed then it is, if al phyſitians did conſider that oftentimes they want good ſucceſſe in their dealings, not becauſe there is any want in Art or good will, but becauſe the partie with whom they deale is impenitent. The ſecond dutie is, when he ſees manifeſt ſignes of death in his patient, not to depart concealing them, B but firſt of all to certifie the patient thereof. There may be and is too much nicenes in ſuch concealements, & the plaine truth in this caſe knowne, is very profitable. For when the party is certaine of his end, it bereaues him of all cōfidence in earthly things, & makes him put all his affiance in the meere mercie of God. Whē Ezechias was ſicke, the Prophet ſpeaks plainly vnto him, and ſaith, Iſaie 38.1. *Set thine houſe in order for thou muſt die.* And what good wee may reap by knowing certainly that we haue receiued the ſentence of death, Paul ſheweth when he ſaith, 2. Cor. 1.9. *We haue receiued the ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God which raiſeth the dead.*

Hauing thus ſeene what be the duties of the C ſicke man to himſelfe, let vs now ſee what bee the duties which hee oweth to his neighbour; and they are two. The firſt is the dutie of reconciliation, whereby hee is freely to forgiue all men: and to deſire to be forgiuen of all. In the old teſtament, when a man was to offer a bullocke or lambe in ſacrifice to God, he muſt leaue his offering at the altar, and firſt goe and bee reconciled to his brethren, if they had ought againſt him: much more then muſt this be done, when wee are in death to offer vp our ſelues, our bodies, and ſoules, as an acceptable ſacrifice vnto God. *Queſt.* What if a man cannot come to the ſpeech of them with whom he would bee reconciled; or if hee doe, what if they will not be reconciled? *Anſ.* When they ſhall in their ſickeneſſe ſeeke and deſire reconD ciliation, and cannot obtaine it, either becauſe the parties are abſent, or becauſe they will not relent, they haue diſcharged their conſcience, and God will accept their will for the deed. As put caſe, a man lying ſicke on his death-bed, is at enmitie with one that is then beyond the ſea; ſo as hee cannot poſſibly haue any ſpeech with him, if he would neuer ſo faine, how ſhall he ſtay his mind? why, he muſt remember that in this caſe, a will and deſire to be reconciled, is reconciliation it ſelfe.

The ſecond dutie is, that thoſe which are rulers and gouernors of others, muſt haue care and take order that their charges committed to them by God, bee left in good eſtate after their death: and here come three duties to be handled; the firſt of the Magiſtrate, the ſecond of the Miniſter, the third of the Maſter of the family. The Magiſtrates dutie is, before he die to prouide, as much as hee can, for the godly, and peaceable eſtate of the towne, citie or common-wealth: and that is done partly by procuring the maintenance of ſound religion and vertue, and partly by eſtabliſhing the execution of ciuill iuſtice and outward peace. Examples of this practiſe in Gods word are theſe. When Moſes was an hundred and twentie yeare olde, and was no more able to goe in and out before the people of Iſrael, hee called them before him, and ſignified that the time of his departure was at hand, and thereupon tooke order for their wel-fare after his death. And firſt of all he places Ioſuah ouer them in his ſtead, to be their guid to the promiſed land: ſecōdly, he giues ſpeciall charge to all the people, to be valiant and couragious againſt their enemies, and to obey the commandements of God. And Ioſuah followes the ſame courſe, Ioſu. 23. For he cals the people together, and ſhewes them that the time of his death is at hand, and giues them a charge to bee couragious, and to worſhip the true God: which done, he ends his daies as a worthy Captaine. Whē king Dauid (1.King.2.1,2,3,&c.) was to goe the way of all fleſh, and lay ſicke on his death-bed; he placed his owne ſonne Salomon vpon his throne, and gaue him charge, both for maintenance of religion, and execution of iuſtice.

Deut. 31.2.

The dutie of Miniſters when they are dying is, as much as they can, to caſt and prouide for the continuance of the good eſtate of the Church ouer which they are placed. Conſider the example of Peter, 2. Pet. 1.15. *I will* (ſaith he) *indeauour alwaies, that yee alſo may bee able to haue remembrance of theſe things after my departure.* If this had bin well obſerued, there could not haue bin ſuch abundāce of ſchiſmes, errors, and hereſies as hath bin, & the Church of God could not haue ſuffered ſo great hauocke. But becauſe men haue had more care to maintain perſonall ſucceſſiō, then the right ſucceſſion, which ſtands in the doctrine of the Prophets and Apoſtles; therfore wolues haue come into the roomes of faithful teachers, and the Apoſtacie of which Paul ſpeakes, hath ouerſpred the face of the Church.

Act. 20. 28, 29. 2. Theſ. 2. 3.

Thirdly, houſholders muſt ſet their families in order before they die, as the Prophet Eſaie ſaith to Ezekiah; *Set thine houſe in order for thou muſt die.* For the procuring of good order in the family after death, 2. things are to be done. The firſt concerns this life, & that is to diſpoſe of lands and goods. And that this may be well & wiſely done; if the Wil be vnmade, it is with godly aduice & counſel to be made in the time of ſicknes; according to the practiſe of ancient and worthy men. Abraham before his death makes his Will, & giues legacies; ſo did Iſaac, and Iacob, in whoſe laſt Will & teſtament are contained many worthy bleſsings and prophecies

Gen. 25. 5, 6. & 27. & 49.

A phecies of the eſtate of his children. And our Sauiour Chriſt, Ioh.19.27 when he was vpon the croſſe prouided for his mother, ſpecially commending her to his diſciple Iohn whom he loued. And indeed this dutie of making a Will, is a matter of great weight and importance; for it cuts off much hatred and contention in families, and ſtaies many ſuits in law. It is not therefore alwaies a matter of indifferencie, which may bee done or not done, as many falſly thinke, who vpon blind and ſiniſter reſpects abſtaine from making Wils, either becauſe their wealth ſhould not be known, or becauſe they would haue their decaied eſtate to be concealed; or becauſe they feare they ſhall die the ſooner if the Will be once made.

Now though the making of wils belong to B another place & profeſsion, yet ſo much may bee ſpoken here as the holy Ghoſt hath vttered in the word: and that I will reduce to certaine rules. The firſt is, that the Will muſt be made according to the law of nature, and the written word of God, and the good and holeſome poſitiue lawes of that kingdom or countrie whereof a man is a member. The will of God muſt be the rule of mans will. And therfore the will that is made againſt any of theſe, is faultie. The ſecond is, that if goods euill gotten be not reſtored before, they muſt euen then bee reſtored by will, or by ſome other way. It is the practiſe of couetous men to bequeath their ſoules when they die to God, and their goods euill gotten to their children and C friends; which in all equitie ſhould bee reſtored to them to whom they belong. *Queſt.* How if a mans conſcience tell him that his goods be euill gotten, & he knowes not where, or to whom to make reſtitution? *Anſ.* The caſe is common, and the anſwer is this. When the partie is knowne whom thou haſt wronged, reſtore to him particularly; if the partie be vnknown or dead; reſtore to his executors or aſsignes, or to his next kinne; if there be none; yet keepe not goods euill gotten to thy ſelfe, but reſtore to God, that is, in way of recompence and ciuill ſatisfaction, beſtowe them on the Church or common-wealth. The third rule is, that heads of families muſt principally beſtow their goods vpō their own chil-D dren, and them that bee of their owne kinred. *This man*) ſaith God to Abraham of Eleazer a ſtranger, Gen. 15.4.) *ſhall not be thine heire, but the ſonne which ſhall come of thy loines.* And this was Gods commandement to the Iſraelites, that when any man dies, his ſonne ſhould bee his heire, & if he haue no ſon, then his daughter: and if hee haue no daughter, then his brethren: and if he haue no brethren, then his fathers brethren; and if there be none, then the next of his kinne whoſoeuer. And Paul ſaith, Rom.8.17. *If ye be ſonnes, then alſo heires:* And again, 1.Tim.5.8. *Hee that prouides not for his own, & namely for them of his houſhold, is worſe then an infidel.* Therefore it is a fault for any man to alienate his goods or lands, wholly and finally from his blood and poſteritie. It is a thing which the very law of nature it ſelfe hath condemned. Againe, it is a fault to giue all to the eldeſt, and nothing in reſpect to the reſt; as though the eldeſt were borne to bee gentlemen, and yonger brethren borne to beare the waller. Yet in equitie the eldeſt muſt haue more then any, euen becauſe hee is the eldeſt, and becauſe ſtockes and families in their perſons are to bee maintained; and becauſe there muſt alwaies bee ſome that muſt bee fit to doe ſpeciall ſeruice in the peace of the common weale, or in the time of warre; which could not bee, if goods ſhould bee equally parted to all. The fourth and laſt rule is, that no vvill is of force till the teſtator be dead, for ſo long as he is aliue he may alter and change it. Theſe rules muſt be remembred, becauſe they are recorded in Scripture; the opening of other points and circumſtances belongeth to the profeſsion of the law.

Numb. 27. 8.11.

Plato de rep.l.2. Ariſt. pol.l. 5.cap.8.

Heb.9.16.

The ſecond dutie of the maſter of the family concerneth the ſoules of ſuch as bee vnder his gouernment: and that is to giue charge to them that they learne, beleeue, and obey the true religion, that is, the doctrine of ſaluation ſet downe in the writings of the Prophets and Apoſtles. The Lord himſelfe commends Abraham for this: *I know Abraham,* ſaith hee, *that hee will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord to doe righteouſneſſe and iudgement.* And Dauid giues Salomon on his death-bedde a moſt notable and ſolemne charge, the ſumme and ſubſtance whereof is, to know the God of his fathers, and to ſerue him: which being done, hee further commends him to God by praier, for which purpoſe the 72. Pſalme was made. This practiſe of his is to be followed of all. Thus gouernours, when they ſhall carefully diſpoſe of their goods, and giue charge to their poſterity touching the worſhip of God, ſhal greatly honour God dying as well as liuing.

Gen.18,19.

1. King.2 read all.

Hitherto I haue intreated of the two-fold preparation which is to goe before death: now followes the ſecond part of Dying well, namely, the diſpoſition in death. This diſpoſition is nothing elſe but a religious and holy behauiour, ſpecially towards God, when we are in or neere the agonie or pang of death. This behauiour containes three ſpeciall duties. The firſt is, to die in or by faith. To die by faith is, when a man in the time of death, doth with all his heart relie himſelfe wholly on Gods ſpeciall loue and fauour and mercie in Chriſt, as it is reuealed in the word. And though there bee no part of mans life voide of iuſt occaſions whereby we may put faith in practiſe, yet the ſpeciall time of all is the pang of death, when friends, and riches, and pleaſures, and the outward ſenſes, and temporall life, and all earthly helpes forſake vs. For then true faith maketh vs to goe wholly out of our ſelues, and to deſpaire of comfort and ſaluation in reſpect of any earthly thing; and with all

the power and ſtrength of the heart to reſt on
the pure mercie of God. This made Luther
both thinke and ſay, that men were beſt Chriſtians
in death. An example of this faith wee
haue in Dauid, who when hee ſaw nothing before
his eies but preſent death, the people intending
1.Sam.30.6 to ſtone him, *comforted himſelfe* at that
very inſtant (as the very text ſaith) *in the Lord
his God.* And this comfort he reaped, in that by
faith he applied vnto his owne ſoule the mercifull
promiſes of God: as he teſtifieth of himſelfe:
Pſal.119.49,50. *Remember* (ſaith hee) *the promiſe made to
thy ſeruant, wherein thou haſt cauſed mee to truſt.
It is my comfort in trouble: for thy promiſe hath*
Pſal.73.26 *quickened me.* Againe, *My fleſh failed and my
heart alſo, but God is the ſtrength of my heart, and
my portion for euer.* Now look what Dauid here
did, the ſame muſt euery one of vs doe in the
like caſe. When the Iſraelites in the wilderneſſe
were ſtung with fierie ſerpents, and lay at
the point of death, they looked vp to the braſen
ſerpent which was erected by the appointment
of God, and were preſently healed: euen
Ioh.3.14. ſo when any man feeles death to drawe neere,
and his fierie ſting to pierce the heart, he muſt
fixe the eie of a true and liuely faith vpon
Chriſt, exalted and crucified on the croſſe,
which being done, he ſhall by death enter into
eternall life.

Now becauſe true faith is no dead thing, it
muſt be expreſſed by ſpecial actions; the principall
whereof is Inuocation, whereby either
praier or thankeſgiuing is directed vnto God.
When death had ſeized vpon the body of
Iacob, he raiſed vp himſelfe, and turning his
face towards the beds head, leaned on the top
Heb.11.22. of his ſtaffe by reaſon of the feebleneſſe, and
prayed vnto God: which prayer of his was an
excellent fruit of his faith. Iobs wife in the
midſt of his affliction ſaid vnto him to very
Iob.2.9. good purpoſe, *Bleſſe God and die.* I know and
grant that the words are commonly tranſlated
otherwiſe, *Curſe God and die*: but (as I take it)
the former is the beſt. For it is not like that in
ſo excellent a family, any one perſon, much
leſſe a matron and principall gouernour therof
would giue ſuch lewd and wretched counſell,
which the moſt wicked man vpon earth
hauing no more but the light of nature would
not once giue, but rather much abhorre and
condemne. And though Iob call her a *fooliſh
woman*, yet hee doth it not, becauſe ſhee went about
to perſwade him to blaſpheme God; but
becauſe ſhee was of the mind of Iobs friends,
& (a) thought that he ſtood too much in a cōceit
of his owne righteouſneſſe. Now the effect
meaning of her counſell is this: *Bleſſe God*, that
is, husband, no doubt thou art by the extremitie
of thine affliction at deaths doore: therfore
beginne now at length to lay aſide the great
ouerweening which thou haſt of thine owne
righteouſneſſe, acknowledge the hand of
God vpon thee for thy ſinnes, confeſſe them
vnto him giuing him the glorie, pray for the
pardon of them, and ende thy daies. This

A counſell is very good and to bee followed of
all: though it may bee the applying of it (as
Iob well perceiued) is mixed with folly.

Here it may be alleadged, that in the pangs
of death men want their ſenſes and conuenient
vtterance, and that therefore they are vnable
to pray. *Anſ.* The very ſighes, ſobbes, and
grones of a repentant and beleeuing heart are
prayers before God, enen as effectuall as if
they were vttered by the beſt voyce in the
world. Prayer ſtands in the affection of the
heart, the voyce is but an outward meſſenger
thereof. God lookes not vpon the ſpeech, but
vpon the heart. Dauid ſaith, *God heares the de-* Pſal.10.17.
ſires of the poore. Againe, *that he will fulfill the de-* & 145.19.
ſires of them that feare him; yea their very
B teares are lowd and ſounding prayers in his
eares.

Againe, faith may otherwiſe be expreſſed
by the *Laſt words*, which for the moſt part in
them that haue truly ſerued God, are very excellent,
and comfortable, and full of grace:
ſome choice examples whereof I will rehearſe
for inſtructions ſake, & for imitation. The laſt
words of Iacob were thoſe whereby as a Prophet Gen.49.
he foretold bleſſings and curſes vpon his
children: and the principall among the reſt
were theſe: *The ſcepter ſhall not depart from Iu-* Verſ.10.
*dah, and the law-giuer from betweene his feet, till
Shilo come:* and, *O Lord I haue waited for thy ſal-* Verſ.18.
uation. The laſt words of Moſes are in his moſt
excellent ſong ſet down, Deut.32. And the laſt
C words of Dauid were theſe, *The Spirit of the* 2.Sam.23.2,3.
*Lord ſpake by me, and his word was in my tongue:
the God of Iſrael ſpake to me, the ſtrength of Iſra-
el ſaid, Beare rule ouer mẽ, &c.* The words of Zacharias 2.Chr.24.22.
the ſonne of Iehoida, when he was ſtoned,
were, *The Lord looke vpon it, and require it.*
The laſt words of our Sauiour Chriſt when he
was dying vpon the croſſe, were moſt admirable,
and ſtored with abundance of ſpirituall
grace. 1. To his father hee ſaid, *Father, for-* Luk.23.34.
giue them, they know not what they doe. 2. To
the thiefe, *Verely, I ſay vnto thee, this day ſhalt* Verſ.43.
thou bee with mee in Paradiſe. 3. To his mo- Ioh.19.26,27.
ther, *Mother, behold thy ſonne:* and to Iohn, *Be-
D bold thy mother.* 4. And in his agonie, *My* Mat.27.46.
God, my God, why haſt thou forſaken me? 5. And
earneſtly deſiring our ſaluation, *I thirſt.* 6. And Ioh 19.28.
when hee had made perfect ſatisfaction, *It is
finiſhed.* 7. And when body and ſoule were Verſ.30.
parting, *Father, into thy hands I commend my ſpi-* Luk.23.46.
rit. The laſt wordes of Steuen were 1. *Be-* Act.7.56,59,60.
*hold, I ſee the heauen open, and the ſonne of man
ſtanding at the right hand of God.* 2. *Lord Ieſus
receiue my ſpirit.* 3. *Lord, lay not this ſinne to
their charge.* Of Polycarpe, *Thou art a true
God without lying, therefore in all things I praiſe
thee, and bleſſe thee, and glorifie thee by the eternall
God, and high Prieſt Ieſus Chriſt thine onely beloued
Sonne, by whom, and with whom, to thee and
the holy Spirit, bee all glorie now and for euer.* Of
Ignatius, *I care not what kind of death I die:* Euſeb.l.3.cap.30.
*I am the bread of the Lord, and muſt bee ground
with the teeth of Lyons, that I may bee cleane*

bread

[a] Doſt thou continue yet in thine vprightnes; verſ.9.

Paulinus in vita eius.
Poſſid. in vita Aug. cap. 8.

Oſwold. Mycon.

Gen. 49 & 50. 24, 25.

Pſal. 116. 7, 8, 9.

bread for Chriſt who is the bread of life for me. Of Ambroſe, *I haue not led my life among you, as if I were aſhamed to liue: neither doe I feare death, becauſe we haue a good Lord.* Of Auguſtine, 1. *He is no great man that thinkes it a great matter, that trees and ſtones fall, and mortall men die,* 2. *Iuſt art thou O Lord, and righteous in thy iudgement.* Of Bernard, 1. *An admonitiō to his brethren that they would ground the anchor of their faith and hope in the ſafe and ſure port of Gods mercie:* 2. *Becauſe* (ſaith he) *as I ſuppoſe I cannot leaue vnto you any choiſe example of religion, I commend three things to be imitated of you, which I remember that I haue obſerued in the race which I haue runne as much as poſſibly I could.* 1. *I gaue leſſe heede to mine owne ſenſe and reaſon, then to the ſenſe and reaſon of other men.* 2. *When I was hurt, I ſought no reuenge on him that did the hurt.* 3. *I had care to giue offence to no man, and if it fell out otherwiſe, I tooke it away as I could.* Of Zwinglius, when in the field he was wounded vnder the chinne with a ſpeare: *O what a happe is this? goe to, they may kill my bodie, but my ſoule they cannot.* Of Oecolampadius, 1. *An exhortation to the Miniſters of the Church to maintaine the puritie of doctrine, to ſhew forth an example of honeſt and godly conuerſation, to be conſtant and patient vnder the croſſe.* 2. Of himſelfe. *Whereas I am charged to be a corrupter of the truth, I weigh it not, now I am going to the tribunall of Chriſt, and that with good conſcience by the grace of God, and there it ſhall be manifeſt that I haue not ſeduced the Church, Of this my ſaying and conteſtation, I leaue you as witneſſes, and I confirme it with this my laſt breath.* 3. To his children, *Loue God the Father:* and turning himſelfe to his kinsfolkes: *I haue bound you* (ſaith he) *with this conteſtation: you (which they heare and I haue deſired) ſhall doe your endeauour, that theſe my children may be godly, and peaceable, and true.* 4. To his friends comming vnto him, *What ſhall I ſay vnto you? Newes, I ſhall be ſhortly with Chriſt my Lord.* 5. Beeing asked whether the light did not trouble him, touching his breſt, *there is light enough,* ſaith he. 6. Hee rehearſed the whole 51. Pſalme with deepe ſighes from the bottome of his breaſt. 7. A litle after: *Saue me Lord Ieſus.* Of Luther, *My heauenly Father, God and Father of our Lord Ieſus Chriſt, and God of all comfort, I giue thee thankes that thou haſt reuealed vnto me thy Sonne Ieſus Chriſt, whome I haue beleeued, whome I haue profeſſed, whome the Biſhop of Rome, and the whole companie of the wicked perſecuteth and reuileth: I pray thee my Lord Ieſus Chriſt receiue my poore ſoule: my heauenly Father, though I be taken from this life, and this bodie of mine is to be laid downe, yet I know certainely that I ſhould remaine with thee for euer, neither ſhall any be able to pull me out of thy hand.* Of Hooper, *O Lord Ieſus, ſonne of Dauid haue mercie on me, and receiue my ſoule.* Of Annas Burgius, *Forſake me not O Lord, leſt I forſake thee.* Of Melancthon, *If it be the will of God, I am willing to die, and I beſeech him that hee will graunt mee a ioyfull departure.* Of Caluine, 1. *I held my tongue, becauſe thou Lord haſt done it.* 2. *I mourned as a doue.* 3. *Lord thou grindeſt me to powder, but it ſufficeth me becauſe it is thine hand.* Of Peter Martyr, *That his bodie was weake, but his mind was well: that hee acknowledged no life or ſaluation, but onely in Chriſt who was giuen of the Father to be a Redeemer of mankind:* and when hee had confirmed this by teſtimonie of Scripture, he added: *This is my faith in which I will die: and God will deſtroy them that teach otherwiſe.* This done, he ſhooke hands with all and ſaid, *Farewell my brethren, and deare friends.* It were eaſie to quote more examples, but theſe few may be in ſtead of many, and the ſumme of all that godly men ſpeake, is this: Some inlightened with a propheticall ſpirit foretell things to come, as the Patriarckes, Iacob and Ioſeph did: and there haue beene ſome which by name haue teſtified who ſhould very ſhortly come after them; and who ſhould remaine aliue, and what ſhould be their condition: ſome haue ſhewed a wonderfull memorie of things paſt, as of their former life, and of the benefits of God; and no doubt it was giuen them to ſtirre vp holy affections and thankſgiuing to God: ſome againe rightly iudging of the change of their preſent eſtate for a better, doe reioyce exceedingly that they muſt be tranſlated from earth to paradiſe: as Babylas Martyr of Antioch when his head was to be chopped off, *Returne* (ſaith he) *O my ſoule vnto thy reſt: becauſe the Lord hath bleſſed thee: becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, and my feete from falling, I ſhall walke before thee Iehouah in the land of the liuing.* And ſome others ſpake of the vanitie of this life, of the imagination of the ſorrowes of death, of the beginning of eternall life, of the comfort of the holy Ghoſt which they feele, of their departure vnto Chriſt.

Queſt. What muſt we thinke if in the time of death ſuch ſpeeches be wanting: and in the ſtead thereof idle talke be vſed. *Anſ.* We muſt conſider the kind of ſicknes whereof men die, whether it be more eaſie or violent: for violent ſicknes is vſually accompanied with frenzies, and with vnſeemely motions and geſtures, which we are to take in good part euen in this regard, becauſe we our ſelues may be in the like caſe.

Thus much of the firſt dutie, which is to die in faith: the ſecond is to die in obedience: otherwiſe our death cannot be acceptable to God, becauſe we ſeeme to come vnto God of feare and conſtraint as ſlaues to a maſter, and not of loue as children to a father. Now to die in obedience is, when a man is willing and readie, and deſirous to goe out of this world, whenſoeuer God ſhall call him, and that without murmuring or repining, at what time, where, and when it ſhall pleaſe God. *Whether we liue or die,* ſaith Paul, *we doe it not to our ſelues but vnto God:* and therefore mans dutie is to be obedient to God in death as in life. Chriſt is

Rom. 14. 7, 8.

our example in this caſe, who in his agonie prayed, *Father let this cup paſſe from me*, yet with a ſubmiſſion, *not my will, but thy will be done*: teaching vs in the very pangs of death to reſigne our ſelues to the good pleaſure of God. When the Prophet tolde king Ezechiah of death, preſently without all manner of grudging he addreſſed himſelfe to prayer. Wee are commaunded to preſent our ſelues vnto God as free-will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then, that wee are to make as much conſcience in performing obedience to God in ſuffering death, as we do of any thing in the courſe of our liues.

The third dutie is to render vp our ſoules into the hands of God, as the moſt faithfull keeper of all. This is the laſt dutie of a Chriſtian, and it is preſcribed vnto vs in the example of Chriſt vpon the croſſe, who in the very pangs of death when the diſſolution of body and ſoule drew on, ſaid, Luk. 23.46. *Father into thy hands I commend my ſpirit*, and ſo gaue vp the ghoſt. The like was done by Stephen, who when hee was ſtoned to death, ſaid, Act. 7.59. *Lord Ieſus receiue my ſpirit*. And Dauid in his time beeing in daunger of death, vſed the very ſame words that Chriſt vttered, *Pſal.* 31.5.

Thus wee ſee what be the duties which wee are to performe in the very pangs of death that we may come to eternall life. Some men will happily ſay, if this be all to die in faith and obedience, and to ſurrender our ſoules into Gods hand, wee will not greatly care for any preparation before-hand, nor trouble our ſelues much about the right manner of dying well: for wee doubt not, but that when death ſhall come, wee ſhall bee able to performe all the former duties with eaſe. *Anſ.* Let no man deceiue himſelfe by any falſe perſwaſion, thinking with himſelf that the practiſe of the foreſaid duties is a matter of eaſe; for ordinarily they are not, neither can they bee performed in death, vnleſſe there be much preparation in the life before. Hee that will die in faith, muſt firſt of all liue by faith; and there is but one example in all the Bible of a man dying in faith, that liued without faith; namely, the thiefe vpon the croſſe. The ſeruants of God that are indued with great meaſure of grace doe very hardly beleeue in the time of affliction. Indeede when Iob was afflicted he ſaid, *though the Lord kill me, yet will I truſt in him*; yet afterward, his faith being ouer-caſt with a cloud, he ſaith, that God was *become his enemy*, and that he had ſet him *as a marke to ſhoote at*, and ſundrie times his faith was oppreſſed with doubting and diſtruſt. How then ſhall they that neuer liued by faith, nor inured themſelues to beleeue, bee able in the pang of death to reſt vpon the mercie of God? Againe, he that would die in obedience, muſt firſt of all lead his life in obedience: he that hath liued in diſobedience cannot willingly and in obedience appeare before the iudge when he is cited by death the ſergeant of the Lord; hee dies indeed, but this is vpon neceſſitie, becauſe he muſt yield to the order and courſe of nature, as other creatures doe. Thirdly, hee that would ſurrender his ſoule into the hands of God, muſt be reſolued of two things: the one is, that God can; the other is, that God will receiue his ſoule into heauen, and there preſerue it till the laſt iudgement. And none can be reſolued of this, except he haue the ſpirit of God to certifie his conſcience that he is redeemed, iuſtified, ſanctified by Chriſt, and ſhall be glorified. He that is not thus perſwaded, dare not render vp and preſent his ſoule vnto God. When Dauid ſaid, Pſal. 31.5. *Lord into thy hands I commend my ſpirit*, what was the reaſon of this boldneſſe in him? ſurely nothing elſe but the perſwaſion of faith, as the next words import: *for thou haſt redeemed me, O Lord God of truth*. And thus it is manifeſt that no man ordinarily can performe theſe duties dying, that hath not performed them liuing.

This being ſo, I do againe renew my former exhortation, beſeeching you that yee would practiſe the duties of preparation in the courſe of your liues, leading them daily in faith and obedience, and from time to time commending your ſoules into the hand of God, and caſting al your works vpon his prouidence. They which haue done this, haue made moſt happy and bleſſed endes. Enoch *by faith walked with God*, as one that was alwaies in his preſence, leading an vpright & godly life, *and the Lord tooke him away that he ſhould not ſee death*. And this which befell Enoch, ſhal after a ſort befal them alſo that liue in faith and obedience: becauſe death ſhall be no death, but a ſleep vnto them, and no enemie, but a friend to bodie & ſoule. On the contrarie, let vs conſider the wretched and miſerable endes of them that haue ſpent their daies in their ſinnes without keeping faith and good conſcience. The people of the olde world were drowned in the flood: the filthie Sodomites and Gomorrheans were deſtroyed with fire from heauen: Dathan and Abiram with the companie of Core were ſwallowed vp of the earth: Core himſelfe (as it ſeemes (a) by the text) beeing burnt with fire: wicked Saul, and Achitophel, and Iudas deſtroy themſelues: Herod is eaten vp of worms, & gaue vp the ghoſt: Iulian the Apoſtata ſmitten with a dart in the field, dyed caſting vp his blood into the aire, & blaſpheming the name of Chriſt. Arrius the hereticke died vpon the ſtoole ſcouring forth his very entralles. And this very age affoards ſtore of like examples. Hoffmeiſter a great Papiſt, as he was going to the Councell of Ratisbone to diſpute againſt the defenders of the Goſpell, was ſuddenly in his iourney preuented by the hand of God, & miſerably died with horrible roaring, and crying out. In the Vniuerſitie of Louaine, Guarlacus a learned Papiſt falling ſicke, when hee perceiued no way with him but death, hee fell into a miſerable agonie and perturbation of ſpirit, crying out of his ſinnes, how miſerably

Heb. 11.5

[a] Numb. 16.32. Pſal. 106.17.

Illyric. de fide.

Foxe booke of Acts & Mon.

hee had liued; and that hee was not able to abide the iudgement of God; and ſo caſting out words of miſerable deſperation ſaid, his ſinnes were greater then they could be pardoned, and in that deſperation ended his daies. *Iacobus Latomus* of the ſame Vniuerſitie of Louaine; after he had beene at Bruxels, and there thinking to doe a great act againſt Luther and his fellowes, made an oration before the Emperour ſo fooliſhly and ridiculouſly that he was laughed to ſcorne almoſt of the whole court: then returning from thence to Louaine again, in his publike lecture hee fell into open madneſſe, vttering ſuch words of deſperation and blaſphemous impietie, that other diuines which were preſent, were faine to carrie him away as hee was rauing, and to ſhut him into a cloſe chamber. From that time to his very laſt breath, hee had neuer any thing elſe in his mouth, but that hee was damned and reiected of God, and that there was no hope of ſaluation for him, becauſe that wittingly and againſt his knowledge hee withſtood the manifeſt Sleid. l.23. truth of Gods word. *Creſcentius* the Popes Legate & vicegerent in the Council of Trent, was ſitting all the day long vntill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refreſh himſelfe, hee began to riſe, and at his riſing, beholde there appeared to him a mightie black dog of an huge bigneſſe, his eies flaming with fire, and his eares hanging downe well neere to the ground, which began to enter in and ſtraight to come towards him, and ſo to couch vnder the boord. The Cardinall not a litle amazed at the ſight thereof, ſomewhat recouering himſelfe called to his ſeruants which were in the outward chamber next by, to bring a candle and to ſeeke for the dogge. But when the dogge could not bee found there, nor in any other chamber about, the Cardinal thereupon ſtricken with a ſuddaine conceit of minde, immediately fell into ſuch a ſickeneſſe whereof his Phyſitians which hee had about him could not with all their induſtrie and cunning cure him; and thereupon hee died. *Steuen Gardiner*, when a certaine Biſhoppe came vnto him, and put him in minde of Peter denying his maſter, anſwered againe, that he had denied with Peter, but neuer repented with Peter, and ſo (to vſe *M. Foxes* words) ſtinckingly and vnrepentantly died. More examples might bee added, but theſe ſhall ſuffice.

Againe, that we may bee further induced to the practiſe of theſe duties, let vs call to minde the vncertaintie of our daies; though we now liue, yet who can ſay that hee ſhall be aliue the next day, or the next houre. No man hath a leaſe of his life. Now marke, as death leaues a man, ſo ſhall the laſt iudgement finde him: and therefore if death take him away vnprepared, eternall damnation followes without recouerie. If a thiefe bee brought from priſon either to the barre to bee arraigned before the iudge, or to the place of execution, hee will bewaile A his miſdemeanour paſt, and promiſe all reformation of life; ſo bee it, hee might bee deliuered, though hee bee the moſt arrant thiefe that euer was. In this caſe wee are as fellons or theeues: for wee are euery day going to the barre of Gods iudgement, there is no ſtay or ſtanding in the way, euen as the ſhippe in the ſea continues on his courſe day and night whether the marriners be ſleeping or waking: therefore let vs all prepare our ſelues, and amend our liues betime, that in death wee may make a bleſſed ende. Miniſters of the Goſpel doe daily call for the performance of this dutie: but where almoſt ſhall wee finde the practiſe and obedience of it in mens liues and conuerſation? Alas, alas, to lend our eares for the ſpace of an houre to heare the will of God B is common: but to giue heart and hand to doe the ſame, is rare. And the reaſon hereof is at hand: wee are all moſt grieuous ſinners, and euery ſinner in the tearmes of Scripture is a foole, and a principall part of this folly is to care for the things of this world, and to neglect the kingdome of heauen, to prouide for Luk.12,17, 18. the bodie, and not for the ſoule, to caſt and fore-caſt how wee may liue in wealth and honour and eaſe, and not to vſe the leaſt fore-caſt to die well. This folly our Sauiour Chriſt noted in the rich man that was careful to inlarge his barnes, but had no care at all for his ende, or for the ſaluation of his ſoule. Such an one was Achitophel, who (as the Scripture tearms him, 2.Sam. 16.23.) was as *the very oracle of God* C *for counſell*, being a man of great wiſedome and forecaſt in the matters of the commonwealth, and in his owne priuate worldly affaires: and yet for all this hee had not ſo much as common ſenſe and reaſon to conſider how hee might die the death of the righteous, & come to life euerlaſting. And this folly the holy Ghoſt hath noted in him. For the text ſaith, 2.*Sam.* 17.23. when hee ſaw that his counſell was deſpiſed, *hee ſadled his aſſe, and aroſe and went home into his cittie, and put his houſholde in order, and went and hanged himſelfe.* And the fiue fooliſh virgins contented themſelues with the blaſing lampes of bare profeſſion, neuer ſeeking for the horne of laſting oyle of true and liuely faith, that it might furniſh & trimme D the lampe both in life and death. But let vs in the feare of God, caſt off this damnable follie, firſt of all ſeeking the kingdome of God and his righteouſneſſe, and leading our liues in faith and obedience, that we may die accordingly.

And thus much of the firſt point of doctrine, namely that there is a certaine way whereby a man may die well: now I come to the ſecond. Whereas, therefore Salomon ſaith, Eccleſiaſt. 7.3. that *the day of death is better then the day of birth*, wee are further taught, that ſuch as truely beleeue themſelues to bee the children of God, are not to feare death ouermuch. I ſay ouer much; becauſe they muſt partly feare it, and partly not. Feare

A it they muſt for two cauſes: the firſt, becauſe death is the deſtruction of humane nature in a mans owne ſelfe and others: and in this reſpect Chriſt feared it without ſinne: and wee muſt not feare it otherwiſe then we feare ſickneſſe, and pouerty, and famine, with other ſorrowes of bodie and mind, which God will not haue vs to deſpiſe or lightly regard, but to feele with ſome paine, becauſe they are corrections and puniſhments for ſinne. And hee doth therefore lay vpon vs paines and torments, that they may be feared and eſchewed: and that by eſchewing them we might further learne to eſchew the cauſe of them, which is B ſinne: and by experience in feeling of paine, acknowledge that God is a iudge and enemie of ſinne, and is exceeding angrie with it. The ſecond cauſe of the feare of death, is the loſſe of the Church or Common-wealth, when wee or others are depriued of them which were indeede or might haue bin an helpe, ſtay, and comfort to either of them, and whoſe death hath procured ſome publike or priuate loſſe.

Againe, we are not to feare death, but to be glad of it, and that for many cauſes. Firſt of all, in it wee haue occaſion to ſhew our ſubiection and obedience which we owe vnto God, when hee cals vs out of this world, as Chriſt ſaid, *Father, not my will but thy will be done.* Secondly, all ſinne is aboliſhed by death, and we C then ceaſe to offend God any more as we haue done. Thirdly, the dead bodie is brought into a better condition then euer it was in this life, for by death it is made inſenſible, and by that meanes it is freed from al the miſeries and calamities of this life; and it ceaſeth to bee either an actiue or paſſiue inſtrument of ſinne, whereas in the life time it is both. Fourthly, it giues the ſoule paſſage to reſt, life, and celeſtial glorie in which we ſhall ſee God as hee is, perfectly know him, and praiſe his name for euer, keeping without intermiſſion an eternall ſabbath; therefore Paul ſaith, I deſire to be diſſolued and to be with Chriſt, *for that is beſt of all.* Fifthly, God executes his iudgements vpon the wicked, and purgeth his Church by death. Now in all theſe reſpects godly men haue cauſe not to feare and ſorrow, but to reioyce in their owne death, and the death of others.

Thirdly, if the day of death be ſo excellent, yea a day of happines, then it is lawfull to deſire death, and men doe not alwaies ſinne in wiſhing for death. Paul ſaith, Phil. 1. 23. *I deſire to be diſſolued*: and againe, Rom. 7. 24. *O miſerable man that I am, who ſhall deliuer mee from this body of death?* Yet this deſire muſt not be ſimple, but reſtrained with certaine reſpects: which are theſe: Firſt, death muſt be deſired ſo farre forth as it is a meanes to free vs from the corruption of our nature. Secondly, as it is a meanes to bring vs to the immediate fellowſhip of Chriſt and God himſelfe in heauen. Thirdly, death may be lawfully deſired in reſpect of the troubles and miſeries of this life, two caueats being obſerued; the firſt, that this deſire muſt not be immoderate: the ſecond, it muſt bee ioyned with ſubmiſſion and ſubiection to the good pleaſure of God. If either of theſe be wanting, the deſire is faultie, and therfore Iob, and Ieremie, and Ionas failed herein becauſe they deſired death beeing carried away with impatience.

On the contrarie alſo a man may deſire a continuance of life. Ezechias prayed and deſired to liue; when he heard the meſſage of preſent death, that hee might doe ſeruice to God. Iſa. 38. 18. And Paul deſired to liue in regard of the Philippians, that hee might further their faith, though in regard of himſelfe to die was aduantage to him. Phil. 1. 24, 25.

Laſtly, if death ioyned with reformation of life bee ſo bleſſed, then the death of the vnbeleeuing and vnrepentant ſinner is euery way curſed and moſt horrible. Reaſons are theſe: Firſt, it is the deſtruction of nature, and the wages of ſinne. Secondly, in it there is no comfort of the ſpirit to bee found, no mitigation of paine, and no good thing that may countervaile the miſeries thereof. Thirdly, that which is the moſt fearefull thing of all, bodily death is the beginning of eternall death, deſperation, and infernall torment; without hope of deliuerance. Therefore as I began ſo I end, haue care to liue well, and die well.

An addition of things that came to my *minde afterward.*

1 THe laſt combate with the diuell in the pang of death, is oftentimes moſt dangerous of al. For then he will not vrge men to deſperation, knowing that by this meanes hee ſhall ſtirre them vp to reſiſt; but hee labours with them that they would not reſiſt him when he aſſaults them, and by this meanes hee indeauours to extinguiſh hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned together. This muſt bee thought vpon, for when the diuels temptation is not to reſiſt his temptation; it is moſt deceitfull of all: and it is more eaſie to ouercome the enemie that compels vs to fight, then him that diſſwades vs from it.

2 Li. de obitu Knoxi. The temptation of *M. Iohn Knoxe*, in the time of his death is worth the marking. He lay on his death-bed ſilent for the ſpace of foure houres, very often giuing great ſighes, ſobbes, and groanes, ſo as the ſtanders by well perceiued that hee was troubled with ſome grieuous temptation, and when at length hee was raiſed in his bedde, they asked him how hee did, to whome he anſwered thus: that in his life time he had indured many combates and conflicts with Satan, but that now moſt mightily the roaring lyon had aſſaulted him: often (ſaid he) A before he ſet my ſinnes before mine eyes; often he vrged mee to deſperation, often hee laboured to intangle me with the delights of the world, but beeing vanquiſhed by the ſword of the ſpirit, which is the word of God, hee could not preuaile. But now he aſſaults me another way: for the wily ſerpent would perſwade mee that I ſhall merit eternall life for my fidelitie in my miniſterie. But bleſſed bee God which brought to my minde ſuch Scriptures whereby I might quench the fierie darts of the diuell, which were, *What haſt thou that thou haſt not receiued*: and, *By the grace of God, I am that I am*: B and, *not I but the grace of God in me*: and thus being vanquiſhed he departed.

3 When thou art tempted of Satan and ſeeſt no way to eſcape, euen plainely cloſe vp thine eyes: and anſwer nothing; but commend thy cauſe to God. This is a principall point of Chriſtian wiſedome which wee muſt follow in the houre of death.

4 If thy fleſh tremble and feare to enter into another life, and doubt of ſaluation: if thou yield to theſe things, thou hurteſt thy ſelfe: therefore cloſe thine eyes as before, and ſay with S. Stephen, *Lord Ieſus into thy hands I commend my ſpirit*; and then certainly Chriſt will come vnto thee with all his angels, and be the guider of thy way. *Luther.*

A
DISCOVRSE OF
CONSCIENCE.

WHEREIN IS SET DOWNE THE
nature, properties, and differences thereof:
as alſo the way to get and keepe
good Conſcience.

The ſecond Edition.

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TO THE RIGHT HONOVRABLE SIR WILLIAM PIRYAM KNIGHT, LORD *CHIEFE BARON OF HER MAIESTIES* Exchequer, Grace and Peace.

R*ight Honorable, it cannot be vnknowne to your ſelfe, or to any man of a daies experience, that it is thought a ſmall matter to commit a ſinne, or, to lie in ſinnes againſt a mans owne conſcience. For many when they are tolde of their dutie in this point, replie and ſay,* What, tell you me of Conſcience? Conſcience was hanged long agoe. *But vnleſſe they take better heede, and preuent the danger by repentance. Hanged conſcience will reuiue and become both gibbet & hangman to them either in this life, or the life to come. For Conſcience is appointed of God to declare and put in execution his iuſt iudgement againſt ſinners: and as God cannot poſſibly be ouercome of man, ſo neither can the iudgement of Conſcience beeing the iudgement of God, be wholly extinguiſhed. Indeede Satan for his part goes about by all meanes he can, to benumme the conſcience: but all is nothing. For as the ſicke man, when he ſeemes to ſleepe and take his reſt, is inwardly full of troubles: ſo the benummed and drouſie conſcience wants not his ſecret pangs and terrours, and when it ſhall bee rouſed by the iudgement of God, it waxeth cruell and fierce like a wilde beaſt. Againe, when a man ſinnes againſt his conſcience, as much as in him lieth, he plungeth himſelfe into the gulfe of deſperation: for euery wound of the conſcience, though the ſmart of it be little felt, is a deadly wound: and hee that goes on to ſinne againſt his conſcience, ſtabbes and wounds it often in the ſame place: and all renewed woundes (as we know) are hardly or neuer cured. Thirdly, he that lieth in ſinnes againſt his conſcience, cannot call vpon the name of God: for a guiltie conſcience makes a man flie from God. And Chriſt ſaith,* God heareth not ſinners, *vnderſtanding by ſinners, ſuch as goe on in their owne waies againſt conſcience: and what can be more dolefull then to be barred of the inuocation of Gods name? Laſtly, ſuch perſons after the laſt iudgement, ſhall haue not onely their bodies in torment, but the worme in the ſoule and conſcience ſhall neuer die: and what will it profit a man to gaine the whole world by doing things againſt his owne conſcience, and loſe his owne ſoule.*

Now that men on this manner carleſſe touching conſcience, may ſee their follie and the great daunger thereof, and come to amendment; I haue penned this ſmall treatiſe: and according to the auncient and laudable cuſtome, as alſo according to my long intended purpoſe, I now dedicate and preſent the ſame to your Lordſhip. The reaſons which haue emboldened me to this enterpriſe (all by-reſpects excluded) are theſe: Generall doctrine in points of religion is darke and obſcure, and very hardly practiſed without the light of particular examples: and therefore the doctrine of conſcience, by due right pertaines to a man of conſcience; ſuch an one as your Lordſhip is, who (others of like place not excepted) haue obtained this mercie at Gods hand to keepe faith and good conſcience. Againe, conſidering that iuſtice and conſcience haue alwaies bin friends: I am induced to thinke that your Lordſhip beeing publickely ſet apart for the execution and maintenance of ciuill iuſtice, will approoue and accept a Treatiſe propounding rules and precepts of conſcience. Thus therefore crauing pardon for my boldneſſe, and hoping of your Lordſhips good acceptance, I commend you to God, and to the word of his grace. 1596. Iune 14.

Your L. to commaund,

W. Perkins.

A Treatiſe Of Conſcience.

CHAP. I.

What Conſcience is.

COnſcience is a part of A the vnderſtanding in al reaſonable creatures, determining of their particular actions, either with them or againſt them.

I ſay Conſcience is a part of the vnderſtanding, and I ſhew it thus: God in framing of the ſoule placed in it two principal faculties, *Vnderſtanding* and *Will*. Vnderſtanding is that facultie in the ſoule, whereby we vſe reaſon: and it is the more principall part ſeruing to rule and order the whole man: and therefore it is placed in the ſoule to be as B the wagginer in the waggin. The will is another facultie whereby we doe will or nill any thing, that is, chooſe or refuſe it. With the will is ioyned ſundrie affections, as ioy, ſorrow, loue, hatred, &c. whereby we imbrace or eſchew that which is good or euill. Now, conſcience is not placed in the affections nor will, but in the vnderſtanding: becauſe the actions thereof ſtand in the vſe of reaſon. Vnderſtanding againe hath two parts. The firſt is that which ſtands in the viewe and contemplation of *truth* and *falſhood*: and goes no further. The ſecond is that which ſtands in the viewe and conſideration of euery particular action, to ſearch whether it be *good* or *badde*. The firſt is C called the *Theoricall*, the ſecond the *practicall vnderſtanding*. And vnder the latter is conſcience to be comprehended: becauſe his propertie is to iudge of the goodneſſe or badneſſe of things or actions done.

Againe, I ſay that Conſcience is a (*a*) part of the minde or vnderſtanding, to ſhew that conſcience is not a bare knowledge or iudgement of the vnderſtanding (as (*b*) men commonly write) but a naturall power, faculty, or created qualitie, from whence knowledge and iudgement proceede as effects. This the Scriptures confirme, in that they aſcribe ſundry workes & actions to conſcience, as accuſing, excuſing, D comforting, terrifying: which actions could not thence proceede, if conſcience were no more but an action or acte of the minde. Indeede I graunt, it may bee taken for a kinde of actuall knowledge in the minde of man: but to ſpeake properly this knowledge muſt proceede of a power in the ſoule, the propertie whereof is to take the principles and concluſions of the minde and apply them, and by applying either to accuſe or excuſe. This is the ground of all, and this I take to be conſcience. If it be obiected that conſcience can not be a naturall power, becauſe it may be loſt: I anſwer, if conſcience be loſt, it is onely in reſpect of the vſe thereof, as reaſon is loſt in the drunken man, and not otherwiſe.

I adde, that the proper ſubiects of cõſcience are reaſonable creatures, that is, men and Angels. Hereby conſcience is excluded, firſt of all from bruit beaſts: for though they haue life & ſenſe, and in many things ſome ſhadowes of reaſon, yet becauſe they want true reaſon, they want conſcience alſo. Secondly, from God the creator, who beeing righteouſnes it ſelfe, needeth not conſcience to order and gouerne his actions. And whereas Peter ſaith, 1. Pet. 2. 19. that men muſt endure griefe wrongfully *for conſcience of God*, his meaning is not to ſhew that God hath conſcience, but that men are to ſuffer many wrongs, becauſe their *conſcience* do binde them, in ſo doing to obey Gods will, which conſcience directly reſpecteth.

And I ſay that conſcience is in *all reaſonable creatures*, that none might imagine that ſome men by nature haue conſcience in them, ſome none at all. For as many men as there are, ſo many conſciences there be: and euery particular man hath his owne particular conſcience.

The proper end of conſcience is, to determine of things done. And by this cõſcience is diſtinguiſhed from all other gifts of the mind, as *intelligence, opinion, ſcience, faith, prudence*. *Intelligence*, ſimply conceiues a thing to be or not to be: *opinion*, iudgeth a thing to be probable or contingent: *ſcience*, iudgeth to be certen and ſure: *faith*, is a perſwaſion, wherby we beleeue things that are not: *prudence*, diſcerneth what is meete to be done, what to be left vndone; but *conſcience* goes further yet then all theſe: for it determines or giues ſentence of things done, by ſaying vnto vs this was done, this was not done, this may be done, this may not be done; this was well done, this was ill done.

The things that conſcience determines of, are a mans owne actions: his owne actions, I ſay. To be certen what another man hath ſaid or done; it is commonly called knowledge: but for a man to be certen what hee himſelfe hath done or ſaid, that is conſcience. Againe, conſcience meddles not with generals, onely it deales in particular actions, and that not in ſome few, but in all.

The manner of conſciences determination, is to ſet downe his iudgement either with the creature, or againſt it: I adde this clauſe, becauſe conſcience is of a diuine nature, and is a thing placed of God in the middeſt betweene him and man, as an arbitratour to giue ſentence, and to pronounce either with man or againſt man vnto God. For otherwhiles, it conſents and ſpeakes with God againſt the man in whome it is placed: otherwhiles againe it conſents with him, and ſpeakes for him be-

[a] Vnderſtanding hath no parts properly, but by analogie in reſpect of diuers obiect: and actions.

[b] Tho. Aquin p. 1. q. 79. art. 13. Dominic. Bannes on this place. Antonius, &c.

fore the Lord. And hence comes one reaſon of the name of conſcience. *Scire*, to know, is of one man alone by himſelfe: and *conſcire* is, when two at the leaſt know ſome one ſecret thing; either of them knowing it togither with the other. Therefore the name *συνείδησις*, or *conſcientia*, Conſcience, is that thing that combines two togither, and makes them partners in the knowledge of one and the ſame ſecret. Now man and man, or man and Angel cannot be combined; becauſe they cannot know the ſecret of any man vnleſſe it bee reuealed to them: it remaines therefore that this combination is onely betweene man and God. God knowes perfectly al the doings of man, though they be neuer ſo hid and concealed: and man by a gift giuen him of God; knowes togither with God, the ſame things of himſelfe: and this gift is named Conſcience.

CHAP. II.

Of the duties of conſcience.

§.1. Of the teſtimonie of conſcience.

THe proper actions or duties of conſcience are two-fold: to giue teſtimonie, or to giue iudgement, *Rom.2.15.*

Conſcience giues teſtimonie by determining that a thing was done, or it was not done, Rom.2.15 *Their conſcience alſo bearing witneſſe.* 2.Cor.1.12. *Our reioycing is the teſtimony of our conſcience, that in, &c.*

Here wee muſt conſider three things: I. of what things conſcience beares witneſſe. II. in what manner. III. how long.

For the firſt, conſcience beares witneſſe of our thoughts, of our affections, of our outward actions.

That it beares witnes of our ſecret thoughts, it appeares by the ſolemne proteſtation which at ſometime men vſe; *In my conſcience I neuer thought it*: whereby they ſignifie that they thinke ſomething or they thinke it not, & that their conſciences can tell what they thinke. Neither muſt this ſeeme ſtrange. For there be two actions of the vnderſtanding, the one is ſimple, which barely conceiueth or thinketh this or that: the other is a *reflecting* or doubting of the former, whereby a man conceiues or thinks with himſelfe what he thinks. And this action properly pertaines to the conſcience. The mind thinkes a thought, now conſcience goes beyond the mind, and knowes what the mind thinkes, ſo as if a man would goe about to hide his ſinful thoughts from God, his conſcience as it were another perſon within him, ſhall diſcouer all. By meanes of this ſecond action, conſcience may beare witnes euen of thoughts, & from hence alſo it ſeemes to borrow his name, becauſe conſcience is a *ſcience* or knowledge ioyned with another knowledge: for by it I conceiue and know what I know.

Conſcientia i. ſcientia cum alia ſcientia.

Againe, conſcience beares witnes what the wils, and affections of men be in euery matter, Rom.9.1. *I ſay the truth in Chriſt, I lie not, my Conſcience bearing me witnes by the holy Ghoſt,* A *that I haue great heauines and continuall ſorrow in my heart: for I could wiſh my ſelfe to be ſeparate from Chriſt for my brethren.*

Laſtly, it witneſſeth what be mens actions, Eccleſ.7.24. *Oftentimes alſo thine heart knoweth,* (that is, conſcience witneſſeth) *that thou likewiſe haſt curſed others.*

The manner that conſcience vſeth in giuing teſtimonie, ſtands in 2. things. Firſt, it obſerues & takes notice of all things that we do: ſecondly, it doth inwardly and ſecretly within the heart, tell vs of them all. In this reſpect it may fitly bee compared to a Notarie, or a Regiſter that hath alwaies the penne in his hand, to note and record whatſoeuer is ſaid or done: B who alſo becauſe he keepes the rolles and records of the court can tell what hath bin ſaid or done many hundred yeares paſt.

Touching the third point How long conſcience beares witnes: it doth it continually; not for a minute, or a day, or a moneth, or a yeare, but for euer; when a man dies, conſcience dieth not: when the body is rotten in the graue, conſcience liueth & is ſafe and ſound: and when we ſhall riſe againe, conſcience ſhall come with vs to the barre of Gods iudgement, either to accuſe or excuſe vs before God, Rom.2.15.16. *Their conſcience bearing witneſſe at the day when God ſhall iudge the ſecrets of men by Ieſus Chriſt.*

By this firſt dutie of conſcience, wee are to learne three things. The firſt, that there is a God: and wee may be led to the ſight of this C euen by commõ reaſon. For conſcience beares witnes; Of what? Of thy particular doings. But againſt whome or with whome doth it giue teſtimonie? thou maieſt feele in thy heart that it doth it either with thee or againſt thee. And to whom is it a witneſſe? to men or Angels? that cannot be, for they cannot hear the voice of conſcience, that cannot receiue conſciences teſtimonie, nay they cannot ſee what is in the heart of man. It remaines therefore that there is a ſpirituall ſubſtance, moſt wiſe, moſt holy, moſt mighty, that ſees al things, to whom conſcience beares record, & that is God himſelfe. Let Atheiſts barke againſt this as long as they will: they haue that in them that will conuince them of the truth of the Godhead, will D they nill they, either in life or death.

Secondly wee learne, that God doth watch ouer all men by a ſpecial prouidence. The maſter of a priſon is knowne by this to haue care ouer his priſoners: if hee ſend keepers with them to watch them and to bring them home againe in time conuenient: and ſo Gods care to man is manifeſt in this, that when hee created man and placed him in the world, hee gaue him conſcience to be his keeper, to follow him alwaies at his heeles, and to dogge him (as wee ſay) and to prie into his actions, and to beare witneſſe of them all.

Thirdly, hence we may obſerue Gods goodnes & loue to man. If he doe any thing amiſſe, he ſets his conſcience firſt of all to tell him of it ſecretly: if then he amend, God forgiues it: if not, then afterward conſcience muſt openly accuſe him for it at the barre of Gods iudgement before al the Saints & Angels in heauen.

The ſecond worke of conſcience is to giue iudgement of things done.

§ 2. Of conſciences iudgement.

To giue iudgement is to determine, that a thing is well done or ill done. Herein conſcience is like to a iudge that holdeth an aſſiſe, & takes notice of inditements, and cauſeth the moſt notorious malefactor that is, to hold vp his hand at the barre of his iudgement. Nay it is (as it were) a little God ſitting in the middle of mens hearts, arraigning them in this life as they ſhal be arraigned for their offences at the Tribunal ſeat of the euerliuing God in the day of iudgement. Wherefore the temporarie iudgement that is giuen by the conſcience is nothing els but a beginning, or a fore-runner of the laſt iudgement.

Hence we are admoniſhed to take ſpeciall heed that nothing paſt lie heauie vpon vs, and that we charge not our conſcience in the time to come with any matter. For if our conſcience accuſe vs, God will much more cōdemne vs, ſaith S. Iohn. 1. Ioh. 5. 20. becauſe he ſeeth all our actions more clearely, and iudgeth them more ſeuerely then conſcience can. It ſhall be good therefore for all men to labour that they may ſay with Paul, 1. Cor. 4. 4. *I know nothing by my ſelfe*, that they may ſtand before God without blame for euer.

Here we muſt conſider two things: firſt, the cauſe that makes conſcience giue iudgement: ſecondly, the manner how.

§ 3. Of the binding of the conſcience.

The cauſe is the Binder of the cōſcience. The binder is that thing whatſoeuer, which hath power & authority ouer conſcience to order it.

To bind, is to vrge, cauſe, and conſtraine it in euery action either to accuſe for ſinne, or to excuſe for well doing: or to ſay, this may bee done, or it may not be done.

That wee may know what this phraſe meaneth *(to be bound in conſcience)* we muſt in mind conſider conſcience a part by it ſelfe from the binding power of Gods commandement. For then it hath liberty and is not bound either to accuſe or excuſe: but is apt to doe either of them indifferently: but when the binding power is ſet once ouer the conſcience, then in euery action it muſt needs either accuſe or excuſe: euen as man in a city or towne hauing his libertie, may goe vp and downe or not goe, where and when he will; but if his body bee attached by the magiſtrate and impriſoned, then his former libertie is reſtrained, hee is bound and can goe vp and downe but within the priſon, or ſome other allowed place.

The binder of conſcience, is either proper or improper. Proper is that thing, which hath abſolute and ſoueraigne power in it ſelfe to bind the conſcience. And that is the word of God, written in the booke of the old and new Teſtament. Reaſon, I. He which is the Lord of conſcience, by his words and lawes binds conſcience: but God is the onely Lord of conſcience: becauſe he once created it, and he alone gouernes it: and none but he knowes it: therefore his word and lawes only binde conſcience properly. II. He which hath power to ſaue or deſtroy the ſoule for the keeping and breaking of his lawes, hath abſolute power to bind the ſoule and conſcience by the ſame lawes: but the firſt is true of God alone, *Iames 4. 12. There is one Law giuer which is able to ſaue & deſtroy.* Eſa. 32. 22. *The Lord is our iudge, the Lord is our lawgiuer, the Lord is our king, & he will ſaue vs.* Therefore the word of God alone by an abſolute and ſoueraigne power binds conſcience. Becauſe this point is cleare of it ſelfe, further proofe is needleſſe.

Hence we are taught ſundrie points of inſtruction. I. Such as are ignorant among vs muſt labour to get knowledge of Gods word, becauſe it binds conſcience. Neither will the plea of ignorance ſerue for excuſe: becauſe, whether we know Gods lawes or know them not, they ſtill binde vs. And we are bound not only to do them, but when we know them not, we are further bound not to be ignorant of them, but to ſeeke to know them. If we had no more ſinnes, our ignorance were ſufficient to condemne vs. II. Gods word is to be obeied, though we ſhould offend all men, yea looſe all mens fauour, and ſuffer the greateſt domage that may be, euen the loſſe of our liues. And the reaſon is at hand; becauſe Gods word hath this prerogatiue to bridle, binde, and reſtraine the conſcience. III. Whatſoeuer we enterpriſe or take in hand, we muſt firſt ſearch whether God giue vs libertie in conſcience, & warrant to doe it. For if we doe otherwiſe, conſcience is bound preſently to charge vs of ſinne before God. Laſtly, we doe here ſee how dangerous the caſe is of all Time-ſeruers that will liue as they liſt, and be of no certen religion till differences and diſſentions therin be ended, & they haue the determination of a general Councel: for whether theſe things come to paſſe or no, certen it is that they are bound in conſcience to receiue and beleeue the auncient, Propheticall, and Apoſtolicall doctrine touching the true worſhip of God and the way to life euerlaſting, which is the true religion. The ſame is to be ſaid of all drowſie Proteſtāts, & luke-warme goſpellers, that vſe religion not with that care and conſcience they ought, but onely then and ſo farre forth as it ſerues for their turnes, commonly neglecting or deſpiſing the aſſemblies where the word is preached: and ſeldome frequenting the Lords table vnles it be at Eaſter. Like ſilly wretches they neither ſee nor feele the conſtraining power, that Gods word hath in their conſciences.

Gods word is either Law, or Goſpel. The Law is a part of Gods word of things to be done, or to be left vndone. And it is threefold; Morall, Iudiciall, Ceremoniall.

§ 2. Of the the morall binding.

Morall law concernes duties of loue, partly to God and partly towards our neighbour: it is cōtained in the Decalogue or ten commandements,

dements; and it is the very law of nature written in all mens hearts (for ſubſtance, though not for the manner of propounding) in the creation of man: and therefore it bindes the cōſciences of all men at all times, euen of blind and ignorant perſons that neither know the moſt of it nor care to know it. Yet here muſt be remembred three exceptions or cautions. I. When two commandements of the morall law are oppoſite in reſpect of vs; ſo as we cannot do them both at the ſame time; the leſſer commaundement giues place to the greater, and doth not binde or conſtraine for (a) that inſtant. Example. I. God commaunds one thing, and the magiſtrate commands the flat contrarie; in this caſe which of theſe two commandements is to be obeyed, (b) Honor God, or, Honor the Magiſtrate? the anſwere is, that the latter muſt giue place to the former, and the former alone in this caſe muſt be obeyed: Act.4.19. *Whether it be right in the ſight of God to obey you rather then God, iudge yee.* II. The fourth commandement preſcribes reſt on the Sabbath day: now it falles out that at the ſame time a whole towne is ſet on fire, and the ſixt commandement requires our helpe in ſauing our neighbours life and goods. Now of theſe two commandements which muſt be obeyed? for both cannot. The anſwere is, that the fourth commandement at this time is to giue place, and the ſixt commaundent alone bindes the conſcience: ſo as then (if need ſhould require) a man might labour all the day without offence to God. Mat.9.13. *I will haue mercie and not ſacrifice.* And the rule muſt not bee omitted, That charitie towards our neighbour is ſubordinate to the loue of God, and therfore muſt giue place to it. For this cauſe the commaundement concerning charitie muſt giue place to the commandement concerning loue to God: and when the caſe ſo fals out, we muſt either offend our neighbour or God, we muſt rather offend our neighbour then God.

[a] The moral law is vnchangeable in reſpect of that eternall iuſtice which it preſcribeth yet is it changeable as it is applied to ſome particular actions, & caſes and in that reſpect it admits a diſpedſation, and no otherwiſe,

[b] 1. Com.

[c] 5. Com.

II. Caution. When God giues ſome particular commandement to his people, therein diſpenſing with ſome other commandement of the morall law, for that time it bindes not. For euen the morall commandement, muſt be conceiued with this conditiō, *Except God command otherwiſe.* Example. I. The ſixt commandement is, Thou ſhalt not kil: but God giues a particular commandement to Abraham; Abraham offer thy Son Iſaac in ſacrifice to me. And this latter cōmandement at that inſtant did bind Abraham: and he is therefore commended for his obedience to it. II. And when God cōmanded the children of Iſrael to compaſſe Ierico ſeuen dayes, and therefore on the Sabbath; the fourth commandement preſcribing the ſanctifying of reſt on the Sabbath, for that inſtant and in that action did not bind conſcience.

Gen.22.2.

Ioſu.6.

III. Caution. One and the ſame commandement in ſome things binds the conſcience more ſtraightly, & in doing ſome other things A leſſe, Gal.6.10. *Doe good to all men, but eſpecially to them which are of the houſhold of faith.* Hence it ariſeth, that though all ſinnes be mortal and deſerue eternall death, yet all are not equall, but ſome more grieuous then other.

§ 5. Of iudicials binding,

Iudiciall lawes of Moſes are all ſuch as preſcribe order for the execution of iuſtice and iudgement in the common wealth. They were ſpecially giuen by God, and directed to the Iewes; who for this very cauſe were bound in conſcience to keepe them all: and if the commonwealth of the Iewes were now ſtanding in the old eſtate, no doubt they ſhould continue ſtill to bind as before.

But touching other nations and ſpecially B Chriſtian Commonwealths in theſe daies, the caſe is otherwiſe. Some are of opinion, that the whole iudiciall law is wholly aboliſhed, & ſome againe run to the other extream, holding that iudiciall lawes bind Chriſtians as ſtraightly as Iewes: but no doubt they are both wide: & the ſafeſt courſe is to keepe the meane betweene both. Therefore the iudiciall lawes of Moſes according to the ſubſtance and ſcope thereof muſt be diſtinguiſhed; in which reſpect they are of two ſorts. Some of them are lawes of (c) particular equitie, ſome of (d) common equitie. Lawes of particular equitie, are ſuch as preſcribe iuſtice according to the particular eſtate and condition of the Iewes Common-wealth and to the circumſtances thereof; time, place, perſons, things, actions. Of this kind was the C law, that the brother ſhould raiſe vp ſeede to his brother, and many ſuch like: and none of them bind vs, becauſe they were framed and tempered to a particular people.

[c] Iuris particularis.

[d] Iuris communis.

Iudicials of common equitie, are ſuch as are made according to the lawe or inſtinct of nature common to all men: & theſe in reſpect of their ſubſtance, binde the conſciences not only of the Iewes, but alſo of the Gentiles: for they were not giuen to the Iewes as they were Iewes, that is, a people receiued into the Couenant aboue all other nations, brought from Egypt to the land of Canaan, of whom the Meſſias according to the fleſh was to come; but they were giuen to them as they were mortall men, ſubiect to the order and lawes of nature D as all other nations are. Againe, iudiciall lawes, ſo farre fourth as they haue in them the generall or common equitie of the law of nature are morall; and therefore binding in conſcience, as the morall law.

A iudiciall law may be knowne to be a lawe of common equity, if either of theſe two things be found it it. Firſt, if wiſe men not onely among the Iews, but alſo in other nations, haue by naturall reaſon and conſcience iudged the ſame to be equall, iuſt, and neceſſary, and withall, haue iuſtified their iudgement by enacting lawes for the common wealths, the ſame in ſubſtance with ſundrie of the iudiciall lawes giuen to the Iewes: And the Romane Emperors among the reſt, haue done this moſt excellently, as will appeare by conferring their lawes with the lawes of God. Secondly, a Iudiciall hath common equitie, if it ſerue directly to explaine and confirme any of the ten precepts of the Decalogue: or, if it ſerue directly to maintaine and vphold any of the three eſtates, of the family, the common wealth, the Church. And whether this be ſo or not it wil appeare, if we doe but conſider the matter of the law, and the reaſons or conſiderations vpon which the Lord was moued to giue the ſame vnto the Iewes. Now to make the point in hand more plaine, take an example or two. It is a Iudiciall law of God that murtherers ſhould bee put to death: now the queſtion is, whether this law for ſubſtance bee the common equitie of nature binding the cōſcience of Chriſtans or no? and the anſwere is, that without further doubting it is ſo. For firſt of all, this law hath beene by common conſent of wiſe lawgiuers enacted in many countries and kingdomes beſide the Iewes. It was the law of the Egyptians, and (*a*) old Grecians, of Draco, of Numa, and of many of the Romane Emperours. Secondly, this law ſerues directly to maintain obedience to the ſixth commandement: and the conſideration vpon which the lawe was made is ſo weightie, that without it a common-wealth cannot ſtand. The murtherers blood muſt be ſhed (ſaith the Lord, Num.35.33.34.) *becauſe the whole land is defiled with blood*, & remaineth vnclenſed till his blood be ſhed. Againe, it was a iudiciall law among the Iewes, that the adulterer & adultereſſe ſhould die the death: now let the queſtion be whether this law concerne other nations as being deriued from the common law of nature: and it ſeemes to be ſo. For firſt wiſe men by the light of reaſon and naturall conſcience haue iudged this puniſhment equall and iuſt. Iudah before this iudicial law was giuen by Moſes, appointed Tamar his daughter in law to be burnt to death for playing the whore. Nabuchadnezzar burnt Echad and Zedechias becauſe they committed adulterie with their neighbours wiues. By Dracoes law among the Grecians this ſinne was death, and alſo by the law of the Romanes. Againe, this law ſerues directly to maintaine neceſſary obedience to the ſeauenth commandement: and the conſiderations vpon which the lawe was giuen are perpetuall, and ſerue to vphold the common wealth. Leuit.20.22. *Ye* (ſaith the Lord) *ſhall keepe all my ordinances and my iudgements* (the law of adulterie being one of them.) Now marke the reaſons, 1. *Leaſt the land ſpue you out*, 2. *For the ſame ſinnes I haue abhorred the nations.*

[a] Eurip. in Hecuba. Theodoſ. & Archad. l.3. C. de Epiſ. audien.

Gen.38.24

Ier.29.23. Inſt. §. Item lex Iulian. publ. iudic.

§6. Of the ceremonial law binding. Auguſt. epiſt.19. ad Hieron.

The Ceremoniall lawe is that which preſcribes rites and orders in the outward worſhip of God.

It muſt be conſidered in three times. The firſt, is the time before the comming & death of Chriſt: the ſecond, the time of publiſhing the Goſpel by the Apoſtles: the third, the time after the publiſhing of the Goſpel.

In the firſt, it did bind the conſciences of the Iewes, and the obedience of it was the true worſhip of God: But it did not then bind the conſciences of the Gentiles: for it was the partition wall betweene them and the Iewes. And it did continue to bind the Iewes till the very death and aſcenſion of Chriſt. For then the hand writing of ordinances which was againſt vs was nailed on the croſſe and cancelled. And when Chriſt ſaith, that *the Law and the Prophets endured till Iohn*, Luk.16.16. his meaning is not, the ceremonial law ended then: but that things foretold by the Prophets, and obſcurely prefigured by the ceremoniall law, began then more plainely to be preached and made manifeſt.

The ſecond time was from the aſcenſion of Chriſt, til about the time of the deſtruction of the Temple and the Citie: in which, ceremonies ceaſed to bind conſcience, and remained indifferent. Hereupon Paul circumciſed Timothy: the Apoſtles after Chriſts aſcenſion, as occaſion was offered were preſent in the Temple, Act.3.1. And the Councill of Ieruſalem tendering the weaknes of ſome beleeuers, decreede that the Church for a time ſhould abſtaine from things ſtrangled, & blood. And there was good reaſon of this, becauſe the Church of the Iewes was not yet ſufficiently conuicted, that an end was put to the ceremoniall law by the death of Chriſt.

Act.16,3.

Act.15,29.

In the third time, which was after the publiſhing of the Goſpel, ceremonies of the Iewes Church became vnlawfull, and ſo ſhall continue to the worlds end.

By this it appeares, what a monſtrous & miſerable Religion the Church of Rome teacheth & maintaineth, which ſtands in ceremonies, partly heatheniſh, and partly Iewiſh.

§7. Of the Goſpel binding.

As for the Goſpel, I take it for that part of the word of God which promiſeth righteouſneſſe and life euerlaſting to all that beleeue in Chriſt and withall commandeth this faith.

That we may the better know, how the Goſpel binds conſcience, two points muſt be conſidered: one touching the perſons bound, the other touching the manner of binding.

Perſons are of two ſorts: ſome bee called, ſome be vncalled. Perſons called are all ſuch to whom God in his mercy hath offered the meanes of ſaluation, & hath reuealed the Goſpel in ſome meaſure more or leſſe by meanes either ordinary or extraordinarie. All ſuch I thinke are ſtraightly bound in conſcience to beleeue and obey the Goſpel. For that word of God whereby men ſhall bee iudged in the day of iudgement, muſt firſt of all binde their conſciences in this life, conſidering abſolution and condemnation is according to that which is done in this life: but by the Goſpel, all men that haue beene called, ſhall be iudged as Paul ſaith, Rom.2.16. *God ſhall iudge the ſecrets of men by Ieſus Chriſt, according to my Goſpel*. And our Sauior Chriſt ſaith, *Ioh*.3.18. *He that beleeueth not is already condemned*. It remaines therefore, that the Goſpel binds the conſciences of ſuch men in this life. By this very point we are all put in mind not to cōtent our ſelues with this, that we haue a liking to the Goſpel, and do beleeue it to be true (though many proteſtants in theſe our daies thinke it ſufficient both in life and death, if they hold that they are to bee ſaued by faith alone in Chriſt without the merit of mans workes) but wee muſt goe yet further, and enter into a practiſe of the doctrine of the Goſpel as well as of the precepts of the morall law; knowing that the Goſpel doth as well bind conſcience as the law; and if it be not obeyed, will as well condemne.

Men vncalled, are ſuch as neuer heard of Chriſt, by reaſon the Goſpell was neuer reuealed vnto them, nor meanes of reuelation offered. That there haue bin ſuch in former ages, I make manifeſt thus. The world ſince the creation may be diſtinguiſhed into foure ages. The firſt, from the creation to the flood: the ſecond, from the flood to the giuing of the Law: the third, from the giuing of the Law to the death of Chriſt: the fourth, from the death of Chriſt to the laſt iudgement. Now in the three former ages, there was a diſtinction of the world in to two ſorts of men, whereof one was a people of God; the other no people. In the firſt age in the families of Seth, Noe, &c. were the ſonnes of God, in all other families the ſonnes of men, Gen. 6. 2. In the ſecond age were the ſonnes of the fleſh and the ſonnes of the promiſe, Rom. 9. 7. In the third, Iewes and Gentiles: the Iewes being the Church of God, all nations beſide no Church. But in the laſt age this diſtinction was taken away, when the Apoſtles had a commiſſion giuen them that was neuer giuen before to any, namely, to goe teach not only the Iewes, but all nations. Now this diſtinction aroſe of this, that the Goſpell was not reuealed to the world before the comming of Chriſt, as the Scriptures witneſſe. The Prophet ſaith, Eſay. 52. 14. that *kings ſhall ſhut their mouthes* at Chriſt, *becauſe that which had not told them they ſhall ſee, and that which they had not heard ſhall they vnderſtand*: And 55. 5. *that a nation that knew him not ſhall runne vnto him.* Paul ſaith to the Epheſians, that in the former times they were *without God*, and *without Chriſt, ſtrangers from the couenant*, Ephe. 2. 12. And to the Athenians he ſaith, *that the times* before the comming of Chriſt, *were times of ignorance*, Act. 17. 30. And that it may not be thought that this ignorance was affected, Paul ſaith further, that God *in times paſt ſuffered the Gentiles to walke in their owne wayes*, Act. 14. 16. and that the *myſterie* of the Goſpell *was kept ſecret from the beginning of the world, and is now* in the laſt age *reuealed to the whole world*, Rom. 16. 25. Some alledge that the Iews being the Church of God, had traffique with all nations; and by this meanes ſpread ſome little knowledge of the Meſſias through the whole world. I anſwer againe, that the conference and ſpeech of Iewiſh merchants with forrainers was no ſufficient meanes to publiſh the promiſes of ſaluation by Chriſt to the whole world: firſt, becauſe the Iewes for the moſt part haue alwaies bin more readie to receiue any new and falſe religion then to teach their owne: ſecondly, becauſe the very Iewes themſelues, though they were well acquainted with the ceremonies of their religion, yet the ſubſtance thereof, which was Chriſt figured by externall ceremonies, they knew not: and hereupon the Phariſes when they made a Proſelyte, they made him tenne times more the child of the deuill then themſelues: Thirdly, becauſe men are ſeldome or neuer ſuffered to profeſſe or make any ſpeech of their religion in forraine countries. Againe, if it be alledged that the doctrine is ſet downe in the bookes of the old Teſtament, which men throgh the whole world might haue read, ſearched, and known if they would: I anſwere, that the keeping of the bookes of the old Teſtament, was committed to the Iewes alone. Rom. 3. 2. & therſore they were not giuen to the whole world, as alſo the Pſalmiſt teſtifieth, *Pſal. 147. 19. 20. He ſheweth his word vnto Iacob, his ſtatutes and his iudgements vnto Iſrael: he hath not dealt ſo with euery nation: neither haue they knowne his iudgements.*

Now touching ſuch perſons as haue not ſo much as heard of Chriſt, though they are apt and fit to be bound in conſcience by the Goſpell, in as much as they are the creatures of God; yet are they not indeed actually bound till ſuch time as the Goſpell be reuealed, or at the leaſt meanes of reuelation offered. Reaſons hereof may be theſe. I. Whatſoeuer doctrine or law doth binde conſcience, muſt in ſome part be knowne by nature, or by grace, or by both: the vnderſtanding muſt firſt of all conceiue, or at the leaſt haue meanes of conceiuing, before conſcience can conſtraine; becauſe it bindeth by vertue of knowne concluſions in the mind. Therefore things that are altogether vnknown and vnconceiued of the vnderſtanding, doe not bind in conſcience: now, the Goſpel is altogether vnknowne and vnconceiued of many, as I haue already proued; and therefore it binds not them in conſcience. II. Paul ſaith, *Rom. 2. 12. They which ſinne without the law* [written] *ſhall be condemned without the law*: therefore they which ſinne without the Goſpel, ſhall be condemned without the Goſpel: and ſuch as ſhall be condemned without the Goſpel after this life, were not bound by it in this life. *Auguſtine* the moſt iudiciall Diuine of all the ancient fathers, vpon theſe words of Chriſt: *but now they haue no excuſe for their ſinne*, ſaith on this manner. *A doubt may be moued, whether they to whom Chriſt hath not come, neither hath ſpoken vnto them, haue an excuſe for their ſinnes. For if they haue it not, why is it ſaid that theſe* (namely the Iewes) *haue no excuſe becauſe he came and ſpake to them? and if they haue it, whether it be that their puniſhment may bee taken away quite, or in part leſſoned. To theſe demandes to my capacitie as the Lord ſhall inable mee I anſwere, that they to whom Chriſt*

Ioh. 15. 22.
Auguſt. tract. 89. in Ioh.

came not; neither hath ſpoken vnto them, haue an excuſe, not of euery ſin, but of this ſin, that they haue not beleeued in Chriſt. Againe, *it remaines to inquire whether theſe, who befoae Chriſt came in his Church to the Genitles, and before they heard his Goſpell, haue bin or are preuented by death, may vſe this excuſe. Doubtleſſe they may, but they ſhall not therfore eſcape damnation. For whoſoeuer haue ſinned without the law, ſhall periſh without the law.*

As for the reaſons which ſome of the ſchoole-men haue alleadged to the contrary; they are anſwered all by (*a*) men of the ſame order, & I wil briefly touch the principal. Firſt, it is obiected, that the holy Ghoſt ſhall iudge *the world of ſin, becauſe they haue not beleeued in Chriſt,* Ioh. 16. 9. I anſwer, that by the *world* we muſt not vnderſtand *all* and *euery man* ſince the creation, but all nations and kingdomes in the laſt age of the world to whom the Goſpell was reuealed. Thus hath Paul expounded this word, Rom. 11. 12. *The fall of them is the riches of the* world, *and the diminiſhing of them is the riches of the Gentiles. v. 15. The caſting of them away is the reconciliation of the world.* Secondly it is obiected, that the law bindes all men in conſcience, thogh the greateſt part of it be vnknown to them. *Anſw.* The law was once giuen to Adam & imprinted in his heart in his firſt creation, and in him, as being the roote of all mankind, it was giuen to all men: and as when he ſinned, all men ſinned in him, ſo when he was enlightened all were enlightened in him, and conſequently when his conſcience was bound by the law, all were bound in him. And though this knowledge be loſt by mans default, yet the bond remaines ſtill on Gods part. Now the caſe is otherwiſe with the Goſpell, which was neuer written in mans nature, but was giuen after the fall and is aboue nature. Here a further reply is made, that the couenant made with Adam, *The ſeede of the woman ſhall bruiſe the ſerpents head,* was alſo made with his ſeede which is all mankind, and was afterward continued with Abraham to all nations. I anſwer, againe, that Adam was a roote of mankind onely in reſpect of *mans nature* with the *gifts* & *ſinnes* thereof: he was no roote in reſpect of *grace* which is aboue nature, but Chriſt the ſecond Adam. And therefore when God gaue the promiſe vnto him, and faith to beleeue the promiſe, he did not in him giue them both to all mankind; neither, if Adam had afterward fallen from faith in the Meſſias, ſhould all mankind again haue fallen in him. Moreouer, that the promiſe of grace was not made to Adams ſeede vniuerſally but *indefinitely*, it appeares; becauſe when God did afterward renew the couenant, he reſtrained it to the familie of Noe and Abraham, and in Abrahams familie it was reſtrained to Iſaac, *In Iſaac* (ſaith the Lord) *ſhall thy ſeede be called:* yea in the tenour of the couenant there is a diſtinction made of the ſeede of the woman and the ſeede of the ſerpent; which ſeed of the ſerpent is a (*b*) part of mankind, & it is excluded from the couenant. And whereas the Lord promiſed to Abrahã that in his ſeede al the nations of the earth ſhould be bleſſed, the promiſe muſt not be vnderſtood of all men in euerie age, but of all nations in the laſt age of the world. And thus Paul hath cleared the text, Gal. 3. 8. *The Scripture foreſeeing that God would iuſtifie the Gẽtiles through faith* (which was done after Chriſts aſcenſion) *preached before the Goſpell to Abraham, In thee ſhall all nations be bleſſed.* Laſtly, it may be obiected, that if any man be ignorant of the doctrine of ſaluation by Chriſt, it is through his owne fault; it is true indeede that all ignorance of the doctrine of ſaluation comes through mans fault & ſinne: but ſinne muſt be diſtinguiſhed; it is either perſonall, or the ſinne of mans nature. Now in them that neuer heard of Chriſt, their ignorance in this point proceeds not of any perſonall ſinne in them, but onely from the ſinne of mans nature, that is, the firſt ſinne of Adam common to all mankind, which ſinne is puniſhed when God leaues men wholly to themſelues. Now many things there be in men proceeding from this ſinne, which neuertheleſſe are no ſinnes, as the manifold miſeries of this life: and ſo I take the ignorãce of things aboue mans nature altogither vnreuealed, to be no ſinne but a puniſhment of originall ſinne.

Thus much of the perſons which are bound by the Goſpell: now let vs ſee how farre forth they are bound by it.

God in the Goſpell generally reueales two points vnto vs: the firſt, that there is perfect righteouſnes and life euerlaſting to be obtained by Chriſt: the ſecond, that the inſtrument to obtaine righteouſneſſe and life eternall is faith in Chriſt. Moreouer when this Goſpell is diſpenſed and preached vnto vs: God reueales vnto vs two points more: the firſt, that he will make vs particularly to bee partakers of true righteouſnes and life euerlaſting by Chriſt: the ſecond, that he will haue vs without doubting to beleeue thus much of our ſelues. And for this cauſe euery man to whome the Goſpell is reuealed, is bound to beleeue his owne electiõ, iuſtification, ſanctification, and glorification in, and by Chriſt. The reaſons and grounds of this point out of the word of God are theſe: I. 1. Ioh. 3. 23. *This is his commandement that we beleeue in the name of his ſonne Ieſus Chriſt, and loue one another as he gaue vs commandement.* Now to beleeue in Chriſt, is not confuſedly to beleeue, that he is a Redeemer of mankind, but withall to beleeue that hee is my Sauiour, and that I am elected, iuſtified, ſanctified, & ſhall be glorified by him. This is graunted of all men, yea of the Papiſts themſelues, which otherwiſe are enemies of this doctrine. For Lumbard ſaith, *To beleeue in God, is by beleeuing to loue, and as it were to goe into God: by beleeuing to cleaue vnto him and as it were to be incorporate into his members.* II. Paul, Gal. 2. 16. firſt of all propounds a generall ſentence, *That a man is not iuſtified by the workes of the lawe, but by the faith of Chriſt.*

a Thom. 2. 2. q. 10. art. 1.

Gen. 3. 15.

b 1. Ioh. 3. 8.

Lumb. l. 3. diſt. 23.

A Afterward he addes a ſpeciall application, *Euen wee* (namely Iewes) *haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of Ieſus Chriſt*: and in v.20. he deſcends more ſpecially to apply the Goſpell to himſelfe, *I liue* (ſaith he) *by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.* And in this kinde of application there is nothing peculiar to Paul, for in this very action of his hee auoucheth himſelfe to bee an example vnto vs, 1. Tim.1.16. *For this cauſe* (ſaith hee) *was I receiued to mercie, that Ieſus Chriſt ſhould ſhew firſt on me all long ſuffering* vnto the enſample of them *which ſhall in time to come beleeue in him to eternall life.* Againe, Phil.3.8. he ſaith, *I thinke all things but loſſe, that I might win Chriſt, & might* B *be found in him not hauing mine owne righteouſnes, but that which is through the faith of Chriſt, that I may know him and the vertue of his reſurrection:* and afterward he addeth, v.15. *Let vs as many as be perfect be thus minded.* III. Whatſoeuer we pray for according to Gods will, we are bound to beleeue that it ſhal be giuen vnto vs, Mark. 11.24. *Whatſoeuer ye deſire when ye pray, beleeue that ye ſhall haue it, and it ſhall be done vnto you.* But we pray for the pardon of our ſinnes, and for life euerlaſting by Chriſt; and that according to the wil of God: Therfore we are bound in conſcience to beleeue the pardon of our ſinnes, and life euerlaſting. IV. If God ſhould ſpeake particularly to any man, and ſay vnto him, Cornelius, or Peter, beleeue thou in C Chriſt, and thou ſhalt be ſaued; this commandement ſhould bind him particularly. Now when the Miniſter lawfully called in the name and ſtead of God publiſheth the Goſpell to the congregation, that is as much as if God himſelfe had ſpoken to them particularly, calling each of them by their names, and promiſing vnto them life euerlaſting in Chriſt. 2. Cor.5.20. *We as embaſſadors for Chriſt, as though God did beſeech you through vs, pray you in Chriſts ſtead, that ye be reconciled to God.*

It may be, and is obiected, that if euery man be bound in conſcience to beleeue his owne election & ſaluation by Chriſt, then ſome men are bound to beleeue that which is falſe, becauſe ſome there be euen in the middeſt of the D Church, which in the counſell of God were neuer choſen to ſaluation. I anſwer, that this reaſon were good; if men were bound abſolutely to beleeue their ſaluation without further reſpect or condition: but the bond is conditionall, according to the tenour of the couenant of grace: for we are bound to beleeue in Chriſt, if we would come to life euerlaſting, or if wee would be in the fauour of God, or if wee would be good diſciples & members of Chriſt. I anſwer againe, that whatſoeuer a man is bound to beleeue, is true; yet not alwaies in the euent, but true in the intention of God that bindeth. Now the commaundement of beleeuing and applying the Goſpell, is by God giuen to all within the Church; but not in the ſame manner to al. It is giuen to the Elect, that by beleeuing they might indeed be ſaued, God inabling them to do that which he commands. To the reſt, whome God in iuſtice will refuſe, the ſame commandement is giuen not for the ſame cauſe, but to another end, that they might ſee how they could not beleeue, and by this meanes bee bereft of all excuſe in the day of iudgement. God doth not alwaies giue commandements ſimply that they might be done, but ſometimes for other reſpects, that they might be meanes of triall, as the commandement giuẽ to Abraham of killing Iſaac: again, that they might ſerue to keepe men at the leaſt in outward obedience in this life, & ſtop their mouthes before the tribunall ſeat of God.

In that wee are bound in conſcience on this maner to beleeue the promiſes of the Goſpel, with an application of the benefits thereof to our ſelues, ſundry neceſſary & profitable points of inſtruction may be learned. The firſt, that the Popiſh Doctours aboliſh a great part of the Goſpell, when they teach that men are bound to beleeue the Goſpell onely by a Catholike faith, which they make to bee nothing elſe but a gift of God, or illumination of the minde, whereby aſſent is giuen to the word of God that it is true; and more ſpecially that Ieſus is Chriſt, that is, an al-ſufficient Sauiour of mankind. Al which the damned ſpirits beleeue: whereas the Goſpel for the comfort and ſaluation of mens ſoules, hath a further reach, namely, to enioyne men to beleeue that the promiſe of ſaluation is not only true in it ſelf, but alſo in the very perſon of the beleeuer, as appeares euidently by the Sacraments, which are as it were a viſible Goſpell, in which Chriſt with all his benefits is offered and applyed to the particular perſons of men: to this ende, no doubt, that they might beleeue the accompliſhment of the promiſe in themſelues.

Secondly, wee learne that it is not preſumption for any man to beleeue the remiſſion of his owne ſinnes: for to doe the will of God to which wee are bound, is not to preſume: now it is the will of God to which hee hath bound vs in conſcience, to beleeue the remiſſion of our owne ſinnes: and therefore rather not to doe it, is preſumptuous diſobedience.

Thirdly, wee are here to marke and to remember with care. the foundation of the vnfallible certenty of mans ſaluation. For if man bee bound in conſcience firſt to giue aſſent to the Goſpell, and ſecondly to applie it to himſelfe by true faith, then without doubt a man by faith may bee certainely perſwaded of his owne election and ſaluation in this life, without any extraordinarie reuelation: Gods commandements beeing in this and the like caſes poſſible. For commandements are either Legall, or Euangelicall: Legall, ſhewe vs our diſeaſe, but giue vs no remedie: and the perfect doing of them according to the intent of the Law-giuer, by reaſon of mans weakeneſſe and through mans default, is impoſſible in this world. As for Euangelicall commandements, A they haue this priuiledge, that they may & can bee performed according to the intent of the Law-giuer in this life: becauſe with the commandement is ioyned the inward operation of the ſpirit in the elect, to enable them to effect the dutie commanded: and the will of God is not to require abſolute perfectiō at our hands in the Goſpel as in the Law, but rather to qualifie the rigour of the law by the ſatisfaction of a Mediatour in our ſtead; and of vs (we being in Chriſt, to accept the vpright will and indeauour for the deed; as the will to repent, and the will to beleeue, for repentance and true faith indeede. Now then, if things required in the Goſpel, bee both ordinarie and poſſible; then B for a man to haue an vnfallible certenty of his owne ſaluation, is both ordinary and poſſible. But more of this point afterward.

Laſtly, all ſuch perſons as are troubled with doubtings, diſtruſtings, vnbeliefe, deſpaire of Gods mercy, are to learn & conſider that God by his word bindes them in conſcience to beleeue the pardon of their owne ſinnes be they neuer ſo grieuous or many, & to beleeue their own election to ſaluation whereof they doubt. Men that are but ciuil haue care to auoid robbing & killing, becauſe God giues commaundements againſt ſtealing and killing: why then ſhould not wee much more ſtriue againſt our manifolde doubtings and diſtruſtings of Gods loue in Chriſt, hauing a commaundement of C God that cals vpon vs and bindes vs to do ſo?

Thus we ſee how Gods word bindes conſcience: now conſcience beeing thus bound, againe bindes the man in whome it is.

The bond of conſcience is called *guiltineſſe*. Guiltineſſe is nothing elſe but a worke of the conſcience, binding euery ſinner to the puniſhment of euerlaſting death, before God for this or that ſinne.

Thus much of the proper binder of the conſcience: now followes the improper.

The improper binder is that, which hath no power at all or vertue in it ſelfe to binde conſcience: but doth it onely by the authoritie & vertue of Gods word, or ſome part therof. It is threefold, Humane lawes, an Oath, a Promiſe.

§8. Of humane lawes binding.

D Touching humane lawes, the ſpeciall point to be conſidered is, In what maner they binde. That this may in part be cleared, I will ſtand a while to examine & confute the opinion, that the very pillars of the popiſh Church at this day maintaine; namely, that *Ciuill and Eccleſiaſticall iuriſdiction haue a* coactiue power in the conſcience, *and that the lawes made thereby doe as* truly & properly *binde* (as they ſpeake) *to mortall and veniall ſinne, as Gods law it ſelfe*. The arguments which commonly they vſe are theſe:

Argum. 1. Deut. 17.12. *That man that will do preſumptuouſly, and not obey the* (a) *authority of the Prieſt, or Iudge, ſhall die: and thou ſhalt take away euill from Iſrael.* Here (ſay they) the precepts of the high Prieſt are (b) *imperia*, not admonitions or exhortations, and they binde in conſcience; otherwiſe the tranſgreſſors thereof ſhould not haue bin puniſhed ſo ſeuerely. *Anſ.* The intent of this law (as a very childe may perceiue) is to eſtabliſh the authority & right of the higheſt appeales for all matters of controuerſie in the *Synedrum* or great Court at Ieruſalem. Therfore the words alleadged do not giue vnto the Prieſt a ſoueraigne power of making lawes, but a power of giuing iudgement of controuerſies, and that according to lawes already made by God himſelfe: from which iudgment there might be no appeale. Now this power of determining doth not conſtraine conſcience, but the outward man to maintaine order and peace. For what reaſon is there, that that ſentence, which might be either a gaine-ſaying of Gods law, or a miſtaking of it, ſhould bind the conſcience to a ſinne. Againe, not euery one that refuſed to ſubiect themſelues to the ſentence of this court, were ſtraight way guiltie of ſinne, (for this did Ieremie the Prophet, and Chriſt our Sauiour, when the Iewes condemned them for wicked perſons) but he that preſumptuouſly deſpiſed the ſentence, & by conſequent the authority it ſelfe, which was the ordinance of God, was guilty. Laſtly, the ſeueritie of the puniſhment, which is temporall death, doth not argue any power in the Iudge of binding conſcience: this they might haue learned of their owne *Doctor Gerſon*, who holdeth, that they that binde any man to mortall ſinne, muſt bee able to puniſh him with anſwerable puniſhment, which is eternall death.

a Imperia.

b Princely commandements.

Ier. 26, 11. 15.

Lib. de vita Spirit. ſect. 4.

Argu. 2. Mat. 16.19. *Whatſoeuer ye ſhall binde in earth, ſhall be bound in heauen.* Here (ſay they) to binde, is to make lawes conſtraining conſcience according to Mat. 23.4 *They binde heauie burdens, and lay them on mens ſhoulders.* *Anſ.* The ſoueraigne power of binding & looſing, is not belonging to any creature, but is proper to Chriſt, who had the keies of heauen and hell: he openeth and no man ſhutteth, he ſhutteth & no man openeth, *Reu.* 3.5. As for the power of the Church, it is nothing but a miniſtery of ſeruice whereby men publiſh and pronounce that Chriſt bindeth or looſeth. Againe, this binding ſtandes not in the power of making lawes, but in remitting and retaining of mens ſins, as the words going before declare, v. 18. *If thy brother ſin againſt thee, &c.* and Chriſt ſhewes his own meaning when he ſaith, *Whoſe ſins ye remit they are remitted, and whoſe ſins ye retaine they are retained*, Ioh. 20. 23. hauing before in the perſon of Peter promiſed them this honour, in this forme of words, Math. 16. 19. *I will giue vnto thee the keyes of the kingdome of heauen, whatſoeuer thou ſhalt binde vpon earth, ſhall be bound in heauen.* This which I ſay is approoued by conſent of auncient Diuines. Aug. Pſal. 101. ſerm. 2. *Remiſſion of ſin* (ſaith he) *is looſing*: therefore by the law of contraries, binding is to holde ſinne vnpardoned. Hilar. vpon Mat. c. 18. *Whom they binde on earth, that is* (ſaith hee) *leaue vntyed of the knottes of their ſinnes.* Lumbard the popiſh maſter of ſentences, *The Lord* (ſaith he) *hath giuen to Prieſts power of binding and looſing, that is,*

Lib. 4. diſt. 18. cap. 4.

A *of making manifeſt that men are bound or looſed.* Again, both Origen, (a) Auguſtine, & (b) Theophilact attribute the power of binding to all Christians, and therefore they for their parts, neuer dreamed that the power of binding ſhould be an authority to make lawes. Laſtly, the place *Mat.* 23.4. ouerturnes the argument, for there the Scribes and Phariſies are condemned, becauſe they laid vpon mens ſhoulders the burdens of their traditions, as meanes of Gods worſhip & things binding conſcience.

a on Math. 18.
b vpon Ioh.

Argu. 3. Act. 15.28,29. *It ſeemes good vnto vs and the holy Ghoſt, to lay no more burden on you then theſe neceſſarie things, that ye abſtaine from things offered to idols, and blood, and that which is ſtrangled, and fornication.* Here (ſay they) the Apoſtles B by the inſtinct of the holy Ghoſt make a new law not for this or that reſpect, but ſimply to binde the conſciences of the Gentiles, that they might bee exerciſed in obedience. And this is prooued, becauſe the Apoſtles call this law a *burden*, and call the things preſcribed, *neceſſarie:* and S. Luke tearmes them, the *Commandements of the Apoſtles:* and Chryſoſtome cals the Epiſtle ſent to the Church, *Imperium*, that is, a lordly charge. To this they adde the teſtimonie of Tertullian, Origen, Auguſtine. *Anſ.* Though all be graunted, that the law is a burden impoſed, a precept of the Apoſtles, a charge: againe, that things required therein are neceſſarie: yet will it not follow by good conſequent, that this law ſimply bindes conſcience, C becauſe it was giuen with a reſeruation of Chriſtian libertie, ſo as out of the caſe of ſcandall, that is, if no offence were giuen to the weake Iewes, it might freely be omitted. And that will appeare by theſe reaſons: Firſt of all Peter ſaith, that it is a tempting of God to impoſe vpon the Gentiles the yoke of Iewiſh ceremonies: he therefore muſt needs be contrarie to himſelfe, if he intend to binde mens conſciences to abſtinence from that which is ſtrangled, blood, and things offered to Idols. A replie is made, that this abſtinence is preſcribed, not by the auncient law of Moſes, but by a new Eccleſiaſticall or Apoſtolicall authority. I anſwer againe, that a Moſaicall ceremonie is ſtill the ſame thing, though it be ſtabliſhed by a new authoritie. D And whereas Chriſt by his death put an ende to the ceremoniall law, it is abſurd to thinke that the Apoſtles by their authority reuiued ſome part of it again, & bound mens conſciences thereto. Secondly, the Church of God in all places ſuffered this commandement to ceaſe, which the faithfull ſeruants of God would neuer haue done, if they had beene perſwaded that this law had bound conſcience ſimply. It is anſwered, that this law ceaſed not becauſe the giuing of offence vnto the Iewes ceaſed, but becauſe it ceaſed *vniuerſally:* yea, but it could not haue ceaſed vniuerſally, if it had bound conſcience, ſpecially conſidering it was propounded to the Church without any mention or limitation of time. Thirdly, Paul was preſent in this Councel: and A knew the intent of the law very well, and therefore no doubt he did not in any of his Epiſtles gaine-ſay the ſame. This beeing graunted, it cannot bee, that this ſhould binde conſcience out of the caſe of offence, for hee teacheth the Corinthians that things offered to Idols may be eaten, ſo be it the weake brother be not offended. Heere it is anſwered, that when Paul writ this 1. Epiſt. to the Corinthians, this commandement of the Apoſtles touching things ſtrangled & blood was not come vnto them. Well, to graunt al this, which cannot be prooued, let it be anſwered, why Paul did not now deliuer it, & why he deliuereth a doctrine contrarie to that which he had decreed at Ieruſalem, B which was that the Gentiles ſhould abſolutely abſtaine from thinges offered to Idols. As for the teſtimony of the fathers they are abuſed. Indeed Tertullian ſaith plainely, that Chriſtians in his daies abſtained from eating of blood, & he perſwades men to continue in ſo doing, becauſe he is of opinion (beeing indeed farre deceiued) that this very law of the Apoſtles muſt laſt to the ende of the world: which conceit if the Papiſts holde not, what meane they to build vpon him. Origen ſaith, that this law was very neceſſary in his daies: and no maruell. For by Idolithytes he vnderſtandes, not thinges that haue bin offered to idols, & are afterward brought to priuate houſes, or to the market, as other common meats: C but hee vnderſtands things that remaine conſecrated to idols, & are no where elſe vſed but in their temples, which we grant with him muſt for euer be auoided as means and inſtruments of Idolatrie. Whereas the law of the Apoſtles ſpeakes only of the firſt kinde. As for things ſtrangled and blood, he takes them to bee the diuels food: and for this cauſe he approues abſtinence from them. And whereas Auguſtine ſaith, that it is a good thing to abſtaine from things offered to Idols, though it be in neceſſitie; he muſt be vnderſtood of the firſt kinde of Idolithytes which are yet remaining in the idol-temples ſtill conſecrated vnto them, and not of the ſecond, of which the Apoſtles law (as I haue ſaid) muſt bee vnderſtood.

1. Cor. 8. 9.

Apol. cap. 9
l. de Pudicitia.
Contra Celſ. lib. 8.

1
2

Epiſt. 154. ad Publicolam.

D Argum. 4. Ioh. 21.16. Chriſt ſaith to Peter. *Feede my ſheepe:* that is, (as the word importeth feede and rule my ſheepe. *Anſw.* This feeding and ruling ſtands not in the making new lawes, but in teaching and gouerning the Church of God according to the doctrine which they had receiued frō Chriſt. And this action of feeding is aſcribed to all Chriſtians, Reuel. 2.27. who cannot thereupon challenge a power of making lawes to the conſcience.

Argum. 5. Ioh. 20.21. *As my father ſent me, ſo I ſend you:* But Chriſt was ſent of his father not onely with power of preaching and miniſtring the Sacraments, but alſo with authority of commanding and giuing iudgement. *Anſ.* If this kinde of reaſoning may ſtand, all the Apoſtles ſhall bee made redeemers: for they were all ſent as Chriſt was, and hee was ſent not

A onely to preach the redemption of mankinde, but alſo to effect and worke the ſame. If this be abſurd, then it is a flat abuſing of Scripture to gather from this ſaying of Chriſt, that the Apoſtles had power of binding conſcience becauſe he had ſo. It is true indeed that there is a ſimilitude or analogie betweene the calling of Chriſt and his Apoſtles, but it wholly ſtands in theſe points: Chriſt was ordained to his office before all worlds, and ſo were the Apoſtles: Chriſt was called of his Father immediatly and ſo were they of Chriſt: Chriſt was ſent to the whole world, and ſo were they: Chriſt receiued all power in heauen and earth as beeing neceſſarie for a mediatour; and they receiued B an extraordinarie authoritie from him with ſuch a plentifull meaſure of the ſpirit as was neceſſary for the Apoſtolical function. Laſtly, Chriſt was ſent euen as he was man to be a teacher of the Iewes: and therefore he is called the miniſter of circumciſion, Rom. 15. 8. and ſo the Apoſtles are ſent by him to teach the Gentiles. Thus farre is the compariſon to be inlarged and no further. And that no man might imagine that ſome part of this reſemblance ſtandes in a power of binding conſcience, Chriſt hath but a ſpecial exception, when he ſaith; Goe teach all nations, teaching them to obſerue al things *that I haue commanded you*, and not commandements of your owne.

Argum 6. Rom. 13. 2. *Whoſoeuer reſiſteth the* C *power, reſiſteth the ordinance of God*: and *they that reſiſt ſhall receiue to themſelues iudgement*: and, 5. *yee muſt bee ſubiect not onely for wrath, but alſo for conſcience ſake.* *Anſ.* Magiſtracie indeede is an ordinance of God to which we owe ſubiection, but how far ſubiection is due, there is the queſtion. For body and goods and outward conuerſation, I graunt all: but a ſubiection of conſcience to mens lawes, I deny. And betweene theſe two there is a great difference: to be ſubiect to authority *in conſcience*; and to be ſubiect to it *for conſcience*, as will be manifeſt if wee doe but conſider the phraſe of the Apoſtle, the meaning whereof is, that we muſt performe obedience not onely for anger, that is, for the auoiding of puniſhment, but alſo for the auoiding of ſinne, and ſo by conſequent for auoi- D ding a breach in conſcience. Now this breach is not properly made becauſe mans law is neglected, but becauſe Gods law is broken which ordaineth magiſtracie, & withall bindes mens conſciences to obey their lawfull commandements. And the damnation that is due vnto men for reſiſting the ordinance of God, comes not by the ſingle breach of magiſtrates commaundement, but by a tranſgreſſion of Gods law which appointeth magiſtrates and their authority. To this anſwer Papiſts replie nothing that is of moment. Therefore I proceed.

Argum. 7. 1. Cor. 4. 21. *What will you? that I come vnto with a rodde, or in the ſpirit of meekneſſe?* Now this rodde is a iudiciall power of puniſhing of ſinners. *Anſ.* For the regiment and protection of Gods Church; there bee two rods mentioned in Scripture: the rodde of Chriſt, and the Apoſtolicall rodde. The rod of Chriſt is tearmed a *rod of yron*, or *the rod of his mouth*, & it ſignifies that abſolute and ſoueraigne power which Chriſt hath ouer his creatures, whereby hee is able to conuert and ſaue them, or to forſake and deſtroy them. And it is a peculiar priuiledge of this rodde to ſmite and wound the conſcience. The Apoſtolicall rodde was a certaine extraordinarie power, whereby God inabled them to plague and puniſh rebellious offenders with grieuous iudgements, not in their ſoules but in their bodies alone. With this rodde Paul ſmote Elimas blind, and Peter ſmote Ananias & Saphira with bodily death. And it may be that Paul by his power did giue vp the inceſtuous man, whē he was excommunicate, to be vexed in his bodie and tormented by the diuell: but that by this rod the Apoſtles could ſmite conſcience, it cannot be prooued.

Argum. 8. 1. Tim. 3. 2. *Paul made a law that none hauing two wiues ſhould be ordained a Biſhop*: Now this law is poſitiue and Eccleſiaſticall, and bindes conſcience. *Anſ.* Paul is not the maker of this law, but God himſelfe, who ordained that in mariage not three but two alone ſhould be one fleſh: and that they which ſerue at the altar of the Lord, ſhould be holy. And to grant that this law were a new law beſide the written word of God, yet doth it not follow that Paul was the maker of it; becauſe he vſed not to deliuer any doctrine to the Churches but which he receiued of the Lord.

Argum. 9. Luk. 10. 16. *He which heareth you, heareth me.* *Anſw.* Theſe words properly concerne the Apoſtles, and doe not in like manner belong to the Paſtors and teachers of the Church. And the ende of theſe words is not to confirme any Apoſtolicall authoritie in making lawes to the conſcience; but to ſignifie the priuiledge which he had vouchſafed them aboue all others, that hee would ſo farre forth aſſiſt them with his ſpirit, that they ſhould not erre or bee deceiued in teaching and publiſhing the doctrine of ſaluation, though otherwiſe they were ſinfull men: according to Mat. 10. 20. *It is not you that ſpeake, but the ſpirit of your father which ſpeaketh in you.* And the promiſe to be lead into all truth, was directed vnto them.

Argum. 10. 1. Cor. 11. 2. *I praiſe you that you keepe my commandements.* *Anſw.* Paul deliuered nothing of his owne concerning the ſubſtance of the doctrine of ſaluation and the worſhippe of God, but that which hee receiued from Chriſt. The precepts here meant are nothing elſe but rules of decencie and comely order in the congregation: and though they were to be obeyed, yet Pauls meaning was not to binde any mans conſcience therewith. For of greater matters he ſaith, *This I ſpeake for your commodity and not to intangle you in a ſnare*, 1. Cor. 7. 35.

Argum. 11. Councels of auncient fathers when they command or forbid any thing, doe it with threatning of a curſe to the offendours. *Anſwer.* The Church in former time vſed to annexe vnto her Canons the curſe *anathema*, becauſe things decreed by them were indeede, or at the leaſt thought to be the will and word of God: and they had reſpect to the ſaying of Paul, If any teach otherwiſe though he bee an Angell from heauen, let him bee accurſed. Therefore Councels in this action were no more but inſtruments of God to accurſe thoſe whome he firſt had accurſed.

Argum. 12. An act indifferent if it be commanded, is made neceſſarie: and the keeping of it is the practiſe of vertue, therefore euery law bindes conſcience to a ſinne. *Anſw.* An act it ſelfe indifferent beeing commanded by mans law, it is not made ſimply neceſſary, for that is as much as Gods law doth or can doe, but onely in ſome part, that is, ſo farre forth as the ſaid act or action tends to maintaine and preſerue the good end for which the law is made. And though the action bee in this regard neceſſarie: yet doth it ſtill remaine indifferent, as it is conſidered in it ſelfe out of the ende of the law: ſo as if peace, the common good, and comely order may be maintained, and all offence auoided by any other meanes, the acte may be done or not done without ſinne before God. For whereas God himſelfe hath giuen liberty and freedome in the vſe of things indiſferent, the law of man doth not take away the ſame, but onely moderate and order the ouercommon vſe of it for the common good.

Argum. 13. The faſt of Lent ſtands by a law & commandement of men: and this law binds conſcience ſimply: for the ancient fathers haue called it a Tradition Apoſtolicall, & make the keeping of it to bee neceſſarie, and the not keeping of it a ſinne, & puniſh the offendors with excommunication. *Anſ.* It is plaine to him that wil not be obſtinate, that lent faſt was not commanded in the primitiue Church, but was freely at mens pleaſures, and in ſeuerall Churches diuerſly both in regard of ſpace of time, as alſo in reſpect of diuerſitie of meates. *Ireneus* in his epiſtle to Victor cited by Euſebius ſaith, *Some haue thought that they muſt faſt one day, ſome two daies, ſome more, ſome 40. houres day and night, which diuerſitie of faſting commendeth the vnity of faith.* Spiridion a good man did eat fleſh in lent, & cauſed his gueſt to do the ſame, and this he did vpon iudgement becauſe he was perſwaded out of Gods word, that to the clean all things were cleane. And Euſebius records, that Montanus the hereticke was the firſt that preſcribed ſolemne and ſette lawes for faſting. And whereas this faſt is called an Apoſtolical tradition, it is no great matter, for it was the manner of the auncient Church in former times to tearme rites and orders Eccleſiaſticall not ſet downe in Scriptures, Apoſtolicall orders, that by this meanes they might commend them to the people: as Ierome teſtifieth *Euery prouince* (ſaith he) *may thinke the conſtitutions of their Anceſtors to be Apoſtolical lawes.* And whereas it is ſaid to be a ſinne not to faſt in lent (as Auguſtine ſpeaketh) it is not by reaſon of

Euſeb. lib. 5. 26.
Sozom. l. 7. cap. 19.

Euſ. lib. 5. cap. 18.

Hieron. epiſt. 118. ad Luc.

A any commandement binding conſcience, for Auguſtine ſaith plainely, that neither Chriſt nor his Apoſtles appointed any ſet time of faſting: & Chryſoſtome, that Chriſt neuer commanded vs to follow his faſt; but the true reaſon hereof is borrowed from the end. For the primitiue Church vſed not the popiſh faſt, which is to eate white-meate alone, but an abſtinencie from all meats vſed ſpecially to mortifie the fleſh & to prepare men before-hand to a worthy receiuing of the Euchariſt. And in regard of this good end was the offence. And whereas it is ſaid, that auncient fathers taught a neceſſity of keeping this faſt, euen Hierome whom they alleadge to this purpoſe ſaith the B contrary. For confuting the errour of Montanus who had his ſet time of faſt to bee kept of neceſſity, he ſaith, *We faſt in Lent according to the Apoſtles tradition as in a time meet for vs: and we do it not, as though it were not lawfull for vs to faſt in the reſt of the yeare except Pentecoſt: but it is one thing to do a thing of neceſſity, and another to offer a gift of free will.* Laſtly, excommunication was for open contempt of this order taken vp in the Church, which was, that men ſhould faſt before Eaſter for their further humiliation & preparation to the Sacrament. So the 29. canon of the Councill of Gangres muſt bee vnderſtood. As for the Canons of the Apoſtles (ſo falſly called) and the 8. Council of Toledo, I much reſpect not what they ſay in this caſe.

Serm. de Temp. 62. Epiſt. 86. Chryſoſt. on Math. hom. 47.

Hieron. ad Marcel. de Error. Mont.

Argum. 14. Gods authority bindes conſci-C ence: Magiſtrates authority is Gods authority: therefore Magiſtrates authority binds conſcience properly. *Anſ.* Gods authoritie may bee taken two waies: firſt, for that ſoueraigne and abſolute power which hee vſeth ouer all his creatures: ſecondly, for that finite and limited power which hee hath ordained that men ſhould exerciſe ouer men. If the *minor*, namely, the Magiſtrates authority is Gods authority, be taken in the firſt ſenſe, it is falſe: for the ſoueraigne power of God is incommunicable. If it be taken in the ſecond ſenſe, the *propoſition* is falſe. For there be ſundry authorities ordained of God, as the authority of the father ouer a childe, of the maſter ouer the ſeruant, the authority of the maſter ouer his D ſcholler, which doe binde in conſcience as the authority of Gods lawes doth.

By theſe arguments which I haue now anſwered, and by many other beeing but lightly skanned, it will appeare that neceſſarie obedience is to bee performed both to ciuill and Eccleſiaſticall iuriſdiction; but that they haue a conſtraining power to binde conſcience, and that properly as Gods lawes doe, it is not yet prooued, neither can be; as I will make manifeſt by other arguments.

Argum. 1. Hee that makes a law binding conſcience to mortall ſinne, hath power, if not to ſaue, yet to deſtroy: becauſe by ſinne, which follows vpon the tranſgreſſiō of his law, comes death & damnation. But God is the only Lawgiuer that hath this priuiledge; which is, after

A he hath giuen his law, vpon the breaking or keeping thereof, to ſaue or deſtroy, Iam.4.12. *There is one Law-giuer that can ſaue or deſtroy.* Therefore God alone makes laws binding cõſcience properly, and no creature can doe the like. Anſwer is made that S. Iames ſpeakes of the principall Law-giuer, that by his own proper authoritie makes lawes, and doeth in ſuch maner ſaue and deſtroy, that he need not feare to be deſtroyed of any: and that he ſpeaks not of ſecondarie law-giuers that are deputies of God, and make lawes in his name. I ſay again, that this anſwer ſtands not with the text. For S. Iames ſpeakes ſimply without diſtinction, limitation, or exception: and the effect of his reaſon is this. No man at all muſt ſlander his brother, becauſe no man muſt be iudge of the B law: & no man can be iudge of the law, becauſe no man can bee a law-giuer to ſaue or deſtroy. Now then where bee thoſe perſons that ſhall make laws to the ſoules of men, and bind them vnto puniſhment of mortall ſinne; conſidering that God alone is the ſauing and deſtroying Law-giuer?

Argum. 2. He that can make lawes as truely binding conſcience as Gods lawes, can alſo preſcribe rules of Gods worſhip: becauſe to bind the conſciẽce, is nothing elſe but to cauſe it to excuſe for things that are well done, and therefore truely pleaſe God; and to accuſe for ſinne, whereby God is diſhonoured: but no man can preſcribe rules of Gods worſhip; and humane lawes, as they are humane lawes, ap- C point not the ſeruice of God. Eſa.29.13. *Their feare towards me was taught by the precept of men.* Math. 15.9. *They worſhip me in vaine, teaching doctrines which are the commaundements of men.* Papiſts here make anſwer, that by laws of men we muſt vnderſtand ſuch lawes as be vnlawfull or vnprofitable, being made without the authoritie of God, or inſtinct of his ſpirit. It is true indeede, that theſe commandements of men were vnlawful: but the cauſe muſt be conſidered; they were vnlawfull not becauſe they commaunded that which was vnlawfull and againſt the will of God, but becauſe things in themſelues lawfull were commanded as parts of Gods worſhip. To waſh the outward part of the cuppe or platter, and to waſh hands before D meat, are things in reſpect of ciuil vſe very lawful, and yet are theſe blamed by Chriſt, and no other reaſon can be rendred but this; that they were preſcribed not as things indifferent or ciuill, but as matters pertaining to Gods worſhip. It is not againſt Gods word in ſome politicke regards to make diſtinctions of meates, and drinkes, and times: yet Paul calles theſe things, *doctrines of deuils*, becauſe they were cõmanded as things wherein God ſhould bee worſhipped.

Argum. 3. God hath now in the new teſtament giuen a libertie to the conſcience, whereby it is freed from all lawes of his owne whatſoeuer, excepting ſuch lawes and doctrines as are neceſſary to ſaluatiõ, Col.2.20. *If ye be dead with Chriſt, yee are free from the elements of the world.* Gal.5.1. *Stand ye in the libertie wherewith Chriſt hath freed you, and bee not againe intangled with the yoke of bondage.* Now, if humane lawes made after the grant of this libertie, bind conſcience of themſelues, then muſt they either take away the foreſaid libertie, or diminiſh the ſame; but that they cannot doe: for that which is granted by an higher authoritie, namely God himſelfe, cannot be reuoked or repealed by the inferiour authoritie of any man. It is anſwered, that this freedome is onely from the bondage of ſinne, from the curſe of the morall lawe, from the ceremoniall and iudiciall lawe of Moſes, and not from the lawes of our ſuperiours. And I anſwer againe, that it is abſurd to thinke that God giues vs liberty in conſcience from any of his owne lawes, and yet will haue our conſciences ſtill to remaine in ſubiection to the lawes of ſinfull men.

Argum. 4. Whoſoeuer binds conſcience, commands conſcience. For the bond is made by a commandement vrging conſcience to do his dutie, which is to accuſe or excuſe for euill or well doing. Now Gods lawes commaund conſcience in as much as they are ſpirituall, commaunding body and ſpirit, with all the thoughts, will, affections, deſires, and faculties, & requiring obedience of them all according to their kinde. As for the lawes of men, they want power to command conſcience. Indeede if it were poſſible for our gouernours by lawe to commaund mens thoughts and affections, then alſo might they commaund conſcience: but the firſt is not poſſible, for their lawes can reach no further thẽ to the outward man, that is, to body and goods, with the ſpeeches and deeds thereof: and the end of them all, is not to maintaine ſpiritual peace of conſcience, which is betweene man and God, but only that externall and ciuill peace which is betweene man & man. And it were not meet that men ſhould command conſcience, which cannot ſee conſcience, and iudge of all her actions, which appeare not outwardly, and whereof there be no witneſſes, but God and the conſcience of the doer. Laſtly, men are not fit commaunders of conſcience, becauſe they are no Lords of it, but God himſelfe alone.

Argum. 5. Men in making lawes are ſubiect to ignorance and errour: & therfore when they haue made a law (as neere as poſſibly they can) agreeable to the equitie of Gods law, yet can they not aſſure themſelues & others, that they haue failed in no point or circumſtance. Therefore it is againſt reaſon, that humane lawes being ſubiect to defects, faults, errours, and manifold imperfections, ſhould truly bind conſcience, as Gods lawes doe, which are the rule of righteouſneſſe. All gouernours in the world (by reaſon that to their old lawes, they are conſtrained to put reſtrictions, amplifications, & modifications of all kindes, with new readings and interpretations) vpon their daily experience ſee & acknowledge this to bee true

A which I ſay, ſauing the biſhop of Rome (ſo falſly tearmed) which perſwades himſelfe to haue when he is in his Conſiſtory, ſuch an infallible aſſiſtance of the ſpirit, that he cannot poſſibly erre in iudgement.

Argum.6. If mens lawes by inward vertue bind conſcience properly as Gods lawes, then our dutie is to learne, ſtudy, & remember them as well as Gods lawes: yea Miniſters muſt bee diligent to preach them, as they are diligent in preaching the doctrine of the Goſpel: becauſe euery one of them bindes to mortall ſinne, as the Papiſts teach. But that they ſhould bee taught and learned as Gods lawes, it is moſt abſurd in the iudgement of all men, Papiſts themſelues not excepted.

B *Argum.7.* Inferiour authoritie cannot bind the ſuperior: now the courts of men and their authoritie are vnder conſcience. For God in the heart of euery man hath erected a tribunal ſeat, and in his ſtead hee hath placed neither Saint nor Angel, nor any other creature whatſoeuer, but conſcience it ſelfe, who therefore is the higheſt Iudge that is or can be vnder God; by whoſe direction alſo courts are kept, and lawes are made.

Seſſ. 24. can. 3.

Thus much of the Popiſh opiniō: by which it appeares that one of the principall notes of Antichriſt agrees fitly to the Pope of Rome. Paul 2. Theſſ. 2. 4. makes it a ſpeciall propertie of Antichriſt to exalt himſelfe againſt or aboue all that is called God, or worſhipped. C Now what doth the Pope elſe, when hee takes vpon him authority to make ſuch lawes as ſhal bind the conſcience, as properly and truely as Gods lawes? and what doth he elſe when hee aſcribes to himſelfe power to free mens conſciences from the bond of ſuch lawes of God, as are vnchangeable? as may appeare in a Canon of the Councell of Trent: the words are theſe, *If any ſhall ſay, that thoſe degrees of conſanguinitie that be expreſſed in Leuiticus, doe only hinder matrimony to be made, & break it being made, and that the Church cannot diſpenſe with ſome of them, or appoint that more degrees may hinder or breake mariage, let him be accurſed.* O ſacrilegious impietie! D conſidering the lawes of affinitie and cōſanguinity, Leu. 18. are not ceremonial, or iudiciall lawes peculiar to the Iewes, but the very lawes of nature. What is that Canon els, but a publike proclamation to the world, that the Pope & Church of Rome do ſit as Lords, or rather idols in the hearts and conſciences of men? This will yet more fully appeare to any man, if we read popiſh books of *practical* or *Caſe-diuinity*, in which the common maner is, to bind conſcience where God looſeth it, and to looſe where he binds: but a declaration of this requires long time.

How mens lawes bind conſcience.

Now I come (as neere as poſſibly I can) to ſet downe the true manner, how mens lawes by the common iudgement of Diuines, may bee ſaid to bind conſcience. That this point may bee cleared, two things muſt be handled. By what meanes they bind, and how far-forth.

Touching the meanes, I ſet downe this rule. *Wholeſome lawes of men, made of things indifferent, ſo farre-forth bind conſcience by vertue of the generall commandement of God, which ordaineth the Magiſtrates authoritie: that whoſoeuer ſhall wittingly and willingly, with a diſloyall minde, either break or omit ſuch lawes, is guiltie of ſin before God.*

By *wholeſome lawes*, I vnderſtand ſuch poſitiue conſtitutions, as are not againſt the law of God, and withall tend to maintaine the peaceable eſtate and common good of men.

Furthermore, I adde this clauſe, *made of things indifferent*, to note the peculiar matter wherof humane lawes properly intreat: namely, ſuch things as are neither expreſly commanded or forbidden by God.

Now ſuch kind of lawes haue no vertue or power in themſelues to conſtraine conſcience, but they bind onely by vertue of an higher commandement. *Let euery ſoule be ſubiect to the higher powers*, Rom. 13. 1. or, *Honour father and mother*, Exod. 20. 12. which commandements bind vs in conſcience to performe obedience to the good lawes of men. As Peter ſaith, *Submit your ſelues to euery humane ordinance for the Lord*, 1 Pet. 2. 13. that is *for conſcience of God*, as he ſaith afterward, v. 19. whereby he ſignifieth two things: firſt, that God hath ordained the authoritie of gouernours; ſecondly, that hee hath appointed in his word, & thereby bound men in conſcience to obey their gouernours lawfull commandements.

If the caſe fall out otherwiſe, as commonly it doth, that humane lawes be not enacted of things indifferent, but of things that be good in themſelues, that is, cōmanded by God; then are they not *humane* properly, but *diuine* laws. Mens laws intreating of things that are *morally good*, & the parts of *Gods worſhip*, are the ſame with Gods lawes: & therfore bind conſcience, not becauſe they were enacted by men, but becauſe they were firſt made by God: men being no more but inſtruments and miniſters in his name to reuiue, renew, and to put in execution ſuch precepts and lawes as preſcribe the worſhip of God, ſtāding in the practiſe of true religion and vertue. Of this kind are all poſitiue laws touching articles of faith, and the duties of the moral law. And the man that breaks ſuch lawes ſinnes two waies: firſt, becauſe hee breakes that which is in conſcience a law of God: ſecondly, becauſe in diſobeying his lawfull Magiſtrate, hee diſobeyes the generall cōmaundement of God, touching Magiſtracie.

But if it ſhall fall out that mens lawes bee made of things that are euill, and forbidden by God, then is there no bond of conſcience at all: but contrariwiſe men are bound in conſcience not to obey, Act. 4. 19. And herupon the three children are commended for not obeying Nabuchadnezzar, when he gaue a particular commandement vnto them to fall downe and worſhip the golden image, Dan. 3. 28.

Moreouer, in that mans law binds not, but by authoritie of Gods law, hence it followes, A that Gods law alone hath this priuiledge, that the breach of it ſhould be a ſinne. S. Iohn ſaith 1. epiſt. 3.4. *Sinne is the anomie, or, tranſgreſſion of the law*, vnderſtāding Gods law. When Dauid by adulterie and murder had offended many men, and that many waies, hee ſaith, Pſal. 51.4. *Againſt thee, againſt thee haue I ſinned.* And Auguſtine defined ſin to be ſomething ſaid, done, or deſired againſt the law of God. Some man may ſay, if this be ſo, belike then we may break mens lawes without ſin. I anſwer, that men in breaking humane lawes, both may and do ſin; but yet not ſimply, becauſe they breake them, but becauſe in breaking them, they doe alſo breake the law of God. The breach of a law muſt bee conſidered two waies. Firſt as it is a B treſpaſſe, hinderance, iniurie, damage; & in this reſpect it is committed againſt mens lawes: ſecondly, the breach of a law muſt be cōſidered as it is a ſin, and ſo it is only againſt Gods law, which appoints obedience to the Magiſtrate. The ſecond point, namely, How farre foorth mens lawes bind conſciences, I explane on this manner. It is all that the lawes of God doe or can doe, to bind conſcience ſimply & abſolutely. Therfore humane lawes bind not ſimply of themſelues, but ſo far forth as they are agreeable to Gods word, ſerue for the common good, ſtand with good orders, and hinder not the libertie of conſcience. The neceſſitie of the law ariſeth of the neceſſitie of the good end thereof. And as the end is good & profitable more or leſſe, ſo is the law it ſelfe neceſſarie more or C leſſe. Mens lawes are like their teſtimonies, which neither proue nor diſproue of thēſelues, but borrow all the ſtrength which they haue to conſtraine, from the truth, wiſdom, and fidelitie of them that beare witneſſe.

Hence it followeth, that a man may do any thing *beſide humane lawes* & conſtitutions without breach of conſcience. For if we ſhall omit the doing of any law, I. without hindrance of the end & particular conſiderations, for which the law was made: II. without offence giuing, as much as in vs lieth: III. without contempt of him that made the law, we are not to bee accuſed of ſinne. Example. In time of warre, the Magiſtrate of the citie cōmands that no man ſhal open the gates: the end is, that the city and D euery member thereof may be in ſafetie. Now it falles out that certaine citizens, being vpon occaſion without the citie, are purſued by the enemy, and in danger of their liues. Hereupou ſome man without any more adoe openeth the gate to reskue them. The queſtion is, whether he hath ſinned, or no. And the truth is, he hath not: becauſe hee did not hinder the end of the law, but rather further it, & that without ſcandall to men, or contempt to the Magiſtrate.

And this ſtands euen by the equitie of Gods word. God made a law, that the Prieſts onely ſhould eat of the Shew-bread: now Dauid beeing no prieſt, did vpon vrgent occaſion eate of it without ſin. If this be true in Gods law, then it may alſo be true in the laws of men, that they may in ſome caſes be omitted without ſinne againſt God.

Neither muſt this ſeem ſtrange. For as there is a keeping of a law, & a breaking of the ſame, ſo there is a middle or meane action betweene them both, which is, to do a thing (a) *beſide the law*, and that without ſinne.

a Facere aliquid præter legem, non contra tamen.

To proceed further, mens lawes bee either Ciuil or Eccleſiaſtical. Ciuil lawes, are for their ſubſtance determinations of neceſſary & profitable circumſtances, tending to vphold and maintaine the commandements of the ſecond table. More ſpecially, they preſcribe what is to be done, and what is to be left vndone, touching actions both ciuill and criminall, touching offices and bargaines of all ſorts, &c. yea they conclude, inioyne, and command not only ſuch affaires as bee of ſmall importance, but alſo things & actions of great waight, tending to maintaine common peace, ciuil ſociety, and the very ſtate of the common wealth. Now ſuch lawes bind ſo farre forth, that albeit they be ommitted without any apparant ſcandal or contempt, yet the breach of them is a ſinne before God. Take this example. A ſubiect in this land vpon pouertie, or vpon a couetous mind, againſt the good law of the land, coynes money, which afterward by a ſleight of his wit, is cunningly conueyed abroad into the hands of men, and is not eſpied. Here is no euident offence giuen to any man, nor open contempt ſhewed to the law-giuer: and yet in this action he hath ſinned, in that cloſely, otherwiſe then ought to haue done, he hath hindred the good of the common-wealth; and robbed the ſoueraigne Prince of his right.

Eccleſiaſticall lawes, are certaine neceſſarie and profitable determinations of circumſtances of the commandements of the firſt Table. I ſay here *circumſtances*, becauſe all doctrines pertaining to the foundation and good eſtate of the Church, as alſo the whole worſhippe of God, are ſet downe and commaunded in the written word of God, & cannot be preſcribed and concluded otherwiſe by all the Churches in the world. As for the Creedes and Confeſſions of particular Churches, they are in ſubſtance Gods Word, and they bind not in conſcience by any power the Church hath, but becauſe they are the Word of God.

The lawes then which the Church in proper ſpeech is ſaid to make, are decrees concerning outward order and comelineſſe in the adminiſtration of the word and Sacraments, in the meetings of the Congregation, &c. And ſuch lawes made according to the general rule of Gods word, (which requires that all things be done to edification, in comelineſſe, for the auoyding of offence) are neceſſarie to bee obſerued, and the word of God binds all men to them, ſo farre forth as the keeping of them maintaines decent order, and preuents open offence. Yet if a law concerning ſome external rite or thing indifferent, be at ſometime, or vpon ſome occaſion omitted; no offence giuē,

nor

A nor contempt ſhewed to Eccleſiaſticall authoritie, there is no breach made in the cõſcience, & that appeares by the example before handled. The Apoſtles guided by the holy Ghoſt, made a decree for the auoyding of offence, neceſſarie to be obſerued, namely, that the Gentiles ſhould abſtain from things ſtrangled, and blood, and Idolithytes, and yet Paul out of the caſe of ſcandal and contempt, permits the Corinthians to doe otherwiſe, 1. Cor. 8. & 9. which he would not haue done, if to do otherwiſe out of the caſe of ſcandall & contempt, had bin ſin.

Againe, lawes are either mixt or meerely penall. Mixt, are ſuch lawes as are of waightie matters, and are propounded in commanding or forbidding tearmes: and they according to B the good intention of the Lawgiuer, bind men firſt of all to obedience, for the neceſſary good of humane ſocieties: and ſecondly, to a puniſhment, if they obey not; that a ſupply may be made of the hindrance of the cõmon good. In the breach of this kind of laws, though a man be neuer ſo willing to ſuffer the puniſhmẽt, yet that will not diſcharge his conſcience before God, when he offends. If a man coyne money with this mind, to be willing to die when hee is conuicted, yet that will not free him from a ſin in the action, becauſe Gods law bindes vs not onely to ſubiection in bearing of puniſhment, but alſo to obedience of his bare commandement, it being lawfull, though he ſhould ſet downe no puniſhment.

C A law *meerely penall* is that, which beeing made of matters of leſſe importance, and not vttered preciſely in commanding tearms, doth onely declare and ſhew what is to be done, or conditionally require this or that with reſpect to the puniſhment, on this manner. If any perſon doe this or that, then hee ſhall forfeit thus or thus. This kind of law binds eſpecially to the puniſhment, and that is the very intent of the Law-giuer, & hee that is ready in omitting the law to pay the fine or puniſhment, is not to be charged with ſinne before God: the penaltie being anſwerable to the leſſe that comes by the neglect of the law. Here a queſtion may D be demanded: whether a man that hath taken his oath to keepe all the lawes or orders of any towne or corporation, & yet afterwards omits the doing of ſome of them; be periured or no? The anſwer may be this, that the lawes of euery ſocietie and corporation muſt be diſtinguiſhed. Some are very weightie (as I haue ſaid) being of the very foundation and ſtate of the bodie; ſo as it cannot well ſtand without them: and whoſoeuer wittingly and willingly breaks any of theſe (they being good and lawful) cannot be freed from periurie. Againe, there be lawes of leſſer importance, that tend onely to maintaine decent order and comelineſſe in the ſocieties of men; and they are of that nature, that the eſtate of the corporation or towne may ſtand without them: and whoſoeuer vpõ occaſion omits the doing of any of theſe, is not therefore periured, ſo bee it hee carrie a loyall minde, and bee content to pay the fine or penaltie. For ſuch kind of orders and conſtitutions require firſt of all obedience, and if that be omitted, they require a mulct or fine: which, if it be willingly paied, the law is ſatisfied.

Thus wee ſee how farre-foorth mens lawes bind conſcience. The vſe of this point is this: firſt, hence wee learne that the immunitie of the Popiſh clergie, whereby they take themſelues exempted from ciuill courts, and from ciuill authoritie in criminall cauſes, hath no warrant: becauſe Gods commandements bind euery man whatſoeuer, to bee ſubiect to the Magiſtrate, Rom. 13. 1. *Let euery ſoule be ſubiect to the higher powers.* II. Hence wee ſee alſo what notorious rebels thoſe are, that beeing borne ſubiects of this land, yet chooſe rather to die then to acknowledge (as they are bound in conſcience) the Kings Maieſtie to bee ſupreame gouernor vnder God in all cauſes and ouer all perſons. III. Laſtly, wee are taught hereby to be willing to giue ſubiection, obedience, reuerence, and all other duties to Magiſtrates, whether they be ſuperiour or inferior: yea with cheerefulneſſe to pay taxes and ſubſidies, and all ſuch lawfull charges as are appointed by them. *Giue to Cæſar that which is Cæſars, and to God that which is Gods. Giue to all men their duties: tribute to whom tribute: cuſtome to whom cuſtome*, Rom. 13. 7.

§ 9. Of an Oath binding.

Now followes the Oath; which is either aſſertorie, or promiſſorie. Aſſertorie, by which a man auoucheth that a thing was done or not done: Promiſſorie, by which a man promiſeth to doe a thing or not to doe it. Of both theſe I meane to ſpeake: but ſpecially of the ſecond. And here two points muſt bee conſidered, the firſt, by what meanes an oath bindeth; the ſecond, when it bindeth.

An oath bindeth by vertue of ſuch particular commaundements, as require keeping of oathes lawfully taken. Num. 30. 3. *Whoſoeuer ſweareth an oath to bind his ſoule by a bond, he ſhall not breake his word, but ſhall doe according to all that proceeds out of his mouth.*

This being ſo, a queſtion may be made, whether the oath of Infidels bind conſcience, and by what vertue, conſidering they neither know the Scriptures, nor the true God? *Anſ.* They (*a*) doe bind in conſcience. For Example: Iacob & Laban make a couenant confirmed by oath. Iacob ſweares by the true God, Laban by the gods of Nachor, that is, by his idols: Now Iacob, though he approue not the forme of this oath, yet he accepts it for a ciuill bond of the couenant: and no doubt, though Laban beleeued not Gods word reuealed to the Patriarkes, yet hee was bound in conſcience to keepe his oath, euen by the lawe of nature: and though he knew not the true God, yet he reputed the falſe god of Nachor to bee the true God, Gen. 31. 53.

a Thus ſaith Auguſt. epiſt. 154. ad Publicolam. & Lum. ſent. lib. 3. diſt. 93.

Againe, if a lawfull oath by vertue of Gods commaundements binde conſcience, then it muſt needs be that the Romane Church hath

Thom.2.2. q.89.

long erred, in that ſhee teacheth and maintaineth that gouernors, as namely, the Pope and other inferiour biſhops, haue power to giue relaxations & diſpenſations, not only for oathes vnlawfull (from which the word of God doeth ſufficiently free vs, though they ſhould neuer giue abſolution) but from a true & lawfull oath made wittingly and willingly without error or deceit, of a thing honeſt and poſſible; as when the Pope frees the ſubiects of this land, as occaſion is offered, from their ſworne allegeance and loyaltie to which they are bound, not onely by the law of nature, but alſo by a ſolemne and particular oath to the Supremacie, which none euer deemed vnlawfull, but ſuch as carrie traitors hearts. Now this erronious diuinitie would eaſily bee reuoked, if men did but conſider the nature of an oath, one part whereof is inuocation, in which wee pray vnto God, firſt, that he would become a witneſſe vnto vs that we ſpeake the truth, and purpoſe not to deceiue; ſecondly, if we faile and breake our promiſe, that he would take reuenge vpon vs: and in both theſe petitions we binde our ſelues immediately to God himſelfe: and God againe, who is the ordainer of the oath, accepts this bond and knittes it by this commaundement, til it be accompliſhed. Hence it followes, that no creature can haue power to vntie the bond of an oath, that is truely and lawfully an oath, vnleſſe we will exalt the creatures aboue God himſelfe. And the Iewiſh teachers gaue better counſell, when they commaunded the people to *performe their oathes to the Lord*, for the preuenting of periurie, and our Sauiour Chriſt in that gainſaies them not.

Math.5.33.

Next let vs conſider the time when an oath bindeth or bindeth not.

An oath bindeth then, when it is made of things certaine and poſſible, in truth, iuſtice, iudgement, for the glory of God and the good of our neighbour.

Queſt. I. Whether doth an oath bind conſcience, if by keeping of it there follow loſſes and hindrances? *Anſ.* If it be of a thing that is lawfull, and the damages bee priuate to him that ſweareth, then doeth it bind conſcience. For Example: A man makes a purchaſe of lād at the ſea ſide: his bargaine is confirmed onely by oath: and it falles out, that before he do enter poſſeſſion, the ſea breakes in and drownes a part of that purchaſe. Now hee is in conſcience to ſtand to his bargaine, becauſe the thing is lawfull, and the damage is priuate, and great reuerence muſt bee had of the name of God, which hath bin vſed in the bargaine making. Dauid makes it the propertie of a good man, *to ſweare to his owne hindrance and not to change*, Pſal: 15.4.

Queſt. II. Whether the oath which a man hath taken, being induced thereto by fraude and guile, doth bind conſcience? *Anſ.* If it bee ſtill of a thing lawfull, and bring nothing but priuate loſſes, it is to be kept. When the Gibeonites had by a fraud brought Ioſua to make a league with them, and to binde it with an oath; he and the Princes of the people anſwer them thus: *We haue ſworne vnto them by the Lord God of Iſrael, now therefore we may not touch them*, Ioſ. 9.19. And 300 years after, when Saul ſlew certaine of the Gibeonites againſt this oath, the plague was vpon the people of Iſrael 3,yeares, and was not ſtaied til certaine perſons of Sauls family for a recompence were put to death, 2. Sam.21.6.9.

Queſt. III. Whether an oath made by feare or compulſion bind in conſcience? For Example: a thiefe diſappointed of the bootie which he looked for, binds the true man by ſolemne oath, vpon paine of preſent death, to fetch and deliuer vnto him ſome portion of money, as 100. or 200. crownes for the redeeming of his life. Well, the oath is taken, and the queſtion is, whether it bind him or not to performe his promiſe? An anſwer may be this: ſome *(a)* Proteſtant diuines thinke it doth bind: ſome again thinke *(b)* no: but I take it the ſafeſt courſe to hold the meane betweene both, on this maner. The oath ſeemes to bind, and is to bee performed: neither is *it* againſt the good of the common-wealth (for then it were vnlawfull) but it is rather a furtherance, in that a member therof is preſerued: and the loſſes which followe are onely priuate to the man, rather to bee endured then loſſe of life. Yet that a remedy may be had of this priuate iniurie, and that a publike miſchiefe may bee preuented, the partie is to reueale the matter to the Magiſtrate, whoſe office it is to puniſh robbers, and to order all things according to equitie, for the common good. But if the caſe fall out, that the man thorough exceeding feare, doe further ſweare to keepe ſilence, I ſee not how his oath may bee kept, except he be ſure that nothing will enſue thereof, but a priuate damage to himſelfe. For otherwiſe, perpetuall ſilence ſeemes to be a ſecret conſenting to the robber, and an occaſion that others fall into the like danger and hazard of their liues.

a Pet Mar. tyr. claſſ. 2. loc. 13. n 21, Melancth. in Eth. quæſt. de iuram.
b Calv. vpon Pſal 15.

Againe, in ſixe caſes an oath binds nothing at all. I. If it be made of a thing that is flatte againſt the word of God. For all the power of binding which it hath, is by the word of God: & therefore when it is againſt Gods wil, it hath no power to conſtraine. And it is an old receiued rule, that an oath muſt not be a bond of iniquitie. Hereupon Dauid when he made a raſh oath to kill Nabal and all his houſhold, reioyced when he had occaſion offered by Abigail to breake the ſame, 1. Sam. 25.32. And though he ſware to Shemi, that hee would ſaue his life, 2. Sam. 19.23. yet afterward vpon better conſideration (as it may ſeeme) he cōmanded his ſonne Salomon to put him to death, as one that had long agoe deſerued the ſame, 1. King. 2.9. And Herod was farre deceiued, that thought he was bound by his oath to giue to the damſell Iohn Baptiſts head in a platter, Math. 14. 7. II. If it be againſt the good and wholeſome lawes of any kingdome or countrey, whereof a man is a mẽber, it bindes not at all: becauſe on the contrarie, Gods cõmandemẽt binds vs to keep the good laws of mẽ. III. If it be made by ſuch perſons as want ſufficient reaſon & diſcretiõ, as yong childrẽ, fools, madmen. For the conſcience cannot indeed bee bound, where the vnderſtanding cannot diſcerne what is done. IV. If it be made of ſuch as haue no power to bind themſelues, it bindes not: becauſe it is made againſt the law of nature, which is, that he which is not in his owne power cannot bind himſelfe. Hence it follows, that Papiſts erre groſſely when they teach, that a child may enter into any rule or order of religion, yea bind himſelfe therto by oath, & the oath to bee good, flat againſt his parents conſent. Num. 30. 4. *If a woman vow vnto the Lord, bind her ſelfe by a bond, being in her fathers houſe in time of her youth, &c.* v. 6. *If her father diſallow her the ſame day that he heareth all her vows & bonds, they ſhall not be of value.* And an ancient Councel decreed, that *all children that vpon pretence of Gods worſhip ſhould depart from their parents, and not doe them due reuerence, ſhould be accurſed.* Secondly, they erre in that they teach that the promiſe made priuately by a childe in way of mariage, without and againſt conſent of wiſe and carefull parents, binds them: whereas indeed, if this promiſe were further bound by an oath, it could not ſtand: becauſe children vnder gouernment & tuition of parents, cannot giue themſelues. V. It bindes not if it be made of a thing that is out of a mans power, as if a man ſweare to his friend to giue him another mans goods. VI. If at the firſt it were lawfull, and afterward by ſome means become either impoſſible or vnlawfull, it binds not conſcience. For when it becoms impoſſible, then we muſt ſafely thinke, that God from heauen frees a man from his oath. And when it begins to bee vnlawfull, then it ceaſeth to bind, becauſe the binding vertue is onely in and from the word of God. For example: A king bindes himſelfe by oath to a forrain Chriſtian Prince to find him men and money to defend his people againſt all enemies. This oath is lawfull. Well, afterward the Prince becomes a profeſſed enemie to him, his religion, and people: and then the kings oath becoms vnlawful & binds him not: becauſe the word forbids there ſhould bee any league of amitie with Gods enemies: though there may be leagues of concord with them.

c Qui ſui iuris non eſt obligare ſe non poteſt.

d Bellar. l. 2. de Mon. cap. 36.

Concil. Gang. c. 16.

Seeing a lawfull oath muſt bind conſcience, though a man be deceiued, and great loſſes follow, it ſhewes in how great reuerence we ſhould haue Gods name, and with what care and conſideration take an oath. And by this we muſt be aduertiſed to take heed of cuſtomable ſwearing in our common talke, whether our oathes be great or ſmall. Wee muſt thinke of an oath as a part of Gods worſhip: nay, the H. Ghoſt often puts it for the whole worſhip of God Eſa. 19. 18. *In that day ſhall fiue cities in the land of Egypt ſpeake the language of Canaan, and ſhall ſweare by the Lord of hoſts*, that is, acknowledge and worſhip him. Ier. 12. 16. *If they will learne the waies of my people, to ſweare by my name, The Lord liueth, then ſhall they be built in the middeſt of my people.* This ſerues to ſhew vnto vs, that ſuch as giue themſelues to ſwearing, want religion and conſcience: & that thoſe families in which there is rifeneſſe of oathes, abandon all care of religion, and baniſh God out of their houſes. And indeed it is a very hard thing for the cõmon ſwearer to auoyd common periurie. If we ſee a man hold vp his hand at the barre of an earthly iudge, wee pittie him, and are ſorie for him: Oh then why doe wee not pittie blaſphemers and common ſwearers? For with God they are no better then rebels, that hold vp their hands at the barre of his iudgement ſeat, as guiltie malefactours. Exod. 20. 7. Auguſtine ſaith wel, *They that worſhip ſtocks and ſtones feare to ſweare falſly by ſtones, & doeſt thou not feare God that is preſent, God that liueth, God that knoweth, God that taketh reuenge of contemners? but of bad cuſtom, when thou art beleeued, thou ſweareſt: when none requires it, thou ſweareſt: and when men cannot abide it thou ſweareſt.*

Serm. 30. de verbis Apoſt.

Thus much of an oath: now follows a promiſe, which is either to God, or man: the firſt is called a vow, the ſecond a ſingle promiſe.

§ 10. Of a vow binding.

A vow is taken three waies. Firſt, generally for a promiſe of moral obedience: & this vow is firſt made in Baptiſme, and continued in the Lords ſupper, as in the ſpirituall excerciſes of inuocation and repentance. It is called of Pet. 1. Epiſt. 3. 21. the *ſtipulation which a good conſcience makes to God.*

This kind of vow binds all and euery member of the Church of God. And the not keeping of it is the common ſin of the world: for moſt men make not cõſcience to perform that which they haue promiſed to God in Baptiſme: and therfore their Baptiſme is become vnto them the *ſacrifice of fooles*, Eccleſ. 4. 17. But conſidering we are bound in cõſcience by this vow, let vs hereafter indeauour to bee as good as our word: and that ſhall be, when wee begin to die to our ſinnes, and riſe to newneſſe of life. There is no man almoſt but wil ſeeme to haue care to keepe touch with men; what a ſhame is it then for vs not to keep couenant with God!

Againe, a vow is taken for a promiſe of ceremoniall obedience, wherof read Num. 6. and 30. Leuit. 27. This vow is peculiar to the old teſtament, & did not bind all men, but only ſuch as had peculiar occaſion to vow, and thereupon boũd thẽſelues: as the Nazarites, & others.

Thirdly, a vow is taken for the performãce of ſome outward and bodily exerciſes, taken vp of a mans owne accord, as being things in a mans owne libertie, without any commaundement of God: as the keeping of ſet times of faſt, of praying or reading, the performance of ſet taskes, almes-giuing, abſtinence from certaine meates and drinkes, in the vſe whereof, through our owne weakneſſe, we feare any occaſion of ſinne. And this kinde of vow is more peculiar to the new teſtament.

A

In the making of it, that it may be warranted, foure things muſt be obſerued: I. It muſt be agreeable to the word of God. II. It muſt not be againſt a mans generall or particular calling. III. It muſt be in a mans power, and not againſt Chriſtian libertie. IV. It muſt be ſo made and be ſo obſerued without any opinion of merit or worſhip of God to this end alone, that it may be a meanes to exerciſe and cheriſh repentance and inuocation, temperance, patience, & to ſhew forth thankefulnes to God.

A vow thus made binds conſcience by vertue of Gods commandement, Eccl. 5. 3. *When thou haſt vowed a vow to God deferre not to pay it.*

B

And the vow once made continues to bind ſo long as the thing is in force which was the occaſion of the vow. For example: A man deſirous to practiſe ſobrietie and temperancie, findes that drinking of wine is hurtfull vnto him: hereupon hee vowes to God to drink no wine: now this vow once made, binds him till the eſtate of his body alter, and he feeles no inconuenience in wine: but then it ceaſeth to binde any longer.

Queſt. Whether Papiſts are bound in conſcience to keepe the vowes of ſingle life, and voluntarie pouertie which they make, or no? *Anſw.* No. The reaſons hereof are theſe: I. Such vows are flat againſt Gods commaundement: *But if they cannot abſtaine, let them marrie: for it is better to marrie then to burne*, 1. Cor. 7. 9. *This we warned you of, that if there were any that would not worke, they ſhould not eate*, 2. Theſ. 3. 10. II. They are not in the power of him that voweth: as for example, to promiſe perpetuall chaſtitie in ſingle life. III. They aboliſh Chriſtian liberty in the vſe of the creatures and ordinances of God, as riches, and marriage, meate, drinke, apparrell; making that neceſſarie which God left to our libertie. IV. They are made to this ende that men may thereby merit life eternall and worſhip God: whereas Paul ſaith. 1. Tim. 4 8. *Bodily exerciſe profiteth litle: but godlines is profitable for all things.* Therefore they are better broken then kept.

§ 11. Of a ſingle promiſe binding.

As for a ſingle promiſe, it alſo bindes a man according as he will to whom the promiſe is made; though he be an (a) hereticke or an infidell. As for the purpoſe of the minde, it binds not, but may vpon conuenient cauſe, be altered.

Yet wee muſt remember that there are ſome caſes, in which a promiſe made binds not. I. If it bee againſt Gods word. One ſaith well, *In euill promiſes cut off thy faith. It is a wicked promiſe that cannot bee performed without an offence.* II. If he which makes it want reaſon or ſufficient diſcretion. III. If he make the promiſe who cannot binde himſelfe: as a childe vnder the gouernment of his parents. IV. If a man be induced to make his promiſe by fraud and guile. V. If the promiſe beeing at the firſt lawfull become afterward either impoſſible or vnlawfull.

Iſid lib. 4. Synonim.

And though men be bound in conſcience to keepe their promiſes: yet this hinders not but that there is and may bee a good and lawfull vſe of Indentures and obligations. For the bond of conſcience is betweene man and God: but the bond of an obligation paſſeth onely betweene man and man. When Abraham bought a purchaſe of Ephron the Hittite, he payed his money, and made it ſure before witnes. Gen. 23. 17.

Here wee muſt conſider the generall ſinne of this age which is to ſpeake deceitfully euery one to his neighbour. It is a hard thing to find a man that will ſtand to his word and lawfull promiſe. It is a rule of *Machiauel*, that a man may practiſe many things againſt his faith, againſt charitie, and humanitie, and religion: and that it is not neceſſarie to haue theſe vertues, but to counterfeit & diſſemble them. But let all ſuch as feare God make conſcience of their word, becauſe they are bound ſo to doe: and hereby they ſhall reſemble their heauenly father who is true in all his promiſes; and they ſhall alſo bring forth a notable fruit of the ſpirit, Gal. 5. 22.

Hitherto I haue ſpoken of the cauſe that maketh conſcience to giue iudgement. Nowe followeth the manner of iudgement.

§ 12. How conſcience giues iudgement.

Conſcience giues iudgement in or by a kinde of reaſoning or diſputing, called a *practicall ſyllogiſme*. Rom. 2. 15. *Their reaſoning,* (τῶν λογισμῶν), *&c. accuſing or excuſing each other.*

C

In the making of this reaſon conſcience hath two aſſiſtants: mind, and memorie.

Mind telles what is law.

The minde is the ſtorehouſe and keeper of all manner of rules and principles. It may bee compared to a booke of law, in which are ſet down the penall ſtatutes of the land. The dutie of it is to preferre & preſent to the conſcience rules of diuine law whereby it is to giue iudgement.

Memory giues euidence.

Memorie ſerues to bring to minde the particular actions which a man hath done or not done, that conſcience may determine of them.

Now conſcience aſſiſted by theſe twaine, proceedes in iudgement by a kinde of argumentation: an example whereof we may take from the conſcience of a murtherer, thus:

D

Euery murtherer is curſed, ſaith the minde:

Thou art a murtherer, ſaith conſcience aſſiſted by memorie:

Ergo, *Thou art curſed*, ſaith conſcience, and ſo giueth her ſertence.

To proceede: Conſcience giues iudgement either of things paſt or things to come.

§ 13. How many waies conſcience giues iudgement.

Of thinges paſt two waies, either by accuſing and condemning, or by excuſing and abſoluing. Rom. 2. 15.

To *accuſe* is an action of conſcience giuing iudgement that this or that thing was euill done: & that ſtill by reaſoning on this manner:

Euery murther is a ſinne:
This thy action is murther:
Ergo, *This thy action is a ſinne.*

To *condemne* is another action of the conſci-

a Aug. epiſt. 205.

ence ioyned with the former, whereby it giueth iudgement that a man by this or that ſinne hath deſerued death, on this manner.

Euery murtherer deſerueth a double death:
Thou art a murtherer:
Ergo, *Thou haſt deſerued a double death*.

These two actions are very forcible & terrible: for they are the *compunctions* and prickings that bee in the heart. Act. 2. 37. they are the ſtripes as it were, of an yron rod, wherewith the heart of a man ſmiteth it ſelfe, 2. Sam. 24. 10. And by reaſon of them, conſcience is compared to a worme that neuer dieth, but alwaies lies gnawing and grabbling, and pulling at the heart of man, Mark. 9. 44. and cauſeth more paine and anguiſh, then any diſeaſe in the world can doe.

The time when conſcience performes theſe actions, is not before the ſinne, or in the act of ſinning, but eſpecially after the ſinne is done and paſt. Reaſons. I. Before a man ſinneth, the deuill doth extenuate the fault & make ſinne to bee no ſinne. II. Corrupt affections doe for a time ſo blinde and ouercaſt iudgement, that it doth not ſee or at the leaſt conſider what is good or bad, till afterward.

Neither doth conſcience accuſe and condemne onely for the time preſent, but alſo long after a thing is done. The conſciences of Ioſephs brethren accuſed them 22. years after they had ſould him into Egypt, Gen. 42. 21.

The effect of the accuſing and condemning conſcience, is to ſtirre vp ſundrie paſſions and motions in the heart, but ſpecially theſe fiue.

The firſt is *ſhame*, which is an affection of the heart, whereby a man is grieued and diſpleaſed with himſelfe, that he hath done any euill; and this ſhame ſheweth it ſelfe by the riſing of the blood from the heart to the face.

Yet we muſt here remember that euen ſuch as haue the pardon of their ſinnes, and are not guiltie may be aſhamed and bluſh, Rom. 6. 21. *What fruite had yee in thoſe thinges, whereat now yee bluſh, or, bee aſhamed.* Yet for all this, euen thoſe which are moſt guiltie, may bee without all ſhame, Ier. 6. 15. *Were they aſhamed when they had committed abomination? nay, nay, they were not aſhamed, neither could they haue any ſhame*, becauſe they are growne to ſome great height in ſinne. Eph. 4. 18.

The ſecond paſſion is *ſadnes* and ſorrow: comonly thought to be nothing elſe but *melancholy*: but betweene them twaine, there is great difference. Sorrow, that comes by melancholy, ariſeth onely of that humour annoying the bodie: but this other ſorrow ariſeth of a mans ſinnes, for which his conſcience accuſeth him. Melancholie may be cured by phyſicke: this ſorrow cannot be cured by any thing, but by the blood of Chriſt.

The third is *feare*, in cauſing whereof, conſcience is verie forcible. If a man had all the delights & pleaſures that heart can wiſh, they cannot doe him any good if conſcience be guiltie. *Belſhazzar* when he was in the middeſt of all his delightes, and ſaw the hand writing vpon the wall; *his countenance changed, his thoughts troubled him, his ioynts looſed, and his knees ſmote together*, Dan. 5. 6. Yea the guiltie conſcience will make a man afraid, if he ſee but a worme peepe out of the ground: or a ſilly creature goe croſſe his way; or if hee ſee but his owne ſhadow on a ſuddaine; or if he doe but forecaſt an euill with himſelfe, Pro. 28. 1. *The wicked flyeth when no man purſueth him.*

Terrours of conſcience, which are more vehement, cauſe other paſſions in the body, as exceeding heate, like that which is in the fitte of an ague, the riſing of the entrals towards the mouth; and ſwouning; as experiēce hath often ſhewed. And the writer of the booke of wiſdome ſaith truely, cap. 17. 10. *It is a fearefull thing when malice is condemned by her owne teſtimony, and a conſcience that is touched, doth euer forecaſt cruell things. For feare is nothing elſe, but the betraying of the ſuccours, that reaſon offereth, &c. They that did indure the* (a) *night that was intolerable, &c. ſometimes were troubled with mōſtrous viſions, and ſometimes they ſwouned, as though their owne ſoules ſhould betray them: for a ſudden feare not looked for, came vpon them.*

The fourth is *deſperation*, whereby a man through the vehement and conſtant accuſation of his conſcience comes to bee out of all hope of the pardon of his ſinnes. This made Saul, Achitophell, and Iudas to hang themſelues; this makes many in theſe daies to doe the like; as appeareth by the declarations of ſuch as haue beene preuented, when they were about to hang or drowne themſelues, or to cut their owne throates.

The laſt is a *perturbation* or diſquietneſſe of the whole man: whereby all the powers and faculties of the whole man are forth of order. Eſa. 57. 20. *The wicked is like the raging of the ſea that can not reſt, whoſe waters caſt vp mire & dirt.*

Thus much of the two firſt actions of conſcience, which are to accuſe and condemne: the ſecond followeth to excuſe and abſolue.

The excuſe, is an action of the conſcience giuing iudgement that the thing is well done.

To abſolue, is an action of the conſcience giuing iudgement that a man is free and cleare from fault, and ſo from puniſhment.

From theſe two actions ariſe ſome ſpeciall affections: I. *boldnes* and *confidence*, Prou. 28. 1. *The righteous are bold as a lyon.* II. *Ioy & reioycing*, 2. Cor. 1. 12. *Our reioycing is the teſtimonie of my conſcience, that in all ſimplicitie and godly purenes I haue had my conuerſation in the world.* Hence it is ſaid, that *a good conſcience is a continuall feaſt*, Prou. 15. 15.

Hitherto I haue ſpoken how conſcience giues iudgement of things done and paſt: now followeth hir iudgement of things to be done.

Conſcience giues iudgement of things to come, by foretelling, & (as it were) ſaying inwardly in the heart, that the thing may bee well done. Of this kind of iudgement euery man may haue experience in himſelfe, when

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a The darkneſſe of Egypt.

hee is about to enterpriſe any buſineſſe either good or bad.

By this we may ſee the goodnes of God to all men. If a man beeing to make an vnknown iourney, ſhould finde one that would goe with him and ſhew him the way, and all the turnings thereof, he could not but take it for a point of courteſie. Well, we are pilgrims in this world, our life is our iourney: God alſo hath appointed our conſcience to be our companion and guide, to ſhewe vs what courſe we may take and what we may not.

And here it may be noted, that in all things to be done, conſcience is of great force and beares a great ſtroke. For *this is the beginning of a good worke, that the conſcience firſt of all giues her iudgement truly, that the thing may be done, & is acceptable to God.* Rom. 14. 23. *Whatſoeuer is not of faith,* that is, whatſoeuer is not done of a ſetled perſwaſion in iudgement and conſcience out of Gods word, howſoeuer men iudge of it, *is ſinne.* Againe, God regardes not the outward pompe of the action, or the doer, but obedience, and eſpecially the obedience of the heart: therefore vnleſſe the conſcience well informed firſt of all approoue the thing to be good and agreeable to Gods will; it can be nothing els but a ſinne. And he that ſhall doe a thing, becauſe it is good in his owne eies, not knowing that God doth allow of it, preferres himſelfe before God, and diſobeies, as the ſeruant that in his maſters houſe will not doe his maſters will but his owne will.

From this former rule ariſe three other: the firſt, *Whatſoeuer is done with a doubting conſcience is a ſinne.* For example: ſome beleeuers in the Primitiue Church held, that ſtil after the aſcēſion of Chriſt there remained a difference betweene meate and meate, and therefore it was a ſcruple to them to eate of ſundrie kinde of meates: now put the caſe, that by example they are drawne on to eate ſwines fleſh; or ſome other thing which they thinke is forbidden; this done there is no queſtiō but they haue ſinned, as Paul prooueth, Rom. 14. 14. *I know and am perſwaded through the Lord Ieſus, that there is nothing vncleane of it ſelfe: but vnto him that* iudgeth *any thing vncleane, it is vncleane:* and v. 23. *He that doubteth, is condemned, if he eate, becauſe he eateth not of faith.*

The ſecond, *Whatſoeuer thing is done in or with an erronious conſcience, it is a ſinne.* For example: in the primitiue Church diuers of the gentiles held this errour, that fornicatiō was a thing indifferent, & therefore cōſcience tolde thē that they might doe it: & yet neuertheleſſe fornication in thē was a ſin, becauſe cōſcience erred in her iudgement & euill remaines euill; though conſcience ſay the contrarie a thouſand times.

The third, *What is done* (a) *againſt conſcience though it erre and be deceiued, it is ſinne in the doer.* Example. An Anabaptiſt holding it vtterly vnlawfull to ſweare, is brought before a magiſtrate, and vrged either through feare or ſome like cauſe, takes an oath, and that againſt his owne conſcience: now the queſtion is, whether hee hath ſinned or no? *Anſ.* He hath indeed ſinned; not ſo much becauſe he hath taken an oath, for that is the ordinance of God: but becauſe he hath takē an oath in a bad maner, that is againſt his cōſcience & therfore not in faith.

Thus it is manifeſt that conſcience beares a great ſtroke in all things that are to be ſaid or done. And hereby wee are aduertiſed of many things. Firſt, if a thing done without good direction of conſcience be a ſinne, then much more that which is done without good direction of Gods word, is a flat ſinne: for without direction of Gods word, conſcience can giue no good direction. And if God will hold that for a ſinne which is done without direction of his word; then no doubt Gods word miniſters ſufficient direction for all actions whatſoeuer: ſo as if a man bee but to receiue a morſell of bread into his mouth, it can ſo farre forth direct him, that in doing of it, he ſhall be able to pleaſe God. If this were not true, mans caſe were moſt miſerable. For then wee ſhould ſin in manifold actions, & that without remedie. And hereby the Word, I meane no thing but the Scriptures of the olde and new Teſtament, which containe in themſelues ſufficient direction for all actions. As for the law of nature though it affoarde indeede ſome directiō, yet it is corrupt, imperfect, vncerten: and whatſoeuer is right and good therein, is contained in the written word of God. And as for the beſt vnwritten traditions, let all the Papiſts in the world anſwere if they can, how I may in conſcience be perſwaded that they are the word of God. If they ſay that the auncīet fathers of the Primitiue Church auouch in their writings that they are Apoſtolicall traditions; I anſwere againe, how ſhall I know and be certen in conſcience that the fathers ſubiect to errour, in ſaying ſo, haue not erred.

Againe wee learne hence, that a good intention is not ſufficient to make a good worke, vnles withall conſcience giue iudgement that God doth approoue the action. This ſhewes the ignorance of our people that when as, in their dealings they runne vpon a good meaning, then alwaies they thinke they doe well and pleaſe God.

Thirdly, hence it appeares that all things deuiſed by man for the worſhip of God, are flat ſinnes; becauſe conſcience cannot ſay of them that they pleaſe God. Eſa. 29. 13. Mark. 7. 7.

Laſtly, we learne here that ignorance of Gods will and word, is a dangerous thing, and makes the life of man to abound, yea to flowe with a ſea of offences againſt God. Men commonly thinke that if they keepe themſelues from periurie, blaſphemie, murther, theft, whoredome, all is well with them: but the truth is, that ſo long as they liue in ignorance, they want right and true directiō of conſcience out of Gods word, and therefore their beſt actions are ſinnes, euen their eating and drinking, their ſleeping and waking, their buying and ſelling,

* Erronious conſcience bindeth ſo farforth, that if a man iudge a thing to be euill, though falſly and yet afterward doe it, he hath ſinned and diſhonoured God as much as in him lieth.

their ſpeech and ſilence, yea their praying and ſeruing of God. For they doe theſe actions either of cuſtome, or example, or neceſſitie, as beaſts doe, and not of faith: becauſe they know not Gods will touching things to be done or left vndone. The conſideration of this point ſhould make euery man moſt carefull to ſeeke for knowledge of Gods word, and daily to increaſe in it, that he may in all his affaires haue Gods lawes to be the men of his counſel, Pſal. 119. 14. that he may giue heed to them as to the light ſhining in a darke place, 2. Pet. 1. 19. that he may ſay with Peter, when Chriſt commanded him to launch foorth into the deepe, and to caſt forth his net: *Lord we haue beene all night, and haue catched nothing: yet* in thy word *will I let downe my nette.* Luk. 5. 5.

CHAP. III.

Of the kindes of conſcience: and of conſcience regenerate.

Conſcience is either good or badde.

Good conſcience is that which rightly according to Gods word, excuſeth & comforteth. For the excellencie, goodnes, & dignitie of conſcience, ſtands not in accuſing, but in excuſing. And by doing any ſinne whatſoeuer to giue any occaſion to the conſcience to accuſe and condemne, is to wound it and to offend it. Thus Paul ſaith, that the Corinthians wounded the conſciences of their weake brethren, when they vſed their libertie as an occaſion of offence to them, 1. Cor. 8, 9. 12. Againe, he calleth a good conſcience, a conſcience without offence, that is, which hath no ſtop or impediment to hinder it from excuſing. Act. 24. 19.

Good conſcience, is either good by creation or regeneration.

Good by creation was the conſcience of Adam, which in the eſtate of innocēcie did only excuſe & could not accuſe him for any thing: though it may be, an aptnes to accuſe was not wanting, if afterward an occaſion ſhould be offered. And hence we haue further direction to conſider what a good conſcience is, namely, ſuch an one as by the order ſet downe in the creation, excuſeth onely without accuſing. Yea to accuſe is a (a) defect in true conſcience, following after the firſt creation. For naturally there is an agreement & harmony betweene the parts and the whole: but if the conſcience ſhould naturally accuſe there ſhould be a diſſent and diſagreement and diuiſion betweene the conſcience and the man himſelfe.

[a] In reſpect of the excellent eſtate in which man was created.

Regenerate conſcience is that which being corrupt by nature, is renewed and purged by faith in the blood of Chriſt. For to the regenerating of the conſcience, there is required a conuerſion or change; becauſe by nature all mens conſciences ſince the fall are euill, and none are good but by grace. The inſtrument ſeruing to make this change is faith. Act. 15. 9. *Faith purifieth the heart.* The meritorious cauſe is the blood of Chriſt. Heb. 9. 14. *How much more ſhall the blood of Chriſt, &c. purge your conſcience from dead workes to ſerue the liuing God.*

A The propertie of regenerate conſcience is two-fold: Chriſtian libertie, and Certentie of ſaluation. Becauſe both theſe haue their place, not in the outward man, but in the ſpirit and conſcience.

§ 1. Of Chriſtian libertie.

Chriſtian libertie, is a ſpirituall and holy freedome purchaſed by Chriſt.

I ſay, it is *ſpirituall*, firſt, to put a difference betweene it and ciuill libertie, which ſtands in outward & bodily freedomes and priuiledges: ſecondly, to confute the Iewes, that looke for earthly liberty by Chriſt: & the Anabaptiſts, who imagine a freedome from all authoritie of Magiſtrates in the kingdome of Chriſt.

B Againe, I ſay it is an holy freedome, to confute the Libertines, who thinke that by the death of Chriſt they haue libertie to liue as they liſt.

Laſtly, I ſay it is *purchaſed by Chriſt*, to ſhew the authoritie thereof. Gal. 5. 1. *Stand faſt in the libertie wherewith Chriſt hath made you free.* And to confute the Papiſts, whoſe doctrine in effect is thus much, that this libertie is procured indeed by Chriſt, but is continued partly by Chriſt, and partly by the man himſelfe.

Chriſtian libertie hath three parts.

The firſt is freedome from the iuſtification of the morall law. For he that is a member of Chriſt, is not bound in conſcience to bring the perfect righteouſneſſe of the law in his owne perſon for his iuſtification before God. Gal. 5. 1. with verſ. 3. C

Hence it followeth, that he that is a Chriſtian, is likewiſe freed from the curſe and condemnation of the law. Rom. 8. 1. *There is no condemnation to them that are in Chriſt.* Gal. 3. 13. *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs.*

By this firſt part of Chriſtian libertie, it appeares that there cannot be any iuſtification of a ſinner by workes of grace before God. For he that will be iuſtified but by one worke, *is debter to the whole law*, Gal. 3. 3. but no man that is a member of Chriſt, is debter to the whole law; for his libertie is to be free in that point: therefore no man is iuſtified ſo much as by one worke of his owne.

D The ſecond part, is freedome from the rigour of the law, which exacteth perfect obedience & condemneth all imperfection. Rom. 6. 14. *Sinne hath no more dominion ouer you: for ye are not vnder the law, but vnder grace.* 1. Ioh. 5. 3. *This is the loue of God, that wee keepe his commaundements: and his commandements are not grieuous.*

Hence it followeth, that God will accept of our imperfect obedience, if it be ſincere: yea he accepts the will, deſire, and indeauour to obey for obedience it ſelfe, Malac. 3. 17. *And I will ſpare them as a man ſpareth his owne ſonne that ſerueth him.*

The third part is, that the conſcience is freed from the bond of the ceremoniall law. Gal. 3. 25. *But after that faith is come we are no more vnder a ſchoolemaſter.* Eph. 2. 14. 15. *& hath broken the ſtoppe of the partition wall, in abrogating* *through his fleſh, the law of commandements which ſtandeth in ordinances,* Col. 2. 14. *And hath put out the hand-writing of ordinances, which was againſt vs.* ver. 16. *Let no man therefore condemne you in meate and drinke, or in reſpect of an holy day, or of the new Moone, &c.*

Hence it followeth, that all Chriſtians may freely without ſcruple of conſcience, vſe all things indifferent, ſo it be, the manner of vſing them bee good.

And firſt, when I ſay that all may vſe them, I vnderſtand a two-fold vſe; naturall and ſpirituall.

The natural vſe, is either to releeue our neceſſities, or for honeſt delight. Thus the Pſalmiſt ſaith, that God giues not onely bread to ſtrengthen the heart of man, but alſo wine to make glad the heart, & oyle to make the face to ſhine, Pſal. 104. 15. and God hath put into his creatures infinite varieties of colours, ſauours, taſtes, and formes, to this end that men might take delight in them. Hence it followes, that *Recreation* is lawfull, and a part of Chriſtian libertie, if it be well vſed. By *Recreation*, I vnderſtand exerciſes and ſports ſeruing to refreſh either the body or the mind: & that they may be well vſed, two rules eſpecially muſt be remembred. The firſt, that *lawfull recreation* ſtands onely in the vſe of things indifferent. For if the things be commaunded by God, there is no ſporting in them; or if they be forbidden, there is no vſing of them at all. Vpon this ground, ſundrie kindes of recreation are to be neglected. As I. the dauncing commonly vſed in theſe daies, in which men & women, young men and maides, all mixed together, daunce to the ſound of the inſtrumēt or voice in time & meaſure, with many wantō geſtures, & that in ſolemne meetings after great feaſts. This exerciſe cannot bee numbred among things indifferent: for experience ſheweth, that it hath beene vſually either a fruite or a follower of great wickednes, as idolatrie, fornication, drunkennes: hereupon, one well compared it to a (a) circle, whoſe center was the diuel. Againe, if we muſt giue an account of euery idle word, then alſo of euery idle geſture and pace: and what account can be giuen of theſe paces back-ward and forward, of caprings, iumps, gambolds, turnings, with many other friskes of lightnes & vanitie, more beſeeming goates and apes, of whom they are commonly vſed, then men. Whereas Salomon eſteemed laughter as madnes, he would (no doubt) haue condemned our common laſciuious dauncing much more for madnes, laughter beeing but the leſt part of it. II. Dicing: which is preciſely the caſting of a lot, not to be vſed at our pleaſures, but in matters of weight and importance. And of this kind are all games, the ground whereof are not the ſleight of mans wit, but lot alone. III. Playes and Enterludes, that ſtand in the repreſentation of the vices and miſdemeanour of the world. For if it bee not lawfull to name vices, vnleſſe it be in the way of diſlike, Eph. 6. 3. much leſſe is it warrantable to geſture and repreſent vice in the way of recreation and delight. The ſecond rule is, that recreation muſt be ſparing, moderate, and lawful vſe of things indifferent, according to the rules (b) following.

The ſpirituall vſe is when we take occaſion by the creatures to meditate & ſpeake of heauenly things: as, vpō the ſight of the vine & the branches therof, to conſider the myſtical coniunction betweene Chriſt and his Church: by the ſight of the rainebow, to thinke of the promiſe of God of not drowning the world by waters: and by any thing that befalls, to take occaſion to conſider in it the wiſedome, goodnes, iuſtice, mercy, prouidence of God, &c.

I adde further, that things indifferēt; as bondage, outward liberty, riches, pouerty, ſingle eſtate, mariage, meate, drink, apparel, buildings, may be vſed *freely*, becauſe they are neither commanded by God not forbidden: and in themſelues conſidered, they may be vſed or not vſed without breach of conſcience.

The right manner of vſing them, is to ſanctifie them by the word and praier, 1. Tim. 4. 3. 4. and not onely ſome of them, but the vſe of them all. Meate, drinke, and marriage are thus to be ſanctified, as the place before noted declareth. Paul ſanctified his iourney on this manner, Act. 21. 5. And the Iewes were commanded to dedicate their houſes at the firſt entrance, Deut. 20. 5. By this dedication we may well vnderſtand not onely the letting of the houſe, or the prouiding of a tenāt, but alſo the ſanctifying of it by inuocation of Gods name that by his bleſſing, the place with the roomes thereof might ſerue for their benefit & cōfort. And on this manner to bleſſe our dwelling places when we firſt enter into them, is the beſt way that can be to preſerue them from the caſualties of fire within, & lightening from heauen, and from the annoyance & moleſtation of euill ſpirits, and other iudgements of God.

Things indifferent are ſanctified by Gods word, becauſe it ſhewes what things we may vſe, and what things we may not: and if we may vſe them, in what maner it is to be done. And to this purpoſe the Scripture affoards foure rules.

The firſt, that all things muſt be done to Gods glorie, 1. Cor. 10. 31. *Whether ye eate or drinke, or whatſoeuer ye do, do al to the glory of God.* And that this may bee performed, things indifferent muſt bee vſed as ſignes and tables, in which we may ſhew forth the graces and vertues that God hath wrought in the heart. For example: we muſt ſo make our apparell both for matter and faſhion, and ſo weare it, that it may in ſome ſort ſet forth to the beholder our modeſtie, ſobrietie, frugalitie, humilitie, &c. that hereby he may be occaſioned to ſay, behold a graue, ſober, modeſt perſon: and ſo of the reſt. And the common ſinne of this time is, that meate, drinke, apparell, buildings are vſed as banners diſplaied to ſet forth to the

a Tripudium eſt circulus, cuius centrum Diabolus.

b In this page.

A world, mans riot, exceſſe, and pride of heart.

The ſecond. Wee muſt ſuffer our ſelues lawfully to be limited and reſtrained in the ouermuch or ouer common vſe of things indifferent. I ſay the common vſe, becauſe it is not Gods will vtterly and abſolutely to barre vs of the vſe of ſuch things. Now the reſtrainers of our vſe, are two; the firſt is the law of charitie. For as charitie giues place to pietie; ſo Chriſtian libertie in the vſe of outward things, giues place to charitie. And the law of charitie is, that we ſhould not vſe things indifferent to the hurt or offence of our brother. 1. Cor. 8. 13

Queſt. Whether may a man vſe his libertie before ſuch as are weake: and not yet perſwaded of their libertie. B *Anſw.* Some are weake of ſimple ignorance, or becauſe they haue beene deceaued by the abuſe of long cuſtom: & yet are willing to be reformed. And before ſuch wee muſt abſtaine, leaſt by example wee draw them to ſinne, by giuing occaſion to them of doing that whereof they doubt. Againe, ſome are weake vpon affected ignorance or of malice, and in the preſence of ſuch wee neede not abſtaine. Vpon this ground Paul who circumciſed Timothie would not circumciſe Titus.

The ſecond reſtrainer, is the wholſom lawes of men, whether Ciuill or Eccleſiaſticall. For howſoeuer things indifferent, after the law is once made of them, remaine ſtill indifferent in themſelues: yet obedience to the law is neceſſarie, and that for conſcience ſake. Act. 15. 28. C

The third. We muſt vſe things indifferent ſo far forth as they ſhall further vs in godlines. For we ought to doe al things not onely to the edification of others, but alſo of our owne ſelues. And therefore it is a flat abuſe of Chriſtian libertie, for men ſo to pamper their bodies with meate and drinke, that thereby they diſable themſelues to heare Gods word, to pray, to giue good counſell, to doe the ordinary works of their callings.

The fourth. Things indifferent muſt be vſed within compaſſe of our callings, that is, according to our ability, degree, ſtate, and condition of life. And it is a common abuſe of this libertie in our daies, that the meane man will D be in meate, drinke, apparell, building as the gentleman; the gentleman as the knight; the knight as the Lord or Earle.

Now then things indifferent are ſanctified to vs by the word, when our conſciences are reſolued out of the word that we may vſe them, ſo it bee in the manner before named, and according to the rules here ſet downe.

They are ſanctified by praier, when we craue at Gods hands the right vſe of them, & hauing obtained the ſame, giue him thanks therefore, Coloſ. 3. 17. *Whatſoeuer ye doe in word or deede, doe all in the name of our Lord Ieſus, giuing thankes to God the father by him.*

Thus much of Chriſtian libertie, by which we are admoniſhed of ſundrie duties: I. to labour to become good members of Chriſt, of what eſtate or condition ſoeuer we be. The liberty of the city of Rome made not onely the Romanes borne, but euen the men of other countries ſeeke to be citizens thereof. Act. 22. 28. The priuiledges of the Iewes in Perſia made many become Iewes. Heſt. 8. 17. O then much more ſhould the ſpirituall libertie of conſcience purchaſed by the blood of Chriſt, mooue vs to ſeeke for the kingdome of heauen, & that we might become good members thereof. II. Againe, by this we are taught to ſtudie, learne, and loue the Scriptures, in which our liberties are recorded. We make account of our charters whereby we hold our earthly liberties, yea we gladly reade them & acquaint our ſelues with them: what a ſhame then wil it be for vs, to make no more account of the word of God that is the law of ſpirituall libertie. Ia. 2. 12. III. Laſtly, we are aduertiſed moſt heartily to obey and ſerue God according to his word, for that is the end of our liberty: the ſeruāt doth all his buſineſſe more cheerefully, in the hope and expectation he hath of liberty. Againe, our libertie moſt of all appeares in our ſeruice and obedience, becauſe the ſeruice of God is perfect freedome: as on the contrarie in the diſobedience of Gods commaundements, ſtands our ſpirituall bondage.

§ 2. Of certaintie of ſaluation.

The ſecond propertie of conſcience is an infallible certenty of the pardō of ſinne and life euerlaſting. That this point may be cleared, I will handle the queſtion betweene vs and the Papiſts touching the certentie of ſaluatiō. And that I may proceede in order, wee muſt diſtinguiſh the kinds of certentie. Firſt of all, certentie is either Vnfallible or Coniecturall: Vnfallible, wherein a man is neuer diſappointed: Coniecturall, which is not ſo euident, becauſe it is grounded onely vpon likelihoodes. The ſecōd al Papiſts graunt, but the firſt they deny in the matter of ſaluation. Againe, certentie is either of faith, or experimentall, which Papiſts call *morall*. Certentie of faith, is whereby any thing is certenly beleeued: and it is either generall or ſpeciall. Generall certentie, is to beleeue aſſuredly that the word of God is truth it ſelfe, and this both we and Papiſts allow. Speciall certentie, is by faith to apply the promiſe of ſaluation to our ſelues, and to beleeue without doubt, that remiſſion of ſinnes by Chriſt & life euerlaſting belong vnto vs. This kind of certentie we hold and maintaine, and Papiſts with one conſent deny it; acknowledging no aſſurance but by hope. *Morall* certentie, is that which proceeds from ſanctification and good workes, as ſignes and tokens of true faith. This we both allow, yet with ſome difference. For they eſteeme all certentie that comes by workes to be vncerten and often to deceiue: but we doe otherwiſe, if the workes be done in vprightneſſe of heart.

The queſtion then is, whether a man in this life may ordinarily without reuelation, be vnfallibly certaine of his owne ſaluation, firſt of all & principally by faith, & then ſecondly, by ſuch workes as are vnſeparable companions of faith.

of faith. We hold this for a cleere and euident principle of the word of God, and contrariwiſe the Papiſts denie it wholly. I will therefore prooue the truth by ſome few arguments, and then anſwer the common obiections.

Arg. 1. That which the ſpirit of God doth firſt of all teſtifie in the heart and conſcience of any man, & then afterward fully confirme; is to be beleeued of the ſame man as vnfallibly certain: but the ſpirit of God firſt of all doth teſtifie to ſome men, namely true beleeuers, that they are the ſonns of God: and afterward confirmes the ſame vnto them. Therfore men are vnfallibly to beleeue their owne adoption. Now that the Spirit of God doth giue this teſtimonie to the conſcience of man, the Scripture is more then plaine, Rom. 8. 15. *Ye haue receiued the ſpirit of adoption whereby we crie, Abba, Father. The ſame ſpirit beareth witnes with our ſpirit, that we are the ſonnes of God.* Anſwer is made, that this teſtimonie of the Spirit is giuen only by an experiment or feeling of an inward delight or peace, which breedes in vs not an infallible but a coniecturall certenty. And I anſwer againe that this expoſition is flat againſt the text. For the Spirit of adoption is ſaid here not to make vs to thinke or ſpeake, but to crie *Abba, Father:* and crying to God as to a father argues courage, confidence, and boldnes. Againe the ſame Spirit of adoption is oppoſed to the *ſpirit of bondage* cauſing *feare;* and therefore it muſt needs be a Spirit giuing aſſurance of liberty, & by that meanes driuing away diſtruſtfull feares. And the end, no doubt, why the holy Ghoſt comes into the heart as a witnes of adoption is, that the truth in this caſe bidden and therefore doubtfull, might be cleared and made manifeſt. If God himſelfe haue appointed that a doubtfull truth among men, ſhall be confirmed and put out of doubt by the mouth of two or three witneſſes, it is abſurd to thinke that the teſtimonie of God himſelfe knowing all things, and taking vpon him to be a witnes, ſhould be coniecturall. Saint Bernard had learned better diuinity, when he ſaid, *Who is iuſt, but he that being loued of God, returnes loue to him againe? which is not done but by the Spirit of God* (*a*) reuealing by faith *vnto man the eternall purpoſe of God concerning his ſaluation in time to come: which reuelation vndoubtedly is nothing elſe but an infuſion of ſpirituall grace: by which, whileſt the deeds of the fleſh are mortified, the man is prepared to the kingdome of God, receiuing withal, that wherby he may preſume that he is loued, and loue againe.*

Bernard. epiſt 107.
(a) Marke it well.

Furthermore, that the ſpirit of God doth not only perſwade mẽ of their adoptiõ, but alſo cõfirme the ſame vnto them, it is moſt manifeſt. *Grieue not the Spirit wherby ye are ſealed vp to the day of redemption.* And 1. v. 13. *After ye beleeued, yee were ſealed with the Spirit of promiſe, which is the earneſt of our inheritãce.* 2. Cor. 1. 22. *It is God that hath ſealed vs, and giuen vs the earneſt of his Spirit in our hearts.* Here the wordes of *ſealing* & *earneſt*, are to be conſidered. For things that paſſe to and fro among men, though they bee in queſtion, yet when the ſeale is put to, they are made out of doubt: & therfore when God by his ſpirit is ſaid to ſeale the promiſe in the heart of euery particular beleeuer, it ſignifieth that he giues vnto them euident aſſurãce that the promiſe of life belongs vnto them. And the giuing of earneſt is an vnfallible token vnto him that receiueth it, that the bargain is ratified, and that he ſhall receiue the things agreed vpon. And it were a great diſhonour vnto God, to thinke that the earneſt of his own ſpirit giuen vnto vs, ſhould be an euidẽce of eternall life, not vnfallible, but coniecturall.

Eph. 4. 30.

Arg. 2. The faith of the elect, or ſauing faith, is a *certain* perſwaſion, and a *particular* perſwaſion of remiſſion of ſin & life euerlaſting. Touching the firſt of theſe twaine, namely, that faith is a certaine perſwaſion, yea that certaintie is of the nature of faith, it appeares by expreſſe teſtimonie of Scripture, Math. 14. 31. *O thou of little faith, why haſt thou doubted?* and 21. v. 21. *If ye haue faith, and doubt not.* Iam. 1. 6. *Let him aske in faith, and wauer not: for hee that wauereth is like a waue of the ſea, toſt of the wind, & carried away.* Rom. 4. 20. *Neither did he doubt of the promiſe of God through vnbeleefe, but was ſtrengthned in faith.* I will not ſtand longer on this point which is not denied of any.

Touching the ſecond part of my reaſon, that faith is a particular perſwaſion applying things beleeued: I prooue it thus. The propertie of faith is to receiue the promiſe, Gal. 3. 14. and the thing promiſed, which is Chriſt with his ſpirit, Ioh. 1. 12. Now Chriſt is receiued by a particular application, as will appeare, if we do but marke the end and vſe of the miniſterie of the word, and of the Sacraments. For when God giues any bleſſing to man, it is to be receiued by man, as God giueth it. Now God giues Chriſt, or at the leaſt offereth him, not generally to mankind, but to the ſeuerall and particular members of the Church. In the Lords Supper, as in euery Sacrament, there is a relation or analogie betweene the outward ſignes, and the things ſignified. The action of the miniſter giuing the bread and wine to the hands of particular cõmunicants, repreſenteth Gods action in giuing Chriſt with his benefits to the ſame particular communicants. Againe, the action of receiuing the bread and wine particularly, repreſenteth another ſpirituall action of the beleeuing heart, which applieth Chriſt vnto it ſelfe, for the pardon of ſinne and life euerlaſting. Papiſts yeild not this; yet if they refuſe to maintaine this analogy, they ouerturne the Sacrament, and diſſent from Antiquitie. Auguſtine ſaith, *The body of Chriſt is aſcended into heauen: ſome may anſwer, and ſay, How ſhall I hold him being abſent? how ſhall I reach vp mine hand to heauen, that I may lay hold of him ſitting there? Send vp thy faith, and thou haſt laid hold of him.* And what is more common then another ſaying of his? *What meaneſt thou to prepare thy belly and teeth; Beleeue and thou haſt eaten.* Againe, Eph. 3. 12. Paul ſaith, *By Chriſt wee haue*

Auguſt. tract. 50. on Ioh.

boldneſſe and entrance with confidence by faith in him. In which wordes are ſet downe two notable effects and fruits of faith: boldneſſe, and confidence. Boldneſſe is, when a poore ſinner dare come into the preſence of God, not being terrified with the threatnings of the law, nor with the conſideration of his owne vnworthineſſe, nor with the manifold aſſaults of the diuel: and it is more then certaintie of Gods fauour. Now whereas Papiſts anſwer, that this libertie or boldnes in comming vnto God, proceeds of a generall faith, they are farre wide. It is not poſſible that a general perſwaſion of the goodneſſe and truth of God, and of his mercy in Chriſt, ſhould breed confidence and boldneſſe in the heart of a guiltie ſinner, and no example can be brought thereof. This generall faith concerning the articles of our beleefe, was no doubt in Cain, Saul, Achitophel, Iudas, yea in the diuell himſelfe: and yet they deſpaired, and ſome of them made away themſelues: and the diuel for all his faith trembleth before God. Wherefore that faith which is the root of theſe excellent vertues, of boldnes and confidence, muſt needs be a ſpeciall faith, that is, a large and plentifull perſwaſion of the pardon of a mans own ſinnes, and of life euerlaſting. Againe, Heb. 11. 1. faith is called *hypoſtaſis*, that is, a ſubſtāce or ſubſiſtence of things hoped for: where faith in the matter of our ſaluation, and other like things, is made to go beyond hope: for hope waits for things to come, till they haue a being in the perſon hoping; but faith in preſent giues a ſubſiſting or being vnto them. This can not be that generall faith (of Papiſts tearmed Catholike) for it comes ſhort of hope, but it muſt needes bee a ſpeciall faith that makes vs vndoubtedly beleeue our owne election, adoption, iuſtification, and ſaluation by Chriſt. And to this purpoſe haue ſome of the fathers ſaid excellent well. Auguſtine ſaith, *I demand of thee, O ſinner, doeſt thou beleeue Chriſt or no? thou ſaieſt, I beleeue. What beleeueſt thou? that he can freely forgiue thee all thy ſinnes? Thou haſt that which thou haſt beleeued.* Ambroſe ſaith, *This is a thing ordained of God, that he which beleeueth in Chriſt, ſhould be ſaued without any worke, by faith alone freely receiuing remiſſion of ſinnes.* And with Ambroſe I ioyne the teſtimonie of Heſichius vpon Leuiticus, who ſaith, *God pittying mankind whē he ſaw it diſabled for the fulfilling of the workes of the law, willed that man ſhould be ſaued by grace, without the workes of the law. And grace proceeding of mercie is apprehended by faith alone without workes.* Whereas in the two laſt teſtimonies, faith is oppoſed generally to all workes, and is withall ſaid to apprehend and receiue, yea alone to apprehend and receiue grace and remiſſion of ſinnes, they can not be vnderſtood of a generall, but of a ſpeciall applying faith. Bernard hath theſe words. *If thou beleeueſt that thy ſinnes cannot be blotted out but by him againſt whom thou haſt ſinned, thou doſt well; but goe yet further, and beleeue that he pardoneth thy ſinnes. This is the teſtimonie which the holy* A *Ghoſt giueth in our hearts, ſaying, Thy ſinnes are forgiuē thee. For ſo the Apoſtle thinketh that a man is inſtified freely by faith.* Papiſts being much choked with this place, make anſwer, that S. *Bernard* doth not ſay, that we muſt beleeue the pardon of our ſins abſolutely without reſpect of workes, but that he requires the condition of our conuerſation and repentance, as ſignes whereby this perſwaſion is wrought. I anſwer againe, that he auoucheth plainly the generall faith, whereby the points of religion are beleeued, to be but a beginning or rudimēt of faith, and therefore not ſufficient, vnleſſe we go further, and apply the grace of God to our ſelues by faith, ſimply, without reſpect of any condition performed on mans part. Indeed I grant, that the truth of conuerſion, and other works, B are by him mentioned afterward, but that was for this end, to ſhew how any man may haue a ſenſible and euident experience by workes, as fruits of the pardon of his owne ſinnes, and life euerlaſting, which he beleeueth.

Auguſt. de verbis dom. ſerm. 7.

Ambr. on 1. Cor 1.

Heſich on Levit.

Bernard. ſerm 1, de Annunc. Mariæ.

Arg. 3. S. Iohn penned his firſt epiſtle that he might ſhew vnto the Church of God a way how they might ordinarily & fully bee aſſured of the loue of God, and of eternall life: and therefore he affoardeth vs many pregnant teſtimonies for this purpoſe. 1. Ioh. 2. 3. *And by this* we know *that we haue knowne him, if we keepe his commandements*: and v. 5. *Hee which keepeth his word, in him is the loue of God truely accompliſhed: by this* wee know *that we are in him.* chap. 3. 10. *By this* are manifeſt *the children of God, and* C *the children of the diuel.* & v. 19. *By this* we know *that we are of the truth, & before him we ſhal make our hearts confident.* cha. 4. 13. *By this* wee know *that we dwell in him, and he in vs, becauſe hee hath giuen vs of his ſpirit.* chap. 5. 2. *By this* wee know *that we loue the ſonnes of God, when wee loue God and keepe his commandements.* v. 13. *I haue writtē theſe things vnto you which beleeue in the name of the ſonne of God*, that ye may know *that you haue life eternall*. To theſe teſtimonies, firſt of all anſwer is made, that none of them doe neceſſarily imply a certaintie of diuine faith; becauſe we are ſaid to know the things which we learne by coniectures. Behold a ſilly and poore ſhift. S. Iohn ſaith, chap. 1. 4. *Theſe things we write vnto you that your ioy may be full.* Now it is but an D vncertain ioy that riſeth by coniectural knowledge. Againe, this knowledge brings forth *cōfidence and boldnes euen before God.* c. 3. v. 19. 21. and therefore it cannot but include an infallible certaintie. And to put it out of queſtion that the knowledge here mentioned is the knowledge of diuine faith, or as infallible as it is or can be, it is added, chap. 4. 16. *And we haue knowne and beleeued the loue which God hath toward vs.* Secondly, it is anſwered, that all theſe ſpeeches are generall, and not concerning particular men: but it is falſe: for when I. Iohn ſaith (*we know*) he ſpeakes of himſelfe, and includes the reſt of the Church in the ſame condition with himſelfe. Now he himſelfe was fully aſſured of his owne ſaluation. For Chriſt a

little

A little before his departure out of the world, did comfort all his diſciples, partly by renuing the promiſe of life euerlaſting, and of the preſence of his ſpirit vnto them; and partly by praying vnto the Father for their finall preſeruation: ſo as they could not but bee fully reſolued of their happie eſtate, both in this life, and in the life to come.

Arg. 4. Abrahams faith was a full perſwaſion wherby he applyed the promiſe vnto himſelfe. Rom. 4.21. And this faith of his is an example propoũded vnto vs, according to which we are to beleeue: and therefore he is called the *father of the faithfull*, v. 16. and Paul hauing ſet down the nature and effects of this faith, ſaith, *It was written not only for him, but alſo for vs which* B *beleeue*, v. 23. It is obiected, that Abrahams faith was not of ſaluation, but it concerned his iſſue in his old age, as Paul ſaith, Rom. 4.18. *Abraham aboue hope beleeued that hee ſhould be the father of many nations: according to that which was ſpoken, So ſhall thy ſeed be. Anſ.* We muſt diſtinguiſh the obiect of faith, which is either *principall* or *leſſe principall*. Principal, is alwaies Chriſt with his benefits: leſſe principall are other leſſe and particular benefits obtained by Chriſt. As of Abrahams faith, the obiect leſſe principall was a carnal ſeed or iſſue: and the principall obiect moſt of all reſpected, as the foundation of all other bleſſings, was the bleſſed ſeed Chriſt Ieſus. Gal. 3.16. *To Abraham and his ſeed were the promiſes made. Hee ſaith not, And to the ſeeds, as of many: but, and to thy ſeed, as of one, which* C *is Chriſt*. and v. 29. *If ye be Chriſts, then Abrahã's ſeed.* Thus it is plain, that iſſue was neither promiſed nor deſired, but with reſpect to Chriſt, who could not haue deſcended of Abraham, if hee had bin wholly without ſeed.

Hauing thus alleadged ſome arguments for the truth, I come now to conſider the obiections of the Papiſts. *Obiect.* I. Iob being a righteous man wanted certainty of grace in himſelfe, Iob. 9.20. *If I would iuſtifie my ſelfe, mine owne mouth ſhall condemne me: if I would be perfect, hee ſhall iudge me wicked: though I were perfect, yet my ſoule ſhall not know it.* Again, v. 28. *I am afraid of all my workes, knowing that thou wilt not iudge me innocent. Anſ.* Bildad in the former chapter extolled the iuſtice of God: & Iob in this cha. D giues aſſent thereto, ſaying, v. 2. *I know verely it is ſo:* and he likewiſe ſpends the whole chapter in magnifying the iuſtice of God: and hauing propounded this end of his ſpeech, hee doeth not ſpeak of himſelfe, & his owne eſtate (a) ſimply, as it is conſidered in it ſelfe: but as hee eſteemed himſelfe, being compared with God, eſpecially then when hee entreth into a ſtrait examination of his craature. And ſo muſt the ſpeech be vnderſtood, *If I were perfect, my ſoule ſhould not know it*, that is, I will not acknowledge or ſtand vpon any righteouſnes of mine owne, when God ſhal enter into iudgement with me. And thus much the very elect Angels, being in poſſeſſion of heauen, and therefore hauing more then aſſurance thereof, cannot but ſay, when they are compared with God. Again, the words according to the original, are commonly of all, and ſo may well be tranſlated thus: *Am I perfect? I know not my ſoule, I abhorre my life:* that is, if I thinke my ſelfe perfect, I haue no reſpect to mine owne ſoule: or thus, I am perfect in reſpect of you, & I know not my ſoule, and I abhorre my life, namely, in reſpect of mine owne vprightneſſe. And the other place is thus to bee tranſlated, *I feare all my ſorrowes*, ond not all my workes: for this is flat againſt the Hebrew text, & Popiſh tranſlators themſelues follow it not.

Obiect. 2. Eccleſ. 9. 1, 2. *Man knowes not whether he be worthy of loue or hatred. For all things are kept vncertaine till the time to come. Anſw.* Firſt I ſay, the tranſlation is not right: the words are thus in the Hebrew and the Seuentie: *No man knoweth loue or hatred, all things are before them.* As for theſe words (*all things are kept vncertaine till the time to come*) are thruſt into the text by head and ſhoulders: and Hierome hath them not. Secondly, I anſwer, that the holy Ghoſt doth not denie ſimply the knowledge of Gods loue or hatred, as though there could bee no certaine aſſurance of it in this life. If we vnderſtand the words thus, then the argument of the holy Ghoſt muſt bee framed on this manner: If loue or hatred were to be knowne, then it muſt bee knowne by the outward bleſſings of God: but it cannot be knowne by the outward bleſſings of God, for all things come alike to all: therefore loue and hatred cannot be knowne. The propoſition is falſe. For loue may be knowne otherwaies then by outward benefits: and therefore the reaſon is not meet to be aſcribed to the ſpirit of truth. Wherefore the true and proper ſenſe of the wordes, is, that loue or hatred cannot bee iudged or diſcerned by outward bleſſings of God. S. Bernard ſpeakes of this text on this manner, that no man knowes loue or hatred, namely, by himſelfe; yet that God giues moſt certain teſtimonies thereof to men vpõ earth. And *ſerm. 5. de Dedic.* his words are theſe: *Who knowes if he be worthy loue or hatred? who knowes the mind of the Lord? Here both faith and trueth muſt needs helpe vs, that, that which is hidden in the heaet of the father, may be reuealed vnto vs by the ſpirit: and his ſpirit giuing teſtimonie perſwades our ſpirit, that wee are the ſonnes of God: and this perſwaſion is cauſed by his calling, and iuſtifying vs freely by faith.* And S. Hierome (though commonly abuſed to the contrary) ſaith no more, but that men cannot know loue or hatred by the preſent afflictions which they ſuffer, becauſe they know not whether they ſuffer them for triall or puniſhment.

Bernard. ſerm. de octav paſ.

Hierome on this place.

Obi. 3. 1. Cor. 4. 3, 4. *I iudge not my ſelfe, I know nothing by my ſelfe.* Here Paul, as not beeing priuie to his owne eſtate, refuſeth to giue any iudgement of his righteouſnes. *Anſ.* It is maniſeſt by the words of this epiſtle, that certain in Corinth, boldly more then wiſely, cenſured the Apoſtles miniſtrie, and with all diſgraced

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[a] Thus Hierome vnderſtands the chap.

it in reſpect of the miniſtrie of other teachers. Therefore Paul in this chapter goes about to make an Apologie for it, ſpeaking nothing of his owne perſon and the eſtate thereof before God, but onely of his miniſterie and the excellencie thereof. And this is the iudgement of Theodoret, Aquinas, and Lira vpon this text. And when he ſaith, *I iudge not my ſelfe*, his meaning is, I take not vpon me to iudge of what value and price my miniſtrie is before God, in reſpect of the miniſtrie of this or that man: but I leaue all to God. Here then Paul refuſeth onely to giue iudgement of the excellencie of his owne miniſterie, and in other cauſes hee refuſeth not to iudge himſelfe; as when hee ſaid, *I haue fought a good fight, I haue kept the faith, henceforth is laid vp for me the crown of righteouſneſſe, which the Lord the righteous iudge ſhall giue me*, 2. Tim.4 8. And Chryſoſtome on this place ſaith, that Paul refuſed to iudge himſelfe not ſimply, but only for this end, that he might reſtraine others, & teach them modeſtie. And where Paul ſaith, *I know nothing by my ſelfe*, the ſpeech is not generall, but muſt be vnderſtood of negligences and offences in the compaſſe of his miniſterie. For hee was priuie to himſelfe, that *in ſimplicitie and godly pureneſſe, hee had his conuerſation in the world*, 2. Cor. 1. 12. and hee knewe this by himſelfe, that *nothing ſhould ſeuer him from the loue of God in Chriſt*, Rom. 8. 38.

Obiect. 4. That wee may be iuſtified there is ſomewhat required in vs, namely, faith, and repentance: and where theſe are wanting, a man cannot be iuſtified. Now no man can bee certaine by the certaintie of faith, that he repents of his ſinnes with all his heart, and that he hath ſuch a faith, as God requires at our hands, conſidering there is no teſtimony in the word, of our faith and repentance in particular. Therefore no man can bee certaine by certaintie of faith, that his ſinnes are pardoned. *Anſ*. It is not neceſſarie that any man ſhould be certaine by faith of his faith and repentance; becauſe faith is onely of ſuch things as are not preſent, whereas faith and repentance are truely preſent in all that truly beleeue and repent, it ſhall be ſufficient if a man may any way be vnfallibly certaine that he hath them. And though ſome men falſly perſwade thẽſelues that they beleeue, yet hee that hath true faith indeed, knows that he hath true faith; euen as certainly, as he that vnderſtands, knowes that hee vnderſtands. Paul ſaith to the Corinthians, *Proue your ſelues whether ye be in the faith or no*, 2. Cor. 13.5. hereby giuing them to vnderſtand, that all which beleeue, haue the ſpirit of diſcerning, to know certainly that they doe beleeue. Againe, he ſaith of himſelfe, 2. Tim. 1.12. *I knowe whom I haue beleeued.* And S. Iohn ſaith, 1. epiſt. 3.24. *By this wee knowe that he dwels in vs, by the ſpirit which he hath giuen vs*; making no queſtion of it, but that hee which hath the ſpirit, knowes that he hath the ſame. And teſtimonies of men are not wãting in this caſe. *Auguſt.* (a) *Euery one ſeeth faith to bee in his owne heart, if he beleeue: if not, he ſeeth it to be wanting.* Againe, (b) *A beleeuer ſeeth his owne faith, by which he anſwereth, that he beleeueth without doubt, and* (c) *he which loueth his brother, more knoweth the loue whereby hee loueth, then his brother whom hee loueth.* Again, wheras it is ſaid, that hauing faith, yet we know not whether it be ſufficient or no: I anſwer, that faith being without hypocriſie, is ſufficient to ſaluation, though it be vnperfect. God more reſpects the truth of our faith, then the perfection therof. And as the hand of the child, or of the palſie man, though it be feeble, is able to reach out it ſelfe, & receiue an almes of a Prince; ſo the faith that is but weake, is able to apprehend and receiue Chriſt withall his benefits.

Obiect. 5. Prou. 28. 14. *Bleſſed is the man that feareth alwaies.* Phil. 2. 12. *Worke your ſaluation with feare and trembling.* *Anſ*. There is a threefold feare, one of *nature*, the ſecond of *grace*, the third of *diſtruſt*. Feare of nature is that, wherby the nature of man is troubled with any thing that is hurtfull vnto it, and therefore auoideth it. Feare of grace, is that excellent gift which is called the *beginning of wiſedome*, and it is a certain law or reuerence vnto God, in whoſe preſence we doe whatſoeuer we doe. Feare of diſtruſt is, when men tremble at the iudgements of God for their ſinnes, becauſe they haue no hope of mercie. Of theſe three, the firſt was good by creation, and therefore it was in our Sauiour Chriſt; but ſince the fal it is defectiue. The third is a vice, called ſlauiſh feare. And the ſecond is that which is commaunded in theſe, and the like places of Scripture: the intent whereof, is to make vs circumſpect and fearefull leaſt we ſhould offend God by any ſin, our owne weakeneſſe conſidered, & the imminent iudgements of God. And this kind of feare, as alſo the firſt, may ſtand with certaintie of faith, Rom. 11. 20. *Thou ſtandeſt by faith, bee not high minded but feare.* Pſal. 2. 11. *Serue the Lord in feare, and reioyce in trembling.*

Ob. 6. Where there is no word, there is no faith. For faith and the word of God bee relatiues. But there is no word of God that ſaith to particular men, Cornelius, or Peter, or Iohn, thy ſinnes are pardoned, excepting a fewe perſons; as Marie Magdalẽ, & the palſie man, &c. Therefore there is no particular faith. *Anſw*. Though there be no word ſet downe in Scripture, touching the ſaluation of this or that particular man, yet there is ſet downe that which is equiualent to a particular word, & as much in effect. For the promiſe of remiſſion of ſins and life euerlaſting, is giuen with a commaundement, that euery man (*d*) apply the promiſe to himſelfe, as I haue before prooued: and this is altogether as much, as if euery mans particular name had bin put in the promiſe. I adde further, that the promiſes of the Goſpel muſt be conſidered two waies, firſt, as they are generally ſet downe in Scripture, without application to any perſon: ſecondly, as they are taught and publiſhed in the miniſtery of the word; the

a Aug lib. de Trin. 13 c. 1.

b Epiſt. 112.

c Lib. 8. de Trin. c. 8.

d Read Bernard ſerm. de Annunt.

A end whereof is to apply them to the perſons of men, partly by preaching, and partly by adminiſtring the Sacraments of Baptiſme, and the Lords Supper, which are ſeales of righteouſnes of faith. Now the promiſe applied, and (as I may ſay) particularized to the members of the Church, is by the vertue of Gods ordinance as much, as if God himſelfe had giuen the promiſe particularly, and annexed mens names vnto it. It is further replied, that the promiſe of remiſſiō of ſin, is preached not ſimply, but vpon condition of mens faith and repentance, which indeed cannot be certainely knowne. I anſwer again (as I haue already proued) that he which truly beleeueth & repēteth, knoweth that he doth certēly beleeue & repēt.

B *Obiect.*7. To beleeue the pardon of a mans own ſinnes, is none of the articles of faith, propounded in any Creed, either of the Apoſtles, or the Nicene fathers, or Athanaſius, or any other Creed. *Anſ.* This faith is contained vnder theſe words: *I beleeue remiſſion of ſins*: & I proue it thus. Theſe words are an article of Chriſtian faith, and therfore they muſt in ſenſe containe more then the diuel doth or can beleeue; now the diuel beleeueth thus much, that God giues remiſſion of ſinnes to his Church. Chriſtian men therefore muſt goe one ſtep further, and beleeue particularly the remiſſion of their owne ſinnes. Otherwiſe, if the Papiſts wil haue the Catholike faith to beleeue no more in this point, then the damned ſpirits beleeue, let thē C take it to themſelues. But they reply further, that if there were any ſuch article of faith, then ſome perſons muſt beleeue, that they are iuſt, though they willingly commit mortall ſinne, which is an euident falſhood. *Anſ.* He that beleeues the pardon of his owne ſinnes by true faith, hath the ſpirit of God in him, and a conſtant purpoſe not to ſinne againſt God; & therfore if he ſin, it is againſt his purpoſe, and without any full conſent of wil: and it is not he that doth it, but the ſinne that dwelleth in him. But if it ſo fall out, that the child of God bee ouertaken with any actuall ſinne, then his caſe ſtandeth thus: he hath by his fal wounded his conſcience, weakened his faith, bereaued himſelfe of Gods fauour, as much as in him lieth; made D himſelfe guiltie of a ſinne, and worthy of damnation: & God for his part accordingly turnes the woonted ſignes of his fauour, into ſignes of anger and diſpleaſure: and though it be pardoned in the purpoſe of God, yet is it not actually pardoned, till the partie repent. Things ſtanding thus, we teach not that men muſt beleeue the pardon of their ſinnes, while they liue and lie in thē; for that were flatly to teach falſhood for truth: but our doctrine is, that ſuch perſons muſt firſt of all humble themſelues, and ſay with the prodigall child, that they haue ſinned againſt God, and are not worthy to bee called his children any more: and againe renue their decaied faith and repentance, that they may beleeue (as before) their perfect reconciliation with God.

*Obiect.*8. In reſpect of God, who is trueth it ſelfe, we are to beleeue the promiſe in particular: yet if we reſpect our owne vnworthines and indiſpoſition, wee are to feare and in ſome part to doubt. For the promiſe of remiſſion of ſinnes, is not abſolute, but depends vpon the condition of our works. Therfore our certaintie is only coniecturall. *Anſ.* I anſwer, firſt, that in reſpect of our owne vnworthineſſe, wee are not to doubt of our ſaluation, but to be out of all doubt, yea to deſpaire before the iudgemēt ſeat of God. For they which are of the workes of the law, are vnder the curſe, Gal.3.10. and Paul ſaith of his owne workes of grace. *In this I am not iuſtified.* 1. Cor.4.4. And Dauid beeing out of all doubt of his own deſerued damnation, in regard of his owne vnworthineſſe, ſaith freely, *Enter not into iudgement with thy ſeruant, O Lord, for no fleſh ſhall be iuſtified in thy ſight.* Againe, the conſideration of any worthineſſe in our ſelues, doeth not hinder a reſolution concerning Gods mercie in Chriſt. For true faith makes an entrance vnto God *with boldneſſe.* (I ſay with boldnes) euen for thoſe perſons that are vnworthy in themſelues. Eph.4.12. And Abraham (whoſe faith is to be followed of vs) did not vpon the conſideration of his olde decaied body, reſt himſelfe with bare hope, vpon a likelihood of the accompliſhment of Gods promiſe, but he *beleeued vnder hope, euen againſt hope*, Ro.4.18. Laſtly, I anſwer, that the groūd of the former obiection is erroneous; namely, that the promiſe of ſaluation depends vpon the condition of our workes: becauſe the ſcripture ſaith, It is made and accōpliſhed on mans part freely. I grant indeed, that to the promiſe there is annexed a condition of faith: yet faith muſt not here be conſidered as a worke, but as an inſtrument apprehending Chriſt with his benefits: and withall, repentance with the fruits thereof, are on our part required; yet no otherwiſe, but as they are neceſſary conſequēts of faith, and the ſignes and documents therof.

*Obiect.*9. No man knowes all his ſinnes: no man therefore can certainly know that all his ſinnes are pardoned, and that he is accepted of God. *Anſ.* The groūd of this argumēt is falſe: namely, that a man cannot bee aſſured of the pardon of his ſins, if ſome of thē bee vnknown. And to make this manifeſt, I will lay downe a more certaine ground, which ſhall be this. As the caſe is in Repentance, ſo is it alſo in faith: but there may be true and ſufficient repentāce of vnknowne ſinnes. God indeede requires a particular repentance for particular knowne ſinnes: but if they bee hidden and vnknowne, hee accepts a generall repentance. An example whereof we haue in Dauid, Pſal.19.12. *Who knowes*, ſaith he, *the errours of this life? then purge me from my ſecret ſinnes.* If it were not as I haue ſaid, neither Dauid, nor any man elſe could be ſaued. For when Dauid repented greatly of his murder and adulterie, yet wee find not that hee repented particularly of his polygamie: which in all likelihood, through the ſwinge and cuſtome of thoſe times,was not then reputed to be any ſinne; ſpecially in the perſon of a king: and yet becauſe(as we know)hee is certeinly ſaued,this very ſin is pardoned. Therefore when God pardons the knowne ſinnes of men,whereof they doe in particular repent, he doth withall pardō the reſt that are vnknown. And by this it appeares, that the ignorance of ſome hidden ſinnes,after a man with diligence hath ſearched himſelfe,cānot preiudice an vnfallible aſſurance of the pardon of them all, and of his owne ſaluation.

Obiect.10. *We* pray for the pardon of our owne ſinnes, and therefore we are vncertain of pardon: the man which knowes that hee hath pardon,need not pray for it.I anſwer firſt, whē wee are taught by Chriſt to pray for the forgiueneſſe of our debts, wee are put in mind not to ſeeke the pardon of all our ſinnes, whether paſt or preſent;but ſpecially of our preſent and daily offences,wherby we make our ſelues day by day guiltie, till ſuch time as we humble our ſelues,and repent of them. Secondly, by this petition wee are taught, to aſke the increaſe of our aſſurance; becauſe, though God beſtowe endleſſe mercy on vs, yet we are skant in receiuing of it: our hearts beeing like a narrow necked veſſel, which beeing caſt euen into the Ocean ſea, receiueth in water only droppe by droppe.

Obiect. 11.No man can beleeue his own ſaluatiō,as he beleeues the articles of faith:therefore no man can beleeue rhe pardō of his ſins, and his ſaluation, by an infallible certaintie.I anſwer, firſt, that euery one that lookes for ſaluation by Chriſt, is bound in conſciēce as certainly to beleeue his owne ſaluation,and adoption by Chriſt, as hee beleeues the articles of faith.Becauſe to the promiſe of life there is annexed a commandement to beleeue and apply i.Secondly, this faith whereby wee are to beleeue our owne ſaluation, if we reſpect the true and proper nature thereof,is as certaine as that faith whereby wee beleeue the articles of faith. Thirdly, as there bee diuers ages in the life of man,ſo there bee diuers degrees and meaſures of true faith. There is firſt of all a beginning or rudiment of faith, like the *ſmoking flaxe* and *bruiſed reed*, which Chriſt will neither quench nor bruiſe. Againe there is *weake faith*, which beleeueth the promiſe truly, but yet it is perplexed with many doubtings. Laſtly, there is *ſtrong faith*, which hath ouercome all doubtings, and is not only for nature certain(as the former is,)but alſo a large and plentifull perſwaſion of Gods mercie in Chriſt. Examples of this we haue in Abraham, Dauid, the Martyrs,and ſuch like worthy men.Now by the ſecond faith, men doe as *certainely* beleeue their adoption as the articles, but not ſo *firmely* and fully. But by the laſt, remiſſion of ſinnes is not onely as certainly,but alſo as fully beleeued,as any article of faith.

Obiect.12. Auncient fathers, the lights of Gods Church, haue alwaies condemned this vnfallible and ſpecial certaintie of faith,which the Proteſtāts hold & maintain. *Anſ*. Though we build not the doctrine of our religion vpon the iudgemēts of men, yet we refuſe not in this and other points, to bee tried by the fathers, whoſe writings well vnderſtood, make more for vs then for the Popiſh religion. And their teſtimonies commonly alleadged to confute the certaintie of ſpeciall faith, are much abuſed. I.Many of them ſerue to proue that a man cannot iudge and diſcerne of euery particular motion and grace of his heart, of the increaſe of theſe graces: & the contrary diſeaſe,of ſpeciall vices and wants: many whereof are hidden from the vnderſtanding.Theodoret in his comment, 1.Cor.4. *I will not*, ſaith he, *free my ſelfe from ſinne, but wait the ſentence of God: for it often falles out, that men ſinne of ignorance,& thinke that to be equall and iuſt, which the God of all ſees to be otherwiſe*.Auguſtine de verbis Dei, ſerm.23. *Peraduenture thou findes nothing in thy conſcience: but he finds ſomething that ſeeth better*.Aud vpon Pſal.41.*I knowe that the iuſtice of my God ſhall abide, but whether mine ſhall or no, I know not: for the ſaying of the Apoſtle terrifieth me, He which thinks he ſtands, let him take heed leſt he fall*. Here hee ſpeakes of his inward righteouſneſſe, and that, as it is conſidered in it ſelfe, without the aſſiſtance of God.For he addes afterward, *Therefore becauſe there is no ſtabilitie in me for my ſelfe, hereupon my ſoule is troubled for my ſelfe*.Chryſoſtom.homil.87.on Iohn. *I am grieued, leſt peraduenture ſuppoſing my ſelfe to loue, I doe not loue as before: when I ſeemed conſtant and couragious vnto my ſelfe, I was found but a daſtard*. Theſe and a thouſand like teſtimonies proue nothing. For though a man cannot fully diſcerne his heart,either in reſpect of euery one of his own ſinnes,or in reſpect of euery grace;yet this hinders not, but that hee may haue an vnfallible certaintie of his ſaluation, and alſo a ſufficient gift to diſcerne his owne faith and repentance. II.Other places muſt be vnderſtood of proud preſumption,& of a kind of ſecuritie, in which men dreame of eaſe and libertie,without trouble or temptation. Auguſt.de corrept.& grat. cap.13.*Who of all the companie of the faithfull, as long as he liues in this mortall cōdition, can preſume, that he is of the number of the predeſtinate?* And, de bona perſeuer.cap.22.*No man can bee ſecure touching eternall life, till this life be ended*.Bernard epiſt.107.*Hauing now receiued the knowledge of himſelfe in part, hee may reioyce in hope: but not in ſecuritie as yet*. Hieron.Dan.4.*Let no man boldly promiſe to another the pardon of ſinnes*. III.Some places auouch, that a man cannot bee ſure of perſeuerance to the end,without falles and decaies in grace: all which we graunt.Auguſt.de ciuit.Dei,lib.11.cap.12. *Although the Saints be* (a)*certaine of the reward of their perſeuerance, yet they are found to be vncertaine of the perſeuerance it ſelfe: for what man can know that he ſhall perſeuere in the practiſe and increaſe of righteouſnes vnto the end,except hee be aſſured of it by ſome reuelation?* IV.Some places muſt be vnderſtood

[a] Marke it well.

of experimentall certentie, when the euent is accompliſhed. Hieron. booke 2. againſt Pelagians. *Call no man bleſſed before his end, for as long as we liue here we are in the fight, and as long as we are in the fight we haue no certen victory.* V. Some places ſpeake of the vncertentie of other mens ſaluation, which we graunt. The authour of the booke de vocat. Gent. 1. claſſ. ſaith, *We can pronounce of no man before his end that he ſhall be in the glorie of the elect.* Auguſt. lib. de perſeuer. cap. 13. *Men are not with any certen aſſeneration to auouch that others belong to this calling.* VI. Some ſpeake of that certentie which comes by reuelation without the word. Greg. lib. 6. epiſt. 22. to Gregoria. *Whereas you adde in your epiſtles that you will be earneſt with mee till I write, that it hath beene made knowne vnto mee that your ſinnes are forgiuen: you haue required a hard and vnprofitable thing. Hard, becauſe I am vnworthy to whome a reuelation ſhould be made: Vnprofitable, becauſe you muſt not bee made ſure touching your ſinnes vnleſſe it bee in the laſt day of your life, for then you ſhould not be able to bewaile the ſame ſinnes.* VII. Some places denie vnto man that certentie which is proper to God, which is, to diſcerne in himſelfe all things to come plainely, as they ſhall come to paſſe without helpe of teſtimony and outward ſignes. Bernard. ſer. 1. de Septuageſ. *Who can ſay, I am of the Elect? I am of the predeſtinate to life: certenly we haue none as yet, but the affiance of our hope comforteth vs.* Conferre theſe words with thoſe that follow. *For this cauſe certaine ſignes and manifeſt tokens of ſaluation were giuen, that it may bee a thing out of doubt, that hee is in the number of the elect in whome theſe ſignes are.*

Thus I haue in ſome part made manifeſt that an vnfallible certainty of pardon of ſin, and life euerlaſting is the propertie of euery renued conſcience. Now therefore I will proceede further to conſider how this certentie is cauſed and imprinted in the conſcience. The principall agent and beginner thereof, is the holy Ghoſt, inlightning the mind and conſcience with ſpirituall and diuine light: and the inſtrument in this action, is the miniſterie of the Goſpell, whereby the word of life is applied in the name of God to the perſon of euery hearer. And this certaintie is by litle and litle conceiued in a forme of reaſoning or practicall ſyllogiſme framed in the minde by the holy Ghoſt, on this manner:

Euery one that beleeues is the child of God:
But I doe beleeue:
Therefore I am the child of God.

The propoſition is made by the miniſter of the word in the publike congregation: and is nothing elſe but the promiſe of eternall life applied to the particular hearers. The ſecond part or the aſſumption is the voice of conſcience regenerate, or the voice of Gods ſpirit in the ſame. Now papiſts write & auouch that the aſſumption is falſe: but the reaſons which they vſe to prooue the ſame, are of ſmall moment, Firſt they alleadge, that many are deceiued in their perſwaſions, thinking they haue that which they haue not: I anſwer againe, that many doe falſely preſume of Gods mercie, and imagine they haue that faith which they haue not: and in all ſuch the aſſumption is falſe: yet in al them that are choſen to ſaluation & truly called, it is infallibly true. For ſuch as haue receiued the gift of true faith, haue alſo another gift of diſcerning whereby they ſee and know their owne faith. It is further obiected, that Ieremie ſaith. 17. 9. *The heart is deceitfull and wicked aboue all things, who can know it?* But the intent of this place is onely to ſhew, that no man can ſearch his heart to the very bottom, to ſee all and euery want, infirmity, and wicked inclination that is therein. For originall ſinne wherewith the heart of man is tainted, is a proneneſſe or diſpoſition to the ſinnes that are or may be. And though men cannot diſcerne all their ſinnes, yet many of them are certenly knowne: why may not then many of the graces of God be certenly knowne, eſpecially thoſe which bee of the principall, as faith, ſanctification, repentance. Againe it is alleadged, that Peter beleeued that hee was able to lay downe his life for Chriſts ſake, and yet indeed was not as the euent declared, for when the time came, he denied Chriſt. *Anſ.* Peter at that time was but weake in faith, and he was much carried away with a confidence of his owne ſtrength, which made him ſpeake thoſe words of preſumption: and though hee failed in this one particular action, yet failed not in the principall, that is in the perſwaſion of the pardon of his owne ſinnes and of life euerlaſting. In a word, it is certaine that many perſwade themſelues of Gods mercy, and yet are deceiued; neuertheleſſe all ſuch as doe truly beleeue are not deceiued. The holy Ghoſt maketh them to ſee that in themſelues which by nature they cannot diſcerne, as Paul ſignified, when he ſaid, I ſpeake the truth, I lie not, my conſcience bearing mee witneſſe *by the holy Ghoſt*. Rom. 9. 1.

Againe, the ſame teſtimonie is giuen otherwiſe thus.

Euery child of God hath the pardon of his ſinnes,
ſaith Gods word:
But I am Gods child: and therefore haue the pardon of my ſinnes, ſaith the renued conſcience,
by the direction of Gods ſpirit Rom. 8. 16.

Gal. 4, 6.

After that this teſtimonie is once begunne, it is confirmed by the ſame meanes, as alſo by prayer and the Sacraments. But it may be demaunded, how a bodily element, as bread, wine, water, ſhould be able to confirme a perſwaſion of our adoption that is in the conſcience. *Anſw.* The element in the Sacrament is an outward ſeale or inſtrument to confirme faith, not as a medicine reſtores and confirmes health, whether we thinke on it or not, whether wee ſleepe or wake, and that by his owne inherent vertue: but by reaſoning in a ſyllogiſme made by the good cōſcience: the (a) *medium* thereof beeing the outward ſigne in the

a Reaſon.

A Sacramēt. By meanes of which ſyllogiſme the holy Ghoſt mooues and ſtirres the minde, yea cheriſheth and increaſeth faith on this maner:

He which vſeth the elements aright ſhall receiue the promiſes:
But I doe, or haue vſed the elements aright.
Therefore I ſhall receiue the promiſes.

Whereas preſumption and the illuſion of Satan vſe as well to tell a man that he is the childe of God, as the true teſtimonie of regenerate conſcience: the way to put difference betweene them is this. I. Preſumption is naturall and from the verie wombe, but this teſtimonie of conſcience is ſupernaturall. II. Preſumption is in them that make no account of the ordinarie meanes of ſaluation: This teſtimonie comes by the reuerent & careful hearing of Gods word. III. Preſumption is in them that vſe not to call on the name of God: but this teſtimonie of conſcience is ioyned with the ſpirit of adoption which is the ſpirit of praier. IV. Preſumption is ioyned with looſeneſſe of life, this teſtimonie brings with it alwaies an happie change and alteration. For he which hath a good conſcience hath alſo care to keepe good conſcience in all things. V. Preſumptiō is peremptorie without doubting; whereas the teſtimonie of conſcience is mingled with manifold doubtings, Mark. 6. 24. Luk. 17. 5. yea otherwhiles ouercharged with them, Pſal. 77. 7, 8. VI. Preſumption wil giue a man the ſlippe in the time of ſickeneſſe and in the houre of death; and the teſtimonie of good conſcience ſtickes by him to the end, and euen makes him ſay, *Lord remember now howe I walked before thee in truth, and haue done that which is acceptable in thy ſight*, Iſa. 38. 3.

§ 3. Of the duties of regenerate conſcience.

The duties of conſcience regenerate are two: in ſpeciall manner to giue teſtimonie, and to excuſe.

The ſpeciall thing of which cōſcience giues teſtimonie, is that we are the children of God, predeſtinate to life euerlaſting. And that appeares by theſe reaſons. I. Rom. 8. 16. The Spirit of God witneſſeth togither *with our Spirit* that wee are the ſonnes of God. Now the ſpirit of man here mentioned is the mind or conſcience renued & ſanctified. To this purpoſe ſaith Iohn, *He that beleeueth hath a witnes in himſelfe*, 1. Iohn. 5. 10. II. That which Gods ſpirit doth teſtifie to the conſcience, the conſcience can againe teſtifie to vs: but Gods ſpirit doth teſtifie to the conſcience of a man regenerate that he is the child of God, 1. Cor. 2. 12. Therefore the conſcience alſo doth the ſame. III. He that is iuſtified hath peace of conſcience. Rom. 5. 1. Now there can be no peace in conſcience till cōſcience tell the mā which is iuſtified that he is indeed iuſtfied. IV. That which the conſcience may know certenly, it may teſtifie: but conſcience may know certenly without reuelation, the mans election, & adoption as I haue before prooued: therefore it is able to giue teſtimonie of theſe.

Againe, the regenerate conſcience giueth teſtimonie of a certaine kinde of righteouſneſſe, beeing an vnſeparable companion thereof: & for this cauſe, it is called of ſome *the righteouſneſſe of a good conſcience*. Now this righteouſnes is nothing elſe, but an vnfained, earneſt, and conſtant purpoſe with indeauour anſwerable thereto, not to ſin in any thing, but in all things whatſoeuer to pleaſe God & doe his will. Heb. 13. 18. *Pray for vs: for we are aſſured that we haue good conſcience* in all things *deſiring to liue honeſtly*. 2. Cor. 1. 12. *Our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie & godly pureneſſe, and not in fleſhly wiſdome we haue had our conuerſation in this world*. 1. Cor. 4. 4. *I know nothing by my ſelfe. Lord remember now how I haue walked before thee with an vpright heart, & haue done that which is acceptable in thy ſight.*

Eſa. 38. 3.

B I adde this clauſe, *in all things*, becauſe that obedience which is the ſigne or fruite of good conſcience, of which alſo it giues teſtimony, is generall, ſhewing it ſelfe in all and euery commandement of God. Philoſophers haue ſaide that iuſtice is vniuerſal, becauſe he which hath it hath all vertues. But it is more truely ſaid of this Chriſtian righteouſneſſe or *new obedience*, that it is vniuerſall, and that he which can performe true obedience in one commādement, can doe the ſame in all. Act. 23. 1. Men & brethren I haue *in all good conſcience* ſerued God till this day. Pſ. 119. 6 *Then ſhall I not be confounded when I ſhall haue reſpect to all thy commandements*. Act. 24. 16. *In the meane ſeaſon I indeauour my ſelfe, or, take paines to haue a conſcience without* C *offence towards God, and towards men.*

This ſhewes that there is a great number of men profeſſing the Goſpell that want good conſcience. For though they ſhewe themſelues very forward and willing to obey God in many things, yet in ſome one thing or other, they vſe to follow the ſwing of ther own wills. Many are diligent to frequent the place of Gods worſhip, to heare the word preached with liking, to receiue the Sacraments at times appointed, & to approoue of any good thing: all this is very commendable; yet theſe men often, when they depart home from the congregation, ſay in effect on this manner; Religi- D on ſtaie thou heare at the Church doore till the next Sabbath. For if we looke into their priuate cōuerſations, the gouernment of their families, or their dealings in their particular callings, wee ſhall with griefe ſee much diſorder and litle conſcience. It is a common practiſe with ſicke men when they make their wils on their death beds, in the very firſt place to commend their bodies to the graue, and their ſoules to God that gaue them in hope of a better reſurrection: and all this is well done; but afterward they bequeath their goods gotten by fraud, oppreſſion, and forged cauillation to their owne friendes and children, without making any recompence or ſatisfaction. But, alas, this ſhould not be ſo: for obedience that goes with good conſcience muſt be performed to all Gods commandements without exception: & if it be done but to ſome alone, it is but counterfeit obedience: and hee that is guiltie in one is guiltie in all.

As a regenerate conſcience giues teſtimonie of our newe obedience; ſo it doth alſo by certaine ſweete motions ſtirre men forward to performe the ſame. Pſal. 16.7. *My reines* (that is the mind and conſcience inlightned by the ſpirit of God) *teach mee in the night ſeaſon.* Eſai. 30. 21. *And thine eares ſhall heare a word behind thee, ſaying, This is the way, walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.* Now this word is not onely the voice of Paſtours & teachers in the open miniſterie, but alſo the voice of renued conſcience inwardly by many ſecret cogitations ſnibbing them that are about to ſin. A Chriſtian man is not onely a Prieſt and a prophet, but alſo a ſpirituall king, euen in this life: and the Lord in mercie hath vouchſafed him this honour, that his conſcience renewed within him ſhall bee his ſolliciter to put him in mind of all his affaires and duties which he is to performe to God: yea it is the controller to ſee al thinges kept in order in the heart, which is the temple and habitation of the holy Ghoſt.

The ſecond office is conſcience regenerate is to *excuſe*, that is, to cleare and defend a man euen before God againſt all his enemies both bodily and ghoſtly. Pſal. 7.8. *Iudge thou mee, O Lord, according to my righteouſneſſe, and according to mine innocencie in me.* Againe, 26.1.2. *Iugde me O Lord, for I haue walked in mine innocencie, &c. Prooue me, O Lord, and trie me: examine my reynes & my heart.* That the conſcience can doe this, it ſpecially appeares in the cõflict & combate made by it againſt the deuill, on this manner.

The deuill beginnes & diſputes thus. Thou, O wretched man, art a moſt grieuous ſinner: therefore thou art but a damned wretch. The conſcience anſwereth and ſaith, I know that Chriſt hath made a ſatisfaction for my ſinnes, and freed mee from damnation. The deuill replyeth againe thus; Though Chriſt hath freed thee from death by his death, yet thou art quite barred from heauen, becauſe thou neuer diddeſt fulfill the law. The conſcience anſwereth, I know that Chriſt is my righteouſneſſe and hath fulfilled the law for me. Thirdly, the deuill replies and ſaith, Chriſts benefits belong not to thee, thou art but an hypocrite & wanteſt faith. Now whē a man is driuen to this ſtrait, it is neither wit, nor learning, nor fauour, nor honour, that can repulſe this temptation, but onely the poore conſcience directed and ſanctified by the ſpirit of God, which boldly & conſtantly anſwereth, *I know that I beleeue.*

And though it bee the office of the conſcience after it is renued principally to excuſe, yet doth it alſo in part accuſe. When Dauid had numbered the people, *his heart ſmote him*, 2. Sam. 24. 10. Iob ſaith in his affliction that *God did write bitter things againſt him, & made him poſſeſſe the ſinnes of his youth*, Iob. 13.26. The reaſon hereof is, becauſe the whole man & the verie conſcience is onely in part regenerate, & therefore in ſome part remaines ſtill corrupt.

Neither muſt it ſeeme ſtrange that one and the ſame conſcience ſhould both accuſe & excuſe, becauſe it doth it not in one and the ſame reſpect. It excuſeth, in that it aſſureth a man that his perſon ſtands righteous before God, & that hee hath an indeauour in the generall courſe of his life to pleaſe God: it accuſeth him for his particular ſlippes, & for the wants that be in his good actions.

If any ſhall demaund why GOD doth not perfectly regenerate the conſcience & cauſe it onely to excuſe, the anſwere is this. God doth it for the preuenting of great miſchiefs. When the Iſraelites came into the lãd of Canaan, the Cananites were not at the firſt wholly diſplaced. Why? Moſes rendreth the reaſon; leaſt wilde beaſts come and inhabit ſome parts of the land that were diſpeopled, and more annoy them then the Canaanites. In like maner God renues the conſcience, but ſo as it ſhall ſtill accuſe when occaſion ſerueth; for the preuenting of many daungerous ſinnes which like wild beaſts would make hauocke of the ſoule.

Exod 23. 29.

§ 4 Of euill conſcience.

Thus much of good conſcience: nowe followes euill conſcience: and that is ſo called partly becauſe it is defiled and corrupted by originall ſinne, and partly becauſe it is euill, that is, troubleſome and painefull in our ſenſe and feeling: as all ſorrowes, calamities, and miſeries are called *euils*. And though conſcience bee thus tearmed euil, yet hath it ſome reſpects of generall goodneſſe, in as much as it is an inſtrument of the execution of diuine Iuſtice: becauſe it ſerues to accuſe them before God, which are iuſtly to be accuſed.

It hath ſpread it ſelfe ouer mankinde as generally as originall ſin: and therefore it is to be found in all men that come of Adam by ordinarie generation. The propertie of it is, with all the power it hath, to accuſe and condemne, and thereby to make a man afraid of the preſence of God, and to cauſe him to flie from God as from an enemie. This the Lord ſignified when he ſaid to Adam, *Adam where art thou?* When Peter ſaw ſome litle glimbering of the power and Maieſtie of GOD in the great draught of fiſh, he fell on his knees and ſaid to Chriſt, *Lord, goe from mee for I am a ſinneful man.*

Gen. 3.9.

Luk. 5.8.

Dead conſcience.

Euill conſcience is either *dead* or *ſtirring*. Dead conſcience is that, which though it can doe nothing but accuſe, yet commonly it lies quiet, accuſing litle or nothing at all.

The cauſes why conſcience lyeth dead in all mē, either more or leſſe, are many. I. Defect of reaſon or vnderſtanding in crazed braines. II. Violence & ſtrength of affections, which as a cloud doe ouercaſt the mind, and as a gulfe of water ſwallow vp the iudgement and reaſon: and therefore hinder the conſcience from accuſing; for when reaſon cannot doe his part, then conſcience doth nothing. For example: ſome one in his rage behaues himſelfe like a madde man, and willingly commits any miſchiefe without any controlment of cōſcience: but when choller is downe, he beginnes to bee aſhamed and troubled in himſelfe, not alwaies by grace, but euen by the force of his naturall conſcience, which when affection is calmed begins to ſtirre, as appeareth in the example of Cain. III. Ignorance of Gods will and errours in iudgement cauſe the conſcience to be quiet, when it ought to accuſe. This wee finde by experience in the deaths of obſtinate heretickes, which ſuffer for their damnable opinions without checke of conſcience.

Dead conſcience hath two degrees. The firſt is the ſlumbering or the benummed conſcience; the ſecond is the ſeared conſcience.

Conſcience benummed.

The *benummed* cōſcience is that, which doth not accuſe a man for any ſinne, vnleſſe it be grieuous or capitall; and not alwaies for that, but onely in the time of ſome grieuous ſickeneſſe or calamitie. Ioſephs brethren were not much troubled in conſcience for their villanie in ſelling their brother, till afterward when they were afflicted with famine and diſtreſſed in Egypt, Gen. 42. 21. This is the conſcience that commonly raignes in the hearts of drouſie Proteſtants, of all carnall and lukewarme goſpellers, and of ſuch as are commonly tearmed ciuil honeſt men, whoſe apparant integritie wil not free them from guiltie conſciences.

Such a conſcience is to be taken heede of, as beeing moſt daungerous. It is like a wild beaſt, which ſo long as he lies a ſleepe ſeemes verie tame and gentle, and hurts no man: but when he is rouſed, he then awakes and flies into a mans face, & offers to pul out his throat. And ſo it is the manner of a dead conſcience, to lie ſtill and quiet euen through the courſe of a mans life: and hereupon a man would thinke (as moſt doe) that it were a good conſcience indeede: but when ſickeneſſe or death approcheth, it beeing awaked by the hand of God, beginnes to ſtand vpon his legges, and ſhewes his fierce eies, & offers to rend out euen the very throat of the ſoule. And heathē Poets knowing this right well, haue cōpared euill cōſcience to Furies purſuing mē with fire-brādes.

Seared conſcience.

The *ſeared conſcience* is that, which doth not accuſe for any ſinne; no not for great ſinnes. It is compared by Paul. 1. Tim. 4. 2. to the part of a mans bodie which is not onely bereft of ſenſe, life, & motion by the gangrene, but alſo is burnt with a ſearing yron: & therefore muſt needes bee vtterly paſt all feeling.

This kind of conſcience is not in all men, but in ſuch perſons as are become obſtinate heretickes and notorious malefactours. And it is not in thē by nature, but by an increaſe of the corruption of nature; & that by certaine ſteps and degrees. For naturally euery man hath in him blindneſſe of minde, and obſtinacie or frowardnes of heart, yet ſo, as with the blindneſſe & ignorance of minde, are ioyned ſome remnantes of the light of nature, ſhewing vs what is good and euill. Now the heart of man beeing exceedingly obſtinate & peruerſe, carrieth him to cōmit ſins euen againſt the light of nature & common ſenſe: by practiſe of ſuch ſins the light of nature is extinguiſhed: & then commeth the *reprobate minde*, which iudgeth euill good, & good euill: after this follows the *ſeared conſcience*, in which there is no feeling or remorſe: & after this comes an *exceeding greedines to* all manner of ſin, Eph. 4. 19. Rom. 1. 28.

Here it may be demaunded, how mens conſciences ſhall accuſe them in the day of iudgement, if they be thus benummed and ſeared in this life. *Anſ*. It is ſaid, Rev. 20. 12. that at the laſt iudgement all ſhall be brought before Chriſt, & that the bookes thē ſhall be opened: among theſe bookes no doubt conſcience is one. Wherefore though a dead conſcience in this life be as a cloſed or ſealed booke (becauſe it doth either litle or nothing accuſe,) yet after this life, it ſhall be as a book laid open: becauſe God ſhall inlighten it, and ſo ſtirre it vp by his mighty power, that it ſhal be able to reueale & diſcouer al the ſins that a man euer cōmitted.

Stirring conſcience.

Stirring conſcience, is that which doth ſenſibly either accuſe or excuſe. And it hath foure differences.

The firſt, which accuſeth a man for doing euill. This muſt needs be an euill cōſcience. Becauſe to accuſe is not a propertie that belongs to it by creation, but a defect that followeth after the fall. And if the conſcience which truly accuſeth a man for his ſins, were a good conſcience, then the worſt man that is, might haue a good conſcience; which cannot be.

When the accuſation of the conſcience is more forcible and violent, it is called a *wounded* or *troubled conſcience*: which though of it ſelfe it be not good nor any grace of God; yet by the goodneſſe of God it ſerueth often to be an occaſion or preparatiō to grace; as a needle, that drawes the thread into the cloath, is ſome meanes whereby the cloath is ſewed togither.

The ſecond, is that which accuſeth for doing well. And it is to be found in them that are giuen to idolatrie and ſuperſtition. As in the Church of Rome: in which, becauſe mens conſciences are inſnared & intāgled with humane traditions, many are troubled for doing that which is good in it ſelfe, or at the leaſt a thing indifferent. As for example: let a prieſt omit to ſay maſſe & to ſay his canonicall houres, his cōſcience will accuſe him therfore: though the omitting of the canonicall houres & of the idolatrous maſſe, be indeed by Gods word no ſin.

The third, is the conſcience which excuſeth for doing that which is euill. This alſo is to be found in them that are giuen to Idolatrie and ſuperſtitiō. And there is a particular example hereof, Ioh. 16. 2. *Yea the time ſhall come, that whoſoeuer killeth you, will thinke that he doth God good ſeruice.* Such is the conſcience of Popiſh traitours in theſe daies; that are neuer touched at al, though they intend and enterpriſe horrible villanies, and be put to death therefore.

The fourth, is that which excuſeth for well doing at ſome times, and in ſome particular actions of carnall men. Whē Abimelech had taken Sarah from Abraham, God ſaid vnto him in a dreame, *I knowe that thou diddeſt this with an vpright minde*, Gen. 20. 6. This may be tearmed (*a*) good conſcience, but is indeede otherwiſe. For though it doe truely excuſe in one particular action, yet becauſe the man in whom it is, may be vnregenerate & as yet out of Chriſt, and becauſe it doth accuſe in many other matters; therfore it is no good conſcience. If all the vertues of naturall men are indeed but certaine (*b*) beautifull ſins, & their righteouſneſſe but a carnall righteouſneſſe; then the conſcience alſo of a carnall man, though it excuſe him for well doing, is but a carnall conſcience.

a Moraliter bona, ſed in non renatis mala.

b Splendida peccata.

CHAP. IIII.

Mans dutie touching conſcience.

§ 1. Mans firſt dutie to get good conſcience.

MAns dutie concerning conſcience is twofold. The firſt is, if we want good conſcience aboue all things to labour to obtaine it: for it is not giuen by nature to any man, but comes by grace.

For the obtaining of good conſcience, three things muſt be procured; a preparation to good conſcience; the applying of the remedie; the reformation of conſcience.

In the preparatiō, foure things are required. The firſt, is the knowledge of the law, and the particular commandements thereof, whereby we are taught what is good, what is bad; what may be done, and what may not be done.

The men of our daies, that they may haue the right knowledge of the law, muſt lay aſide many erronious & fooliſh opinions, which they hold flat againſt the true meaning of the law of God: otherwiſe they can neuer be able to diſcerne betweene ſinne & no ſinne. Their ſpeciall & common opinions are theſe: I. That they can loue God with all their hearts, & their neighbours as themſelues; that they feare God aboue all, and truſt in him alone; & that they euer did ſo. II. That to rehearſe the Lords praier, the beleefe, & tenne commandements, (without vnderſtanding of the wordes, and without affection) is the true & whole worſhip of God. III. That a man may ſeeke to wizards & ſoothſaiers without offence, becauſe God hath prouided a ſalue for euery ſore, IV. That to ſweare by good things & in the way of truth, is not a ſinne. V. That a man going about his ordinarie affaires at home or abroad on the Sabbath day, may as well ſerue God as they which heare all the ſermons in the world. VI. That religion & the practiſe therof, is nothing but an affected preciſeneſſe: that couetouſnes the roote of euill, is nothing but worldlineſſe: that pride is nothing but a care of honeſtie & cleanelines: that ſingle fornication is nothing but the tricke of youth: that ſwearing and blaſphemıng argue the couragious mind of a braue gentleman. VII. That a man may doe with his owne what he will, & make as much of it as he can; Hence ariſe all the frauds and bad practiſes in trafficke betweene man and man.

The ſecond thing required, is the *knowledge* of the iudiciall ſentence of the law, which reſolutely pronounceth that a curſe is due to man for euery ſin, Gal. 3. 10. Very fewe are reſolued of the truth of this point, and very fewe doe vnfainedly beleeue it, becauſe mens mindes are poſſeſſed with a contrarie opinion, that though they ſinne againſt God, yet they ſhall eſcape death and damnation. Dauid ſaith, *The wicked man* (that is, euery mā naturally) *bleſſeth himſelfe*, Pſal. 10. 3. & *he maketh a league with hell and death*, Eſay. 28. 15. This appeareth alſo by experience. Let the miniſters of the Goſpell reprooue ſinne, & denounce Gods iudgements againſt it according to the rule of Gods word, yet men will not feare: ſtones will almoſt as ſoone mooue in the walls, & the pillars of our Churches, as the flintie heartes of men. And the reaſon hereof is, becauſe their mindes are foreſtalled with this abſurd conceit, that they are not in dauger of the wrath of God, though they offend. And the opinion of our common people is hereunto anſwerable, who thinke that if they haue a good meaning, and doe no man any hurt, God will haue them excuſed both in this life and in the day of iudgement.

The third, is a *iuſt* and *ſerious examination* of the conſcience by the law, that we may ſee what is our eſtate before God. And this is a dutie vpon which the Prophets ſtand very much. Lam. 3. 40. *Man ſuffereth for his ſin: let vs ſearch and trie our hearts, and turne againe to the Lord*. Zeph. 2. 1. *Fanne your ſelues, fanne you, O natiō, not worthie to be beloued*. In making examination we muſt ſpecially take notice of that which doth now lie or may hereafter lie vpon the cōſcience. And after due examination hath been made, a man comes to a knowledge of his ſinnes in particular, and of his wretched & miſerable eſtate. When one enters into his houſe at midnight, he finds or ſees nothing out of order: but let him come in the day time when the ſunne ſhineth, & he ſhall then eſpie many faults in the houſe, & the very motes that flie vp and downe: ſo let a man ſearch his heart in the ignorance and blindneſſe of his mind, he will ſtraightway thinke all is well: but let him once begin to ſearch himſelfe with the light & lanterne of the law, & he ſhall finde many foule corners in his heart, & heapes of ſins in his life.

The fourth, is a *ſorrow* in reſpect of the puniſhment of ſinne, ariſing of the three former actions. And though this ſorrow be no grace, for it befals as wel the wicked as the godly: yet may it be an occaſion of grace, becauſe by the apprehenſion of Gods anger, we come to the apprehenſion of his mercie. And it is better that conſcience ſhould grieue and wound vs & doe his worſt againſt vs in this life, while remedie may be had, then after this life, when remedie is paſt.

Thus much of preparation: now followes the *remedie*, & the *application* of it. The *remedy* is nothing elſe but the blood or merits of Chriſt, who ſpecially in conſcience felt the wrath

Mark. 14. 34.

Heb. 5.7.

of God, as when he ſaid, *My ſoule is heauie vnto death:* and his agonie was not ſo much paine & torment in bodie, as the apprehenſion of the feare and anger of God in conſcience: & when the holy Ghoſt ſaith, *That he offered vnto God praiers with ſtrong cries, & was heard from feare,* he directly notes the diſtreſſe & anguiſh of his moſt holy conſcience for our ſins. And as the blood of Chriſt is an all-ſufficient remedie, ſo is it alſo the alone remedie of all ſores and woundes of cōſcience. For nothing can ſtanch or ſtay the terrours of cōſcience, but the blood of the immaculate lambe of God: nothing can ſatisfie the iudgement of the conſcience, much leſſe the moſt ſeuere iudgment of God, but the onely ſatisfaction of Chriſt. In the *application* of the remedie, two things are required: the Goſpel preached, & faith: the Goſpell is the hand of God, that offereth grace to vs: & faith is our hand whereby wee receiue it.

That wee indeed by faith may receiue Chriſt with all his benefits, wee muſt put in practiſe 2. leſſons. The firſt is, vnfainedly to humble our ſelues before God for all our wants, breaches, and woundes in conſcience: which, being vnto vs a Paradiſe of God, by our default wee haue made as it were a litle hell within vs. This humiliation is the beginning of all grace & religion: pride & good conſcience can neuer goe togither. And ſuch as haue knowledge in religion and many other good giftes without humiliation, are but vnbridled, vnmortified, and vnreformed perſons. This humiliatiō containeth in it two duties, the firſt is confeſſiō of our ſinnes, eſpecially of thoſe that lie vpon our conſciences: wherewith muſt be ioyned the accuſing & condemning of our ſelues: for thē we put conſcience out of office, and diſpatch that labour before our God in this life, which conſcience would performe to our eternall damnation after this life. The ſecond dutie is Deprecation, which is a kind of prayer made with groanes & deſires of heart, in which we intreat for nothing but for pardon of our ſinnes, and that for Chriſts ſake, till ſuch time as the conſcience be pacified.

To this humiliation ſtanding on theſe two parts, excellent promiſes of grace and life euerlaſting are made. Prou. 28. 13. *Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth & forſaketh them ſhal find mercy.* 1. Ioh. 1. 9. *If wee acknowledge our ſinnes, hee is faithfull & iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* Luk. 1. 53. *Hee hath filled the hungrie with good things & ſent the rich emptie away.* Which are alſo verified by experience in ſundrie examples. 2. Sam. 12. 13. *Dauid ſaid to Nathan, I haue ſinned againſt the Lord. And Nathan ſaid to Dauid, The Lord alſo hath put away thy ſin.* 2. Chro. 33. 13. *When Manaſſes was in tribulation, hee praied to the Lord his God, & humbled himſelfe greatly before the God of his fathers, & praied vnto him: and God heard his prayer.* Luk. 23. 42. *And the thiefe ſaid to Ieſus, Lord remember mee when thou commeſt to thy kingdome. Then Ieſus ſaid vnto him, Verily I ſay vnto thee, to day ſhalt thou be with mee in Paradiſe.* By theſe and many other places it appeares, that when a man doeth truly humble himſelfe before God, hee is at that inſtant reconciled to God, & hath the pardon of his ſinnes in heauen: & ſhall afterward haue the aſſurance thereof in his owne conſcience.

The ſecond leſſon is, when we are touched in cōſcience for our ſins, not to yeeld to naturall doubtings & diſtruſt; but to reſiſt the ſame, & to indeauour by Gods grace to reſolue our ſelues that the promiſes of ſaluatiō by Chriſt, belong to vs particularly: becauſe to doe thus much, is the very commaundement of God.

Good conſcience a fruite of faith.

The third thing is, the *reformation of conſcience*; which is, when it doth ceaſe to accuſe and terrifie, and begins to excuſe & teſtifie vnto vs by the holy Ghoſt, that we are the children of God, & haue the pardō of our ſins. And this it wil doe after that men haue ſeriouſly humbled themſelues, & prayed earneſtly & conſtantly with ſighes & groanes of ſpirit for reconciliation with God in Chriſt. For then the Lord will ſend downe his ſpirit into the conſcience by a ſweete and heauenly teſtimonie to aſſure vs that we are at peace with God.

Thus wee ſee how good conſcience is gotten: and becauſe it is ſo pretious a iewel, I wiſh all perſons, that as yet neuer laboured to get good conſcience, now to begin. Reaſons to induce men thereto may be theſe: I. You ſeek day & night from yeare to yeare for honours, riches, and pleaſures, which ye muſt leaue behinde you: much more therefore ought you to ſeeke for renewed & reformed conſciences, conſidering that conſcience will bee with you in this life, in death, at the laſt iudgement, & for euer. II. He that wants a conſcience purged in the blood of Chriſt, can neuer haue any true and laſting comfort in this life. Suppoſe a man arraied in cloath of tiſhue, ſet in a chaire of eſtate, before him a table furniſhed with all daintie prouiſion: his ſeruants, Monarches & Princes; his riches, the chiefeſt treaſures and kingdomes in the world: but withall ſuppoſe one ſtanding by, with a naked ſword to cut his throat, or a wild beſt readie euer and anon to pull him in peeces: now, what can wee ſay of this mans eſtate, but that all his happineſſe is nothing but woe & miſerie? And ſuch is the eſtate of all men that abounding with riches, honours, and pleaſures, carrie about them an euill conſcience, which is as a ſword to ſlay the ſoule, or as a rauenous beaſt ready to ſucke the bloud of the ſoule, & to rende it in peeces. III. He which wants good conſcience can doe nothing but ſinne: his very eating and drinking, his ſleeping & waking, and all he doth, turnes to ſinne: the conſcience muſt firſt be good, before the action can be good; if the roote be corrupt, the fruites are anſwerable. IV. An euill conſcience is the greateſt enemie a man can haue, becauſe it doth execute all the parts of iudgement againſt him. It is the Lords ſergeant: God neede not ſend out proceſſe by any of his creatures for man: the conſcience within man will arreſt him, and bring him before God. It is the Iaylor to keepe man in priſon in bolts and irons, that hee may be forth comming at the day of Iudgement. It is the witneſſe to accuſe him, the Iudge to condemne him, the hangman to execute him, & the flaſhings of the fire of hell to torment him. Again, it makes a mā to be an enemy to God: becauſe it accuſeth him to God, & makes him flie from God, as Adam did when he had ſinned. Alſo it makes a man to be his owne enemy, in that it doth cauſe him to lay violent hands vpō himſelfe, & become his own hangman, or his owne cut-throat. And on the contrarie, a good conſcience is a mans beſt friend: when all men intreat him hardly, it will ſpeake him faire and comfort him: it is a continuall feaſt, & a paradiſe vpon earth. V. The Scripture ſheweth, that they which neuer ſeek good conſcience, haue terrible ends. For either they die blocks, as Nabal did; or they die deſperate, as Cain, Saul, Achitophel, Iudas. VI. Wee muſt conſider often the terrible day of iudgement, in which euery man muſt receiue according to his doings. And that we may then bee abſolued, the beſt way is to ſeeke for a good conſcience; for if our conſcience be euill, and condemne vs in this life, God will much more condemne vs. And whereas we muſt paſſe thorough three iudgemēts; the iudgemēt of men, the iudgement of our conſcience, and the laſt iudgement of God: we ſhall neuer be ſtrengthned againſt them, and cleared in them all, but by the ſeeking of a good conſcience.

§.2. Mans ſecond dutie to keep good conſcience.

After that a man hath got good conſcience, his ſecond dutie is to keepe it. And as in the gouerning the ſhip on the ſea, the Pilot holding the helme in his hād, hath alwaies an eie to the compaſſe; ſo we likewiſe, in the ordering of our liues and conuerſations, muſt alwaies haue a ſpeciall regard to conſcience.

That wee may keepe good conſcience, wee muſt doe two things; auoid the impediment thereof, and vſe conuenient preſeruations.

Impediments of good conſcience, are either in vs or forth of vs. In vs, our owne ſinnes and corruptions. When mens bodies lie dead in the earth, there breed certaine worms in them, whereby they are conſumed. For of the fleſh come the wormes that conſume the fleſh: but vnleſſe we take great heed, out of the ſinns and corruptions of our hearts, there will breed a worme a thouſand fold more terrible, euen the *worme of conſcience* that neuer dieth; which will in a lingring manner waſt the conſcience, the ſoule, and the whole man; becauſe he ſhall bee alwaies dying, and neuer dead. Theſe ſinnes are ſpecially three, ignorance, vnmortified affections, worldly luſts.

Touching the firſt, namely ignorance, it is a great and vſuall impediment of good conſcience. For when the mind erreth or miſconceiueth, it doth miſlead the conſcience, & deceiue the whole man. The way to auoyde this impediment is, to do our indeauor that we may daily increaſe in the knowledge of the word of God, that it may dwell in vs plentifully: to this end we muſt pray with Dauid, that he would open our eies, that wee might vnderſtand the wonders of his law: and withall, we muſt daily ſearch the Scriptures for vnderſtāding, as men vſe to ſearch the mines of the earth for gold ore, Prou. 2. 4. Laſtly, wee muſt labour for ſpirituall wiſedome, that wee might haue the right vſe of Gods word in euery particular action: that being by it directed, we may diſcerne what we may with good cōſciēce do or leaue vndon.

The ſecond impediment, is vnſtaied and vnmortified affections: which, if they haue their ſwing, as wild horſes ouerturne the chariot with men and all, ſo they ouerturne and ouercarrie the iudgement and conſcience of man: and therefore when they beare rule, good conſcience takes no place. Now to preuēt the danger that comes hereby, this courſe muſt bee followed. When we would haue a ſword or a knife not to hurt our ſelues, or others, we turne the edge of it. And ſo, that we may preuent our affections from hurting and annoying the cōſcience, wee muſt turne the courſe of them, by directing them from our neighbours to our ſelues, & our owne ſinnes, or by inclining them to God and Chriſt. For example: choller and anger directs it ſelfe vpon euery occaſion againſt our neighbour, and thereby greatly indammageth the conſcience. Now, the courſe of it is turned, when we begin to bee diſpleaſed, and to bee angrie with our ſelues for our owne ſinnes. Our loue ſet vpon the world is hurtfull to the conſcience, but when wee once begin to ſet our loue on God in Chriſt, and to loue the blood of Chriſt aboue all the world, then contrariwiſe it is a furtherance of good cōſcience.

The third impediment, is worldly luſts, that is, the loue and exceeding deſire of riches, honours, pleaſure. Euery man is as Adam, his good conſcience is his paradiſe; the forbidden fruit, is the ſtrōg deſire of theſe earthly things; the ſerpent is the old enemie the diuel: who if he may be ſuffered to intangle vs with the loue of the world, will ſtraightway put vs out of our paradiſe, and barre vs from all good conſcience. The remedie is to learne the leſſon of Paul, Phil. 4. 12. which is, in euery eſtate in which God ſhall place vs, to be content, eſteeming euermore the preſent condition the beſt for vs all. Now that this leſſon may be learned, we muſt further labour to be reſolued of Gods ſpeciall prouidence towards vs, in euery caſe and condition of life: & when we haue ſo well profited in the ſchoole of Chriſt, that wee can ſee and acknowledge Gods prouidence and goodneſſe, as well in ſicknes as in health, in pouertie as in wealth, in hunger as in fulneſſe, in life as in death, wee ſhall be very wel content, whatſoeuer any way befalles vnto vs.

The preſeruatiues of good conſcience are two, the firſt, is to preſerue and cheriſh that ſauing faith whereby wee are perſwaded of our reconciliation with God in Chriſt, for this is the roote of good conſcience, as hath bin ſhewed. Now this faith is cheriſhed and confirmed by the daily exerciſe of inuocation and repentance: which be, to humble our ſelues, to bewaile and confeſſe our ſinnes to God, to condemne our ſelues for them, to pray for pardon and ſtrength againſt ſinne, to praiſe God, and giue him thanks for his daily benefits. And by the vnfained and ſerious practiſe of theſe duties, repentance and faith are daily renued and confirmed. The ſecond preſeruatiue, is the maintaining of the righteouſneſſe *of a good conſcience*: which righteouſneſſe (as I haue ſaid) is nothing els but a conſtant indeauor and deſire to obey the wil of God in all things. That this righteouſnes may be kept to the end, we muſt practiſe three rules. The firſt is, that we are to carrie in our hearts (*a*) a purpoſe neuer to ſinne againſt God in any thing: for where a purpoſe is of committing any ſinne wittingly and willingly, there is neither good faith nor good conſcience. The ſecond is, to walke with God as Enoch did, Gen. 5. 24 which is, to order the whole courſe of our liues, as in the preſence of God, deſiring to approue all our doings euer vnto him. Now this perſwaſion, that whereſoeuer wee are, wee doe ſtand in the preſence of God, is a notable meanes to maintaine ſinceritie, Gen. 17. 1. *I am God all-ſufficient, walke before me & be perfect.* And the want of this, is the occaſion of many offences: as Abraham ſaid; *becauſe I thought ſurely the feare of God is not in this place, they will ſlay me for my wiues ſake*, Gen. 20. 11. The third rule is, carefully to walke in our particular callings, doing the duties thereof to the glorie of God, to the good of the common wealth, and the edification of the Church: auoyding therein fraud, couetouſneſſe, and ambition, which cauſe men oftentimes to ſet their conſciences on the tenters, and make them ſtretch like cheuerill.

Thus wee ſee how good conſcience may be preſerued. Reaſons to induce hereunto are many. I. Gods ſtrait commandement. 1. Tim. 1. 19. *Keepe faith and good conſcience.* And Prou. 4. 23. *Keepe thine heart with all diligence.* II. The good conſcience is the moſt tender part of the ſoule; like to the apple of the eye; which being pierced by the leaſt pin that may be, is not onely blemiſhed, but alſo looſeth his ſight. Therefore, as God doth to the eie, ſo muſt wee deale with the conſcience. God giues to the eie certaine lids of fleſh, to defend and couer it from outward iniuries: and ſo muſt we vſe meanes to auoyd whatſoeuer may offend or annoy conſcience. III. Manifold benefits redound vnto vs in keeping good conſcience. Firſt, ſo long as we haue care to keep it, we keepe and enioy all other gifts of Gods ſpirit. Good cõſcience and the reſt of Gods graces, are as a paire of turtle doues, when the one feedes, the other feedeth, whẽ the one likes not, the other likes not, when the one dies, the other dies: ſo where good conſcience is maintained, there are many other excellent gifts of God flouriſhing: & where conſciens decaies, they alſo decay. Againe, good conſcience giues alacritie vnto vs, and boldnes in calling on Gods name. 1. Ioh. 3. 21. *If our heart condemne vs not, wee haue boldneſſe towards God.* Thirdly, it makes vs patient in afflictions, and comforts vs greatly: and when by reaſon of the grieuouſneſſe of our affliction, wee are conſtrained to kneele on both knees and take vp our croſſe, regenerate conſcience as a ſweet companion, or like a good Simon, laies to his ſhoulder, & helpes to beare one end of it. Laſtly, when none can comfort vs, it wil be an amiable comforter, and a friend ſpeaking ſweetly vnto vs, in the very agony and pang of death. IV. Not to preſerue the conſcience without ſpot, is the way to deſperation. It is the policie of the diuell, to vſe meanes to caſt the conſcience into the ſleepe of ſecuritie, that hee may the more eaſily bring man to his own deſtruction. For as diſeaſes, if they be long neglected become incurable, ſo the conſcience much and often wounded, admits little or no comfort. Neither will it alwaies boot a man, after many yeares, to ſay at the laſt caſt, Lord be mercifull to me, I haue ſinned. Though ſome bee receiued to mercie in the time of death, yet farre more periſh in deſperation, that liue in their ſinnes wittingly & willingly, againſt their owne conſcience. Pharaoh, Saul, and Iudas cried all *peccaui*, I haue ſinned againſt God: yet Pharao is hardened more and more; and deſpaireth: Saul goeth on in his ſinne and deſpaireth: Iudas made away himſelfe. And no maruel, for the multitude of ſins oppreſſe the conſcience, and make the heart to ouerflowe with ſuch a meaſure of griefe, that it can faſten no affiance in the mercy of God. Laſtly, they that ſhall neglect to keep good conſcience, procure many hurts, and dangers, and iudgements of God to themſelues. When a ſhip is on the ſea, if it be not wel gouerned, or if there be a breach made into it, it drawes water, and ſinkes: and ſo both men, and wares, and all in likelihood are caſt away. Now we are all as paſſengers; the world is an huge ſea, through which we muſt paſſe: our ſhip is the cõſcience of euery man, 1. Tim. 1. 19. and 3. 12. the wares are our religion and ſaluation, and all other gifts of God. Therefore it ſtands vs in hand to be alwaies at the helme, and to carrie our ſhip with as euen a courſe as poſſibly we can, to the intended port of happines, which is the ſaluation of our ſoules. But if ſo be it we grow careleſſe & make breaches in the ſhip of conſcience, ſuffering it to daſh vpon the rockes of ſinne, it is a thouſand to one, that wee in the end ſhall caſt away our ſelues and all we haue. And in the meane ſeaſon as conſcience decaies, ſo proportionally all graces and goodneſſe goe from vs: Gods commaundements beginne to be vile vnto vs; the knowledge thereof, as alſo faith, hope, and the inuocation of Gods name, decay. Experience ſheweth that men of excellent gifts by vſing badde conſcience, loſe them all.

FINIS.

a Conſc. bona non ſtat cum propoſito peccandi.

A REFORMED CA-THOLIKE:

OR,

A DECLARATION

SHEWING HOW NEERE WE MAY
come to the preſent Church of Rome in ſundry points
of Religion: and wherein we muſt for euer
depart from them.

WITH AN
Aduertiſement to all fauourers of the Romane
Religion, ſhewing how the ſaid Religion
is againſt the Catholike principles and grounds
of the Catechiſme.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by IOHN LEGATT, Printer to
the Vniuerſitie of Cambridge.
1612.

TO THE RIGHT WORSHIPFVLL, SIR WILLIAM BOWES KNIGHT, &c. Grace and peace.

RIGHT Worſhipfull, it is a notable policie of the diuell, which he hath put into the heads of ſundry men in this age, to thinke that our religon, and the religion of the preſent Church of Rome are all one for ſubſtance: and that they may be re-united as (in their opinion) they were before. Writings to this effect are ſpread abroad in the French tongue, and reſpected of Engliſh Proteſtants more then is meete, or ought to be. For, let men in ſhew of moderation, pretend the peace & good eſtate of the Catholike Church as long as they wil; this vnion of the two religions can neuer be made, more then the vnion of light and darkeneſſe. And this ſhall appeare, if wee doe but a little conſider, how they of the Romane Church haue razed the foundation. For though in words they honour Chriſt, yet indeed they turne him to a Pſeudo-Chriſt, & an idol of their owne braine. They call him our Lord, but with this condition, that the Seruant of Seruants of this Lord, may change & adde to his commandements: hauing ſo great a power, that hee may open and ſhut heauen to whom he will; and bind the very conſcience with his owne lawes, and conſequently be partaker of the ſpirituall kingdome of Chriſt. Againe, they call him a Sauiour, but yet in V ſein that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge, that he died and ſuffered for vs, but with this caueat, that the Fault beeing pardoned, we muſt ſatisfie for the temporall puniſhment, either in this world, or in Purgatorie. In a word, they make him our Mediatour of Interceſſion vnto God: but withall, his Mother muſt be the Queene of Heauen, and by the right of a Mother command him there. Thus in word thy crie *Oſanna*, but indeed they crucifie Chriſt. Therefore we hane good cauſe to bleſſe the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light and libertie of the Goſpell. And it ſhould be a great height of vnthankfulneſſe in vs, not to ſtand out againſt the preſent Church of Rome, but to yeeld our ſelues to plottes of reconciliation. To this effect and purpoſe I haue penned this little Treatiſe, which I preſent to your Worſhip, deſiring it might be ſome token of a thankfull mind, for vndeſerued loue. And I craue withall, not onely your Worſhipfull (which is more common) but alſo your learned protection; beeing well aſſured, that by skill and art you are able to iuſtifie whatſoeuer I haue truly taught. Thus wiſhing to you and yours the continuance and the increaſe of faith and good conſcience, I take my leaue. *Cambridge, Iune* 28. 1597.

Your W. in the Lord,

William Perkins.

THE

THE AVTHOR TO THE CHRISTIAN READER.

BY a Reformed Catholike, *I vnderſtand any one that holds the ſame neceſſarie heads of Religion with the Romane Church: yet ſo, as hee pares off and reiects all errors in doctrine, wherby the ſaid religion is corrupted. How this may be done, I haue begun to make ſome little declaration in this ſmall Treatiſe: the intent whereof, is to ſhew how neere wee may come to the preſent Church of Rome in ſundrie points of religion: and wherein wee muſt euer diſſent.*

My purpoſe in penning this ſmall diſcourſe is three-fold. The firſt is, to confute all ſuch Politickes as hold and maintaine, that our religion, and that of the Romane Church differ not in ſubſtance, and conſequently that they may be reconciled: yet my meaning is not here to condemne any Pacification that tends to perſwade the Romane Church to our religion. The ſecond is, that the Papiſts which thinke ſo baſely of our religion, may be wonne to a better liking of it: when they ſhall ſee how neere we come vnto thē in ſundry points. The third, that the common Proteſtant might in ſome part ſee and conceiue the points of difference between vs & the church of Rome: & know in what maner & how far forth, we cōdemne the opinions of the ſaid Church.

I craue pardon for the order which I vſe, in handling the ſeuerall points: for I haue ſet them downe one by one, as they came to minde, not reſpecting the lawes of method. If any Papiſt ſhall ſay that I haue not alleadged their opinions aright, I anſwer, that their bookes be at hand, and I can iuſtifie what I haue ſaid.

Thus crauing thine acceptation for this my paines, and wiſhing vnto thee the encreaſe of knowledge, and loue of pure and ſound religion, I take my leaue, and make and end.

The places of doctrine handled, ARE

1 Of Free-will.
2 Of Originall ſinne.
3 Aſſurance of ſaluation.
4 Iuſtification of a ſinner.
5 Of Merits.
6 Satisfactions for ſinne.
7 Of Traditions.
8 Of Vowes.
9 Of Images.
10 Of Reall preſence.
11 The ſacrifice of the Maſſe.
12 Of Faſting.
13 The ſtate of Perfection.
14 Worſhipping of Saints departed.
15 Interceſſion of Saints.
16 Implicite faith.
17 Of Purgatorie.
18 Of the Supremacie.
19 Of the efficacie of the Sacraments.
20 Of Faith.
21 Of Repentance.
22 The ſinnes of the Romane Church.

REVEL. 18. 4.

And I heard another voice from heauen ſaying, Goe out of her my people, that yee be not partakers of her ſinnes, and receiue not of her plagues.

IN the former Chapter S. Iohn ſets down a deſcription of the whore of Babylon, and that at large as hee ſaw her in a viſion deſcribed vnto him. In the 16. verſe of the ſame Chapter he foretels her deſtruction: and in the three firſt verſes of this 18. chapter, hee goeth on to propound the ſaid deſtruction, yet more directly and plainly: withall alleadging arguments to prooue the ſame, in all the verſes following. Now in this fourth verſe is ſet downe a caueat ſeruing to forewarne all the people of God, that they may eſcape the iudgement which ſhall befall the whore: and the wordes containe two patts: a commandement and a reaſon. The commandement, *Come out of her my people*, that is, from Babylon. The reaſon, taken from the euent, *leſt yee be partakers, &c.* Touching the commaundement, firſt, I will ſearch the right meaning of it, and then ſet downe the vſe thereof, and doctrine flowing thence. In hiſtorie therefore are three Babylons mentioned: one is, Babylon of Aſſyria, ſtanding on the riuer Euphrates, where was the confuſion of languages, and where the Iewes were in captiuitie: which Babylon is in Scripture reproched for Idolatrie and other iniquities. The ſecond Babylon is in Egypt ſtanding on the riuer Nylus, and it is now called Cayr: of that mention is made, 1. Pet. 5. 13. (as ſome thinke) though indeed it is as likely and more commonly thought, that there is meant Babylon of Aſſyria. The third Babylon is myſticall, whereof Babylon of Aſſyria was a type and figure; and that is Rome, which is without queſtion here to bee vnderſtood. And the whore of Babylon, as by all circumſtances may be gathered, is the ſtate or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may bee prooued by the interpretation of the holy Ghoſt: for in the laſt verſe of the ſeuenteenth Chapter, the woman, that is, the whore of Babylon, is ſaid to be a *citie which raigneth ouer the kings of the earth*: now in the daies when S. Iohn A penned this book of Reuelation, there was no citie in the world that ruled ouer the kings of the earth but Rome; it then being the ſeat where the Emperour put in execution his imperiall authoritie. Againe, in the ſeuenth verſe ſhee is ſaid *to ſit on a beaſt hauing ſeauen heads and ten hornes*: which ſeauen heades bee *ſeauen hilles*, verſe 9. whereon the woman ſitteth, and alſo they be *ſeauen kings*. Therefore by the whore of Babylon is meant a citie ſtanding on ſeauen hilles. Now it is well knowne, not onely to learned men in the Church of God, but euen to the heathen themſelues, that Rome alone is the citie built on ſeuen diſtinct hilles, called *Cælius, Auentinus, Exquilinus, Tarpeius*, or *Capitolinus, Viminalis, Palatinus*, B *Quirinalis*. Papiſts to helpe themſelues, doe alleadge, that old Rome ſtood on ſeauen hilles, but now it is remooued further to *Campus Martius*. I anſwere, that howſoeuer the greateſt part of the citie in regard of habitation be not now on ſeauen hils, yet in regard of regiment and practiſe of religion it is: for euen to this day, vpon theſe hilles are ſeated certaine Churches, and Monaſteries, and other like places where the Papall authoritie is put in execution: & thus Rome being put for a ſtate and regiment, euen at this day it ſtandes vpon ſeauen hilles. And though it be come to paſſe, that the harlot in regard of her latter daies euen changed her ſeate, yet in reſpect of her younger times in which ſhee was bred and C borne, ſhee ſate vpon the ſeauen hils. Others, becauſe they feare the wounding of their owne heads, labour to frame theſe words to another meaning, and ſay, that by the whore is meant the company of all wicked men in the world whatſoeuer, the diuell beeing the head thereof. But this expoſition is flat againſt the text: for [illegible] the ſecond verſe of the ſeuenteenth chapter, ſhee is oppoſed to the kings of the earth, with whom ſhee is ſaid to commit fornication: and in the laſt verſe ſhee is called a citie ſtanding on ſeauen hilles, and raigning ouer the kings of the earth (as I haue ſaid,) and therfore muſt needs be a ſtate of men in ſome particular place. And the Papiſts themſelues perceiuing that this ſhift will not ſerue their turn, make two Romes, heatheniſh Rome, and that whereof the Pope is head: now (ſay they) the whore ſpoken of is heatheniſh Rome, which was ruled by cruell tyrants, as Nero, Domitian, and the reſt; and that Rome whereof nowe the Pope is head, is not here meant. Behold a vaine and fooliſh diſtinction: For Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, & crueltie in perſecuting the Saints of God, is all one with the heatheniſh Empire: the See of the Biſhop being turned into the Emperours court, as all hiſtories doe manifeſt. But let the diſtinction bee as they ſuppoſe, yet by their leaues, here by the whore muſt be vnderſtood, not onely heatheniſh Rome, but euen the Papall or Eccleſiaſticall Rome: for, verſe 3. of this chapter, the holy Ghoſt ſaith plainely, that ſhee *hath made all nations drunke with the wine of the wrath of her fornication*: yea it is added, *that ſhee hath committed fornication with the kings of the earth*, wherby is ſignified, that ſhee hath indeauoured to intangle all the nations of the earth in her ſpirituall idolatrie, and to bring the kings of the earth to her religion. Which thing cannot be vnderſtood of the heatheniſh Rome, for that left all the kings of the earth to their owne religion and idolatrie: neither did they labour to bring forraine kings to worſhip their gods. Againe, chap. 17. verſ. 16. it is ſaid, *that the ten hornes which bee tenne kings, ſhall hate the whore, and make her deſolate and naked*, which muſt not bee vnderſtood of heatheniſh Rome, but of Popiſh Rome: for whereas in former times al the kings of the earth did ſubmit themſelues to the whore, now they haue begunne to withdrawe themſelues, and make her deſolate: as the kings of Bohemia, Denmarke, Germany, England, Scotland, and other parts: therefore this diſtinction is alſo friuolous. They further alleadge, that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. 6. ſhedde not in Rome, but in Ieruſalem, where *the Lord was crucified*: and the two Prophets beeing ſlaine, *lie there in the ſtreetes*, Reuel. 11. 8. But this place is not meant of Hieruſalem, as Hierome hath fully taught, but it may well be vnderſtood of Rome: Chriſt was crucified there, either becauſe the authoritie whereby hee was crucified, was from the Romane Empire: or elſe becauſe Chriſt in his members was and is there daily crucified, though locally in his owne perſon he was crucified at Hieruſalem. And thus, notwithſtanding all which hath beene ſaid, wee muſt here by the whore vnderſtand the ſtate and Empire of Rome, not ſo much vnder the Heathen Emperours, as vnder the head thereof, the Pope: which expoſition, beſides the authoritie of the Text, hath the fauour and defence of auncient and learned men. Bernard ſaith, *They are the miniſters of Chriſt, but they ſerue Antichriſt.* Againe, *The beaſt ſpoken of in the Apocalyps, to which a mouth is giuen to ſpeake blaſphemies, and to make warre with the Saints of God, is now gotten into* Peters chaire, *as a lyon prepared to his prey*. It will be ſaid, that Bernard ſpeakes theſe latter wordes of one that came to the Popedome by intruſion or vſurpation. It is true indeede: but wherefore was he an vſurper? Hee rendreth a reaſon thereof, in the ſame place: becauſe the Antipope called *Innocentius*, was choſen by the kings of Almaine, France, England, Scotland, Spaine, Hieruſalem, with conſent of the whole Cleargie and people in theſe nations, and the other was not. And thus Bernard hath giuen his verdict, that not onely this vſurper, but all the Popes for theſe many yeares, are the beaſts in the Apocalyps, becauſe now they are onely choſen by the Colledge of Cardinals. To this agreeth the decree of Pope *Nicholas* the ſecond, an. 1059. that the Pope ſhall afterward bee created by the ſuffrages of the Cardinall Biſhops of Rome, with the conſent of the reſt of the clergie and people, and the Emperour himſelfe: and all Popes *are excommunicate and accurſed as Antichriſts*, that enter otherwiſe, as all nowe doe. Ioachimus Abbas ſaith, *Antichriſt was long ſince borne in Rome, and ſhall yet be aduanced higher in the Apoſtolike See*. Petrarch ſaith, *Once Rome, now Babylon*. And Ireneus *lib. 5. cap.* laſt, ſaid before all theſe, *that Antichriſt ſhould bee Lateinus*, a Romane.

Epiſt. 17. Euſto & Paulæ ad Marcel.

Ser. in Can. 33. Epiſt. 125.

C. in nomine diſt. 23

Referente Iuello. 2. Theſſ. 2.

Againe, this commaundement muſt not ſo much be vnderſtood of a bodily departure in reſpect of cohabitation and preſence, as of a ſpirituall ſeparation in reſpect of faith and religion. And the meaning of the holy Ghoſt is, that men muſt depart frō the Romiſh church, in regard of iudgement and doctrine, in regard of their faith and the worſhip of God.

Thus then we ſee that the words containe a cōmandement from God, inioining his church and people to make a ſeparation from Babylon. Whence I obſerue, *That all thoſe who will be ſaued, muſt depart and ſeparate themſelues from the faith & religion of this preſent church of Rome.* And whereas they are charged with ſchiſme that ſeparate on this manner, the truth is, they are not ſchiſmatikes that doe ſo, becauſe they haue the cōmandement of God for their warrant: and the party is the ſchiſmatike in whom the cauſe of this ſeparation lieth: and that is the Church of Rome, namely, the cup of abomination in the whores hand, which is their hereticall and ſchiſmaticall religion.

Now touching the dutie of ſeparation, I meane to ſpeake at large, not ſtanding ſo much to prooue the ſame, becauſe it is euident by the text, as to ſhew the manner and meaſure of making this ſeparation: and therein I will handle two things. Firſt, how farre forth wee may ioyne with them in the matter of religion: ſecondly, how farre forth and wherein wee muſt diſſent and depart from them. And for this cauſe I mean to make choice of certain points of religion, and to ſpeake of them in as good order as I can, ſhewing in each of them our conſent and difference: and the rather, becauſe ſome harpe much vpon this ſtring, that a Vnion may be made of our two religions, and that we differ not in ſubſtance, but in points of circumſtance.

The firſt point wherwith I meane to begin, ſhall be the point of *Free-will*; though it be not the principall.

I. *Our conſent.*

Free-wil both by them and vs, is taken for a mixt power in the mind and will of man; wherby diſcerning what is good and what is euill, he doth accordingly chooſe or refuſe the ſame.

I. *Concluſ.* Man muſt bee conſidered in a foure-fold eſtate, as he was created, as hee was corrupted, as hee is renewed, as hee ſhall bee glorified. In the firſt eſtate, wee aſcribe to mans will libertie of nature, in which he could will or nill either good or euill: in the third libertie of grace: in the laſt libertie of glorie. All the doubt is of the ſecond eſtate: and yet therein alſo we agree, as the concluſions following will declare.

II. *Concluſ.* The matters whereabout free-will is occupied are principally the actions of men, which bee of three ſorts; naturall, humane, ſpirituall. Naturall actions are ſuch as are common to men, with beaſts; as to eate, drinke, ſleepe, heare, ſee, ſmell, taſt; in al which, we ioyne with the Papiſts, and hold that man hath free-will, and euen ſince the fall of Adam by natural power of the mind doth freely performe any of theſe actions, or the like.

III. *Concluſ.* Humane actions are ſuch as are common to all men good and badde, as to ſpeake, and vſe reaſon, the practiſe of all mechanicall and liberall Arts, and the outward performance of Ciuill and Eccleſiaſticall duties; as to come to the Church, to ſpeake and preach the word, to reach out the hand to receiue the Sacramēt, & to lend the eare to liſten outwardly to that which is taught. And hither wee may referre the outward actions of ciuill vertues: as namely, iuſtice, temperance, gentlenes, and liberalitie. And in theſe alſo we ioyne with the Church of Rome, and ſay (as experience teacheth) that men haue a naturall freedome of will, to put them, or not to put them in executiō. Paul ſaith, Rom. 2. 14. *The Gentiles that haue not the lawe, doe the things of the lawe by nature*; that is, by natural ſtrength: and he ſaith of himſelfe, that before his conuerſion touching the righteouſneſſe of the law, *hee was vnblameable*, Phil. 3. 6. And for this externall obedience, naturall men receiue reward in temporall things, Mat. 6. 5. Ezek. 29. 19. And yet here ſome caueats muſt be remēbred: I. That in humane actions mans will is weake and feeble, and his vnderſtanding dimme and darke: and thereupon hee often failes in them. And in all ſuch actions, with *Auguſtine* I vnderſtand the will of man to bee onely wounded or halfe dead. II. that the will of man is vnder the will of God, and therefore to be ordered by it, as Ier. ſaith, chap. 10. 23. *O Lord I knowe that the way of man is not in himſelfe, nei-* A *ther is it in man to walke or direct his ſteppes.*

IV. *Concluſ.* The third kind of actions are ſpirituall, more neerely concerning the heart or conſcience, and theſe be two-folde: they either concerne the kingdome of darkeneſſe, or elſe the kingdom of God. Thoſe that concern the kingdome of darkenes, are ſinnes properly: and in theſe we likewiſe ioyne with the Papiſts, and teach, that in ſinnes or euill actions man hath freedome of will. Some peraduenture will ſay, that wee ſinne neceſſarily, becauſe he that ſinneth cannot but ſinne: and that free-will and neceſſitie cannot ſtand togither. Indeed the neceſſitie of compulſion or coaction, and free will cannot agree: but there is ano- B ther kinde of neceſſitie, which may ſtand with freedome of will: for ſome things may bee done neceſſarily and alſo freely. A man that is in cloſe priſon, muſt needes there abide, and cannot poſſibly get forth and walke where he will; yet can he mooue himſelfe freely and walke within the priſon: ſo likewiſe though mans will bee chained naturally by the bond of ſinne, and therefore cannot but ſinne, and thereupon ſinneth neceſſarily; yet doth it alſo ſinne freely.

V. *Concluſ.* The ſecond kind of ſpirituall actions or things, concerne the kingdome of God: as repentance, faith, the conuerſion of a ſinner, new obedience, and ſuch like; in which, we likewiſe in part ioyne with the Church of Rome, and ſay, that in the firſt conuerſion C of a ſinner, mans free-will concurres with Gods grace, as a fellow or co-worker in ſome ſort. For in the conuerſion of a ſinner three things are required: the word, Gods ſpirit, and mans will: for mans will is not paſſiue in all and euery reſpect, but hath an action in the firſt conuerſion & change of the ſoule. When any man is conuerted, this worke of God is not done by compulſion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he willes his conuerſion. To this end ſaith Auguſtine, *Serm. 15. de verb. Apoſt. He which made thee without thee, will not ſaue thee without thee.* Againe, *That is certain, that our will is required in this, that we may doe any good* D *thing well: but we haue it not from our owne power, but God workes to will in vs.* For looke at what time God giues grace, at the ſame time he (a) giueth a will to deſire and will the ſame grace: as for example, when GOD workes faith, at the ſame time he works alſo vpon the wil, cauſing it to deſire faith, and willingly to receiue the gift of beleeuing. God makes of the vnwilling will, a willing will: becauſe no man can receiue grace vtterly againſt his will, conſidering will conſtrained is no will. But here wee muſt remember, that howſoeuer in reſpect of time the working of grace by Gods ſpirit, and the willing of it in man goe togither: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all bee acted and mooued by grace, and then it alſo acteth, willeth, and mooueth it ſelfe. And this is the laſt point

De grat. & lib. arbit. 1.

a Poſſe velle & actu velle recipere.

of conſent betweene vs & the Roman church touching Free-will: neither may wee proceed further with them.

II. *The diſſent or difference.*

The point of difference ſtãdeth in the cauſe of the freedome of mans will in ſpirituall matters, which concern the kingdom of God. The Papiſts ſay, mans will concurreth & worketh with Gods graces in the firſt conuerſion of a ſinner *by it ſelfe*, and by it owne naturall power: and is only helped by the holy Ghoſt. We ſay, that mans will worketh with grace in the firſt conuerſion: yet not of it ſelfe, but by grace. Or thus: They ſay will hath a naturall cooperation: we denie it, and ſay it hath cooperation onely by grace, beeing in it ſelfe not actiue but paſſiue, willing well only as it is mooued by grace, whereby it muſt firſt bee acted and mooued, before it can act or wil. And that wee may the better conceiue the difference, I will vſe this compariſon: The Church of Rome ſets forth the eſtate of a ſinner by the condition of a priſoner, and ſo doe we: marke then the difference: It ſuppoſeth the ſaid priſoner to lie bound hand and foot with chaines and fetters, and withall, to be ſicke and weake, yet not wholly dead, but liuing in part: it ſuppoſeth alſo, that beeing in this caſe, he ſtirreth not himſelfe for any helpe, and yet hath abilitie and power to ſtirre. Hereupon, if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, hee can and will of himſelfe ſtand and walke, and goe out of priſon: euen ſo (ſay they) is a ſinner bound hand and foote with the chaine of his ſinnes: and yet hee is not dead but ſicke, like to the wounded man in the way betweene Iericho and Ieruſalem. And therefore doeth he not will and affect that which is good: but if the holy Ghoſt come and doe but vntie his bandes, and reach him his hand of grace, then can he ſtand of himſelfe, and will his owne ſaluation, or any thing elſe that is good. We in like manner graunt, that a priſoner fitly reſembleth a naturall man, but yet ſuch a priſoner muſt he bee, as is not onely ſicke & weake, but euen ſtarke dead: which cannot ſtirre though the keeper vntie his bolts and chaines, nor heare though hee ſound a trumpet in his eare; and if the ſaid keeper would haue him to mooue and ſtirre, hee muſt giue him not onely his hand to helpe him, but euen ſoule and life alſo: and ſuch a one is euery man by nature: not onely chained and fettered in his ſinnes, but ſtarke dead therein: as one that lieth rotten in the graue, not hauing any ability or power to mooue or ſtirre: and therefore he cannot ſo much as deſire or doe any thing that is truely good of himſelfe. But God muſt firſt come and put a newe ſoule into him, euen the ſpirit of grace to quicken and reuiue him: and then beeing thus reuiued, the will beginneth to will good things at the very ſame time, when God by his ſpirit firſt inſuſeth grace. And this is the true difference betweene vs and the Church of Rome in this point of Free-will.

III. *Our reaſons.*

Now for the confirmation of the doctrine wee hold, namely, that a man willeth not his owne conuerſion of himſelfe by nature, either in whole or in part, but by grace wholly and alone: theſe reaſons may be vſed. The firſt is taken from the nature and meaſure of mans corruption, which may bee diſtinguiſhed into two parts. The firſt, is the want of that originall righteouſneſſe, which was in man by creation: the ſecond, is a proneneſſe and inclination to that which is euill, and to nothing that is truely good. This appeareth, Gen. 8. 21. *The frame of mans heart* (ſaith the Lord) *is euill from his childhood*: that is, the diſpoſition of the vnderſtanding, will, affections, with all that the heart of man deuiſeth, frameth, or imagineth, is wholly euill. And Paul ſaith, Rom. 8. 7. *The wiſedome of the fleſh is* enmity *againſt God*: which words are very ſignificant: for the word φρόνημα tranſlated *wiſedome*, ſignifieth that the beſt thoughts, the beſt deſires, affections, & indeauours that be in any naturall man, euen thoſe that come moſt neere to true holineſſe, are not onely contrary to God, but euen enmitie it ſelfe. And hence I gather, that the very heart it ſelfe, that is, the will, and mind from whence theſe deſires and thoughts doe come, are alſo enmitie vnto God. For ſuch as the action is, ſuch is the facultie whence it proceedeth: ſuch as the fruit is, ſuch is the tree; ſuch as the branches are, ſuch are the rootes. By both theſe places it is euident, that in man there is not onely a want, abſence, or depriuation of originall righteouſneſſe, but a proneneſſe alſo by nature vnto that which is euill: which proneneſſe includes in it an inclination not to ſome fewe, but to all and euery ſinne, the very ſinne againſt the holy Ghoſt not excepted. Hence therefore, I reaſon thus:

If euery man by nature doth both want originall iuſtice, and be alſo prone vnto all euill, then wanteth he naturall free-will to will that which is truely good.

But euery man by nature wants originall iuſtice, and is alſo prone vnto all euill.

Ergo, *Euery man naturally wants free-will, to will that which is good:*

Reaſon II. 1. Cor. 2. 14. *The naturall man* perceiueth *not the things of the ſpirit of God; for they are fooliſhneſſe vnto him, neither can knowe thẽ, becauſe they are ſpiritually diſcerned.* In theſe words Saint Paul ſets downe theſe points: I. that a natural man doth not ſo much as thinke of the things reuealed in the Goſpel. II. that a man hearing, and in mind conceiuing them, cannot giue conſent vnto them, and by naturall iudgement approoue of them: but contrariwiſe thinketh them to bee fooliſhneſſe.

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I. *Our conſent.*

Free-wil both by them and vs, is taken for a mixt power in the mind and will of man; wherby diſcerning what is good and what is euill, he doth accordingly chooſe or refuſe the ſame.

I. *Concluſ.* Man muſt bee conſidered in a foure-fold eſtate, as he was created, as hee was corrupted, as hee is renewed, as hee ſhall bee glorified. In the firſt eſtate, wee aſcribe to mans will libertie of nature, in which he could will or nill either good or euill: in the third libertie of grace: in the laſt libertie of glorie. All the doubt is of the ſecond eſtate: and yet therein alſo we agree, as the concluſions following will declare.

II. *Concluſ.* The matters whereabout free-will is occupied are principally the actions of men, which bee of three ſorts; naturall, humane, ſpirituall. Naturall actions are ſuch as are common to men, with beaſts; as to eate, drinke, ſleepe, heare, ſee, ſmell, taſt; in al which, we ioyne with the Papiſts, and hold that man hath free-will, and euen ſince the fall of Adam by natural power of the mind doth freely performe any of theſe actions, or the like.

III. *Concluſ.* Humane actions are ſuch as are common to all men good and badde, as to ſpeake, and vſe reaſon, the practiſe of all mechanicall and liberall Arts, and the outward performance of Ciuill and Eccleſiaſticall duties; as to come to the Church, to ſpeake and preach the word, to reach out the hand to receiue the Sacramēt, & to lend the eare to liſten outwardly to that which is taught. And hither wee may referre the outward actions of ciuill vertues: as namely, iuſtice, temperance, gentlenes, and liberalitie. And in theſe alſo we ioyne with the Church of Rome, and ſay (as experience teacheth) that men haue a naturall freedome of will, to put them, or not to put them in executiō. Paul ſaith, Rom. 2. 14. *The Gentiles that haue not the lawe, doe the things of the lawe by nature*; that is, by natural ſtrength: and he ſaith of himſelfe, that before his conuerſion touching the righteouſneſſe of the law, *hee was vnblameable*, Phil. 3. 6. And for this externall obedience, naturall men receiue reward in temporall things, Mat. 6. 5. Ezek. 29. 19. And yet here ſome caueats muſt be remēbred: I. That in humane actions mans will is weake and feeble, and his vnderſtanding dimme and darke: and thereupon hee often failes in them. And in all ſuch actions, with *Auguſtine* I vnderſtand the will of man to bee onely wounded or halfe dead. II. that the will of man is vnder the will of God, and therefore to be ordered by it, as Ier. ſaith, chap. 10. 23. *O Lord I know that the way of man is not in himſelfe,* A *neither is it in man to walke or direct his ſteppes.*

IV. *Concluſ.* The third kind of actions are ſpirituall, more neerely concerning the heart or conſcience, and theſe be two-folde: they either concerne the kingdome of darkeneſſe, or elſe the kingdom of God. Thoſe that concern the kingdome of darkenes, are ſinnes properly: and in theſe we likewiſe ioyne with the Papiſts, and teach, that in ſinnes or euill actions man hath freedome of will. Some peraduenture will ſay, that wee ſinne neceſſarily, becauſe he that ſinneth cannot but ſinne: and that free-will and neceſſitie cannot ſtand togither. Indeed the neceſſitie of compulſion or coaction, and free will cannot agree: but there is another B kinde of neceſſitie, which may ſtand with freedome of will: for ſome things may bee done neceſſarily and alſo freely. A man that is in cloſe priſon, muſt needes there abide, and cannot poſſibly get forth and walke where he will; yet can he mooue himſelfe freely and walke within the priſon: ſo likewiſe though mans will bee chained naturally by the bond of ſinne, and therefore cannot but ſinne, and thereupon ſinneth neceſſarily; yet doth it alſo ſinne freely.

V. *Concluſ.* The ſecond kind of ſpirituall actions or things, concerne the kingdome of God: as repentance, faith, the conuerſion of a ſinner, new obedience, and ſuch like; in which, we likewiſe in part ioyne with the Church of Rome, and ſay, that in the firſt conuerſion C of a ſinner, mans free-will concurres with Gods grace, as a fellow or co-worker in ſome ſort. For in the conuerſion of a ſinner three things are required: the word, Gods ſpirit, and mans will: for mans will is not paſſiue in all and euery reſpect, but hath an action in the firſt conuerſion & change of the ſoule. When any man is conuerted, this worke of God is not done by compulſion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he willes his conuerſion. To this end ſaith Auguſtine, *Serm. 15. de verb. Apoſt. He which made thee without thee, will not ſaue thee without thee.* Againe, *That is certain, that our will is required in this, that we may doe any good thing well: but we haue it not from our owne power,* D *but God workes to will in vs.* For looke at what time God giues grace, at the ſame time he (a) giueth a will to deſire and will the ſame grace: as for example, when GOD workes faith, at the ſame time he works alſo vpon the wil, cauſing it to deſire faith, and willingly to receiue the gift of beleeuing. God makes of the vnwilling will, a willing will: becauſe no man can receiue grace vtterly againſt his will, conſidering will conſtrained is no will. But here wee muſt remember, that howſoeuer in reſpect of time the working of grace by Gods ſpirit, and the willing of it in man goe togither: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all bee acted and mooued by grace, and then it alſo acteth, willeth, and mooueth it ſelfe. And this is the laſt point

De grat. & lib. arbit. 1.

a Poſſe velle & actu velle recipere.

of conſent betweene vs & the Roman church touching Free-will: neither may wee proceed further with them.

II. *The diſſent or difference.*

The point of difference ſtādeth in the cauſe of the freedome of mans will in ſpirituall matters, which concern the kingdom of God. The Papiſts ſay, mans will concurreth & worketh with Gods graces in the firſt conuerſion of a ſinner *by it ſelfe*, and by it owne naturall power: and is only helped by the holy Ghoſt. We ſay, that mans will worketh with grace in the firſt conuerſion: yet not of it ſelfe, but by grace. Or thus: They ſay will hath a naturall cooperation: we denie it, and ſay it hath cooperation onely by grace, beeing in it ſelfe not actiue but paſſiue, willing well only as it is mooued by grace, whereby it muſt firſt bee acted and mooued, before it can act or wil. And that wee may the better conceiue the difference, I will vſe this compariſon: The Church of Rome ſets forth the eſtate of a ſinner by the condition of a priſoner, and ſo doe we: marke then the difference: It ſuppoſeth the ſaid priſoner to lie bound hand and foot with chaines and fetters, and withall, to be ſicke and weake, yet not wholly dead, but liuing in part: it ſuppoſeth alſo, that beeing in this caſe, he ſtirreth not himſelfe for any helpe, and yet hath abilitie and power to ſtirre. Hereupon, if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, hee can and will of himſelfe ſtand and walke, and goe out of priſon: euen ſo (ſay they) is a ſinner bound hand and foote with the chaine of his ſinnes: and yet hee is not dead but ſicke, like to the wounded man in the way betweene Iericho and Ieruſalem. And therefore doeth he not will and affect that which is good: but if the holy Ghoſt come and doe but vntie his bandes, and reach him his hand of grace, then can he ſtand of himſelfe, and will his owne ſaluation, or any thing elſe that is good. We in like manner graunt, that a priſoner fitly reſembleth a naturall man, but yet ſuch a priſoner muſt he bee, as is not onely ſicke & weake, but euen ſtarke dead: which cannot ſtirre though the keeper vntie his bolts and chaines, nor heare though hee ſound a trumpet in his eare; and if the ſaid keeper would haue him to mooue and ſtirre, hee muſt giue him not onely his hand to helpe him, but euen ſoule and life alſo: and ſuch a one is euery man by nature: not onely chained and fettered in his ſinnes, but ſtarke dead therein: as one that lieth rotten in the graue, not hauing any ability or power to mooue or ſtirre: and therefore he cannot ſo much as deſire or doe any thing that is truely good of himſelfe. But God muſt firſt come and put a newe ſoule into him, euen the ſpirit of grace to quicken and reuiue him: and then beeing thus reuiued, the will beginneth to will good things at the very ſame time, when God by his ſpirit firſt infuſeth grace. And this is the true difference betweene vs and the Church of Rome in this point of Free-will.

III. *Our reaſons.*

Now for the confirmation of the doctrine wee hold, namely, that a man willeth not his owne conuerſion of himſelfe by nature, either in whole or in part, but by grace wholly and alone: theſe reaſons may be vſed. The firſt is taken from the nature and meaſure of mans corruption, which may bee diſtinguiſhed into two parts. The firſt, is the want of that originall righteouſneſſe, which was in man by creation: the ſecond, is a proneneſſe and inclination to that which is euill, and to nothing that is truely good. This appeareth, Gen. 8.21. *The frame of mans heart* (ſaith the Lord) *is euill from his childhood*: that is, the diſpoſition of the vnderſtanding, will, affections, with all that the heart of man deuiſeth, frameth, or imagineth, is wholly euill. And Paul ſaith, Rom. 8.7. *The wiſedome of the fleſh is* enmity *againſt God*: which words are very ſignificant: for the word φρόνημα tranſlated *wiſedome*, ſignifieth that the beſt thoughts, the beſt deſires, affections, & indeauours that be in any naturall man, euen thoſe that come moſt neere to true holineſſe, are not onely contrary to God, but euen enmitie it ſelfe. And hence I gather, that the very heart it ſelfe, that is, the will, and mind from whence theſe deſires and thoughts doe come, are alſo enmitie vnto God. For ſuch as the action is, ſuch is the facultie whence it proceedeth: ſuch as the fruit is, ſuch is the tree; ſuch as the branches are, ſuch are the rootes. By both theſe places it is euident, that in man there is not onely a want, abſence, or depriuation of originall righteouſneſſe, but a proneneſſe alſo by nature vnto that which is euill: which proneneſſe includes in it an inclination not to ſome fewe, but to all and euery ſinne, the very ſinne againſt the holy Ghoſt not excepted. Hence therefore, I reaſon thus:

If euery man by nature doth both want originall iuſtice, and be alſo prone vnto all euill, then wanteth he naturall free-will to will that which is truely good.

But euery man by nature wants originall iuſtice, and is alſo prone vnto all euill.

Ergo, *Euery man naturally wants free-will, to will that which is good:*

Reaſon II. 1. Cor. 2.14. *The naturall man* perceiueth *not the things of the ſpirit of God; for they are fooliſhneſſe vnto him, neither can knowe thē, becauſe they are ſpiritually diſcerned.* In theſe words Saint Paul ſets downe theſe points: I. that a natural man doth not ſo much as thinke of the things reuealed in the Goſpel. II. that a man hearing, and in mind conceiuing them, cannot giue conſent vnto them, and by naturall iudgement approoue of them: but contrariwiſe thinketh them to bee fooliſhneſſe.

III. that no man can giue aſſent to the things of God, vnleſſe he bee enlightened by the ſpirit of God. And hence I reaſon thus:

If a man by nature doeth not knowe and perceiue the things of God, and when hee ſhall know them, cannot by nature giue aſſent vnto them: then hath he no power to will them:

But the firſt is euidently true: Ergo.

For firſt, the mind muſt approue and giue aſſent, before the will can chooſe or will: and when the mind hath not power to conceiue or giue aſſent, there the will hath no power to will.

Reaſon. III. Thirdly, the holy Ghoſt auoucheth, Eph. 2. 1. Coloſſ. 2. 13. that all men by nature *are dead in ſins and treſpaſſes:* not as the Papiſts ſay, weake, ſicke, or halfe dead. Hence I gather, that man wanteth naturall power not to will ſimply, but freely and franckly to will that which is truely good. A dead man in his graue cannot ſtirre the leaſt finger, becauſe he wants the very power of life, ſenſe, and motion: no more can hee that is dead in ſinne, will the leaſt good: nay, if hee could either will or doe any good, hee could not be dead in ſinne. And as a dead man in the graue, cannot riſe but by the power of God; no more can hee that is dead in ſinne riſe, but by the power of Gods grace alone, without any power of his owne.

Reaſon IV. Fourthly, in the conuerſion and ſaluation of a ſinner, the Scripture aſcribeth all to God, and nothing to mans free wil. Ioh. 3. 3. *Except a man be borne againe, hee cannot ſee the kingdom of God.* Eph 2. 10. *We are his workmanſhip created in Chriſt Ieſus to good works.* And c. 4 v. 24. *the new man is created to the image of God.* Now to be borne againe, is a worke of no leſſe importance then our firſt creation: and therefore wholly to be aſcribed to God as our creation is. Indeed Paul, Phil. 2. 12, 13, biddeth the Philippians *worke out their ſaluation with feare and trembling:* not meaning to aſcribe vnto them a power of doing good by themſelues: And therefore in the next verſe he addeth, *It is God that worketh both the will & the deed:* directly excluding all naturall free-will in things ſpirituall: and yet withall, he acknowledgeth that mans will hath a worke in doing that which is good, not by nature, but by grace: Becauſe whē God giues man power to wil good things, then he can wil them; and when he giueth him a power to doe good, then hee can doe good, and hee doeth it. For though there bee not in mans conuerſion a natural co-operation of his will with Gods ſpirit, yet is there a ſupernatural co-operation by grace, inabling man when he is to bee conuerted, to will his conuerſion: according to which Saint Paul ſaith, 1. Cor. 15. 10. *I haue laboured in the faith.* But leſt any man ſhould imagine, that this was done by any naturall power, therefore hee addeth, *yet not I,* that is, not by any thing in me, *but Gods grace in me,* inabling my will to doe the good I doe.

Reaſon V. The iudgement of the ancient Church. (a) Auguſt. *The will of the regenerate is* A *kindled onely by the holy Ghoſt: that they may therfore bee able becauſe they will thus: and they will thus, becauſe GOD* workes in them to wil. (b) And, *Wee haue* loſt our free will *to loue God, by the greatneſſe of our ſinne.* Serm. 2. on the wordes of the Apoſtle. *Man when he was created, receiued great ſtrength in his free-will: but by ſinning he* loſt it. (c) Fulgentius, *God giueth grace freely to the vnworthy, whereby the wicked man beeing iuſtified is enlightened* with the gift of good will, *and with a* facultie of doing good: *that by mercie preuenting him, he may* begin to will well, *and by mercie comming after, hee may doe the good he will.* Bernard ſaith, (d) *It is wholly* the grace of God *that we are created, healed, ſaued.* Concil. Arauſic. 2. cap. 6. *To beleeue and to will is* giuen *from aboue* B *by* infuſion, *and inſpiration of the holy Ghoſt.* More teſtimonies and reaſons might bee alleadged to prooue this concluſion, but theſe ſhall ſuffice: now let vs ſee what reaſons are alleadged to the contrarie.

III. *Obiections of the Papiſts.*

Obiect. I. Firſt they alleage that man by nature may doe that which is good, and therefore will that which is good: for none can doe that which hee neither willeth nor thinketh to doe, but firſt wee muſt will and then doe. Now (ſay they) men can doe good by nature, as giue almes, ſpeake the truth, doe iuſtice, and practiſe other duties of ciuill vertue: and ther- C fore will that which is good. I *anſwer*, that a naturall man may doe good workes for the ſubſtance of the outward worke: but not in regard of the goodneſſe of the manner: theſe are two diuers things. A man without ſupernaturall grace may giue almes, doe iuſtice, ſpeake the truth, &c. which be good things conſidered in themſelues; as God hath commaunded them; but he cannot doe them well. To thinke good things, and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them well, ſo as God may accept the action done, are workes of grace. And therefore the good thing done by a naturall man, is ſinne in reſpect of the doer, becauſe it failes both for his right beginning, which is a pure heart, good conſcience, and D faith vnfained; as alſo for his end, which is the glory of God.

Ob. II. God hath commanded all men to beleeue & repent: therefore they haue natural free-will: by vertue whereof, (being helped by the ſpirit of God) they can beleeue and repent. *Anſ.* The reaſon is not good: for by ſuch commandements God ſheweth not what men are able to doe, but what they ſhould do, and what they cānot do. Again, the reaſon is not well framed, it ought rather to bee thus: becauſe God giues men cōmandement to repent & beleeue, therefore they haue power to repent and beleeue, either by nature, or by grace, & then wee hold with them. For when God in the Goſpel commaundeth men to repent and to beleeue

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[a] Auguſt. de corrept. & grat cap. 12.

[b] Epiſt. 105

[c] Fulg. lib. præd.

[d] Bernard li. de liber. arbitr.

at the ſame time by his grace he enableth thē both to wil or deſire to beleeue and repent, as alſo actually to repent and beleeue.

Obiect. III. If man haue no free-will to ſinne or not to ſinne, then no man is to be puniſhed for his ſinnes: becauſe hee ſinneth by a neceſſitie not to be auoided. *Anſ.* The reaſon is not good: for though man cannot but ſinne, yet is the fault in himſelfe, and therefore hee is to be puniſhed; as a bankrupt is not therfore freed from his debts, becauſe hee is not able to pay them: but the billes againſt him ſtand in force, becauſe the debt comes through his owne default.

The ſecond point: Of Originall ſinne.

THe next point to bee handled, is concerning Originall ſinne after baptiſme, that is, how farre forth it remaineth after baptiſme. A point to be well conſidered, becauſe hereupon depend many points of Poperie.

I. Our conſent.

I. Concluſ. They ſay, naturall corruption after baptiſme is aboliſhed, and ſo ſay we: but let vs ſee how farre it is aboliſhed. In originall ſinne are three things; I. the puniſhment, which is the firſt and ſecond death. II. Guiltineſſe, which is the binding vp of the creature vnto puniſhment. III. the fault, or the offending of God, vnder which I comprehend our guiltineſſe in Adams firſt offence, as alſo the corruption of the heart: which is a naturall inclination and proneneſſe to any thing that is euill or againſt the law of God. For the firſt, wee ſay, that after baptiſme in the regenerate, the puniſhment of originall ſinne is taken away: *There is no condemnation* (ſaith the Apoſtle) *to them that be in Ieſus Chriſt*, Rom. 8.1. For the ſecond, that is, guiltineſſe, wee further condeſcend and ſay, that is alſo taken away in them that are borne anew: for conſidering there is no condemnation to them, there is nothing to bind them to puniſhment. Yet this caueat muſt be remembred, namely, that the guiltineſſe is remooued from the perſon regenerate, not from the ſinne in the perſon: but of this more afterward. Thirdly, the guilt in Adams firſt offence is pardoned. And touching the corruption of the heart, I auouch two things: I. That the very power or ſtrength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is aboliſhed (as alſo the fault of euery actuall ſin paſt) ſo farre foorth as it is the fault and ſinne of the man in whom it is. Indeed it remaines till death, and it is ſinne conſidered in it ſelfe, ſo long as it remaines, but it is not imputed vnto the perſon: and in that reſpect is as though it were not: it beeing pardoned.

II. *The diſſent or difference.*

Thus farre wee conſent with the Church of Rome: now the difference betweene vs ſtands A not in the aboliſhment, but in the manner, and the meaſure of the aboliſhment of this ſinne.

Papiſts teach, that Originall ſinne is ſo farre forth taken away after baptiſme, that it ceaſeth to bee a ſinne properly: and is nothing elſe but a want, defect, and weakeneſſe, making the heart fitte and readie to conceiue ſinne: much like tinder, which though it be not fire of it ſelfe, yet is it very apt and fitte to conceiue fire. And they of the Church of Rome denie it to bee ſinne properly, that they might vphold ſome groſſe opinions of theirs, namely, that a man in this life may fulfill the law of God: and doe good workes void of ſinne: that he may ſtand righteous at the barre of Gods B iudgement by them.

But we teach otherwiſe, that though originall ſinne be taken away in the regenerate, and that in ſundrie reſpects: yet doth it remaine in them after baptiſme, not onely as a want and weakeneſſe, but as a ſinne, and that properly: as may by theſe reaſons be prooued.

Reaſon. I. Rom. 7.17. Paul ſaith directly: *It is no more I that doe it, but ſinne that dwelleth in me*: that is, originall ſinne. The Papiſts anſwer againe, that it is ſo called *improperly*: becauſe it commeth of ſinne, and alſo is an occaſion of ſinne to be done. But by the circumſtances of the Text, it is ſinne properly: for in the words following, Saint Paul ſaith, that this ſin dwelling in him, made him to doe the euill which C he hated. And v, 24. he crieth out, *O wretched man that I am, who ſhall deliuer mee from this body of death!* whence I reaſon thus:

> *That which once was ſinne properly, and ſtill remaining in man maketh him to ſinne, and intangleth him in the puniſhment of ſinne, and makes him miſerable; that is ſinne properly.*
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> *But originall ſinne doth all theſe.* Ergo.

Reaſon. II. Infants baptized and regenerate, die the bodily death before they come to the yeares of diſcretion: therefore originall ſin in them is ſinne properly: or elſe they ſhould not die, hauing no cauſe of death in them: *for death is the wages of ſinne*, as the Apoſtle ſaith, D Rom. 6.23. and Rom. 5.12. *Death entred into the world by ſinne.* As for actuall ſinne they haue none, if they die preſently after they are borne before they come to any vſe either of reaſon or affection.

Reaſon. III. That which luſteth againſt the ſpirit, and by luſting tempteth, and in tempting intiſeth and draweth the heart to ſinne, is for nature ſinne it ſelfe: but concupiſcence in the regenerate luſteth againſt the ſpirit, Gal. 5.17. and tempteth as I haue ſaid, Iam. 1.14. *God tempteth no man, but euery man is tempted when he is drawne away by his owne concupiſcence, and is intiſed: then when luſt conceiueth, it bringeth forth ſinne.* And therefore it is ſinne properly: ſuch is the fruit is, ſuch is the tree, (a) Auguſt. *Concupiſcence againſt which the ſpirit luſteth*, is ſinne, *becauſe in it there is diſobedience againſt the rule of the minde; & it is the puniſhment*

a Aug. contra Iul. l. 5. cap. 3.

of ſinne, becauſe it befalls man for the merits of his diſobedience, and it is the cauſe of ſinne.

Reaſon IV. The iudgement of the auncient Church. Auguſt. Epiſt. 29. *Charity in ſome is more, in ſome leſſe, in ſome none: the higheſt degree of all which cannot bee increaſed, is in none, as long as man liues vpon earth. And as long as it may be increaſed,* that which is leſſe then it ſhould be, is in fault: *by which fault it is, that there is no iuſt man vpon earth that doth good and ſinneth not: by which fault none liuing ſhall bee iuſtified in the ſight of God. For which fault, if we ſay wee haue no ſinne, there is no truth in vs: for which alſo, though we profit neuer ſo much, it is neceſſarie for vs to ſay, forgiue vs our debts, though all our words, deedes, and thoughts bee already forgiuen in baptiſme.* Indeed Auguſt. in ſundry places ſeemes to denie concupiſcence to be ſinne after baptiſme: but his meaning is, that concupiſcence in the regenerate is not the ſinne of the perſon in whome it is. For thus he expounds himſelfe, (a) *This is not to haue ſinne, not to be guiltie of ſinne.* And, (b) *The law of ſinne in baptiſme is remitted and not ended.* And, (c) *Let not ſinne raigne: he ſaith not, let not ſinne be, but let it not raigne. For as long as thou liueſt, of neceſſity ſinne will be in thy members: at the leaſt, looke it raigne not in thee, &c.*

[a] Ad Valer. l.1.cap.14.
[b] Lib. 2. cont. Iul.
[c] Tract. 42. in Ioh.

Obiections of Papiſts.

The arguments which the Church of Rome alleadgeth to the contrary, are theſe. *Obiect. I.* In baptiſme men receiue perfect and abſolute pardon of ſinne: and ſinne beeing pardoned is taken quite away: and therefore originall ſinne after baptiſme ceaſeth to be ſinne. *Anſw.* Sinne is aboliſhed two waies: firſt, in regard (d) of imputation to the perſon: ſecondly, in regard of (e) exiſting and beeing. For this cauſe, God vouchſafeth to man two bleſſings in baptiſme, Remiſſion of ſin, and Mortification of the ſame. Remiſſion or pardon aboliſheth ſinne wholly in reſpect of any imputation thereof vnto man, but not ſimply in regard of the being thereof. Mortification therfore goeth further, and aboliſheth in all the powers of bodie and ſoule, the very concupiſcence or corruption it ſelfe, in reſpect of the beeing thereof. And becauſe Mortification is not accompliſhed till death, therefore originall corruption remaineth till death, though not imputed.

[d] Quoad imputationem.
[e] Quoad exiſtentiam

Obiect. II. Euery ſinne is voluntarie: but originall ſinne in no man after baptiſme is voluntarie: and therefore no ſinne. *Anſ.* The propoſition is a politicke rule pertaining to the courts of men, and muſt be vnderſtood of ſuch actions as are done of one man to another: & it doth not belong to the Court of conſcience, which God holdeth & keepeth in mens hearts, in which euery want of conformitie to the law is made a ſin. Secondly, I anſwer, that originall ſinne was voluntarie in our firſt parent Adam: for he ſinned, and brought this miſery vpon vs willingly: though in vs it bee otherwiſe vpon iuſt cauſe. Actuall ſinne was A firſt in him, and then originall corruption: but in vs originall corruption is firſt, and then actuall ſinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it ſelfe ceaſeth alſo: but after baptiſme in the regenerate, the forme of original ſinne, that is, *the guilt* is quite remooued: and therefore ſinne ceaſeth to be ſinne. *Anſ.* The guilt or obligation to puniſhment, is not the forme of originall corruption, but (as wee ſay in ſchooles) an accident or neceſſary companion therof. The true forme of originall ſinne, is a defect and depriuation of that which the law requireth at our hands in our minde, will, affections, and in all the powers both of ſoule and body. But they vrge this reaſon further ſaying: where the guilt and puniſhment is taken away, B there is no fault remaining: but after baptiſme the guilt and puniſhment is remooued: and therefore though original corruption remaine, it is not as a fault to make vs guilty before God, but onely as a weakenes. *Anſ.* Guilt is remooued, and not remooued. It is remooued from the perſon regenerate, which ſtands not guiltie for any ſinne original or actuall; but Guilt is not remooued from the ſinne it ſelfe: or as ſome anſwer, there be two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby ſin maketh man ſtand guiltie before God; and that is remooued in the regenerate. But the potentiall guilt, which is an aptneſſe in ſinne, to make a man ſtand guiltie if hee ſinne, that is not remooued; C and therefore ſtill ſinne remaineth ſinne. To this or like effect ſaith Auguſtine, *Wee ſay that the guilt of concupiſence, not whereby* it is Guiltie *(for that is not a perſon) but that whereby it made man guiltie from the beginning, is pardoned, and that the thing it* ſelfe is euill, *ſo as the regenerate deſire to bee healed of this plague.*

Contra Iulian. lib. 6. cap. 6.

Obiect. IV. Laſtly, for our diſgrace they alleadge that we in our doctrine teach that originall ſinne after baptiſme is onely clipped or pared, like the haire of a mans head, whoſe rootes ſtill remaine in the fleſh, growing and increaſing after they are cut, as before. *Anſ.* Our doctrin is abuſed; for in the paring of any D thing: as in cutting of the haire, or in lopping a tree, the roote remaines vntouched, and therevpon multiplieth as before. But in the Mortification of originall ſinne after beptiſme, we hold no ſuch paring: but teach, that in the very firſt inſtant of the conuerſion of a ſinner, ſinne receiueth his deadly wound in the roote, neuer afterward to be recouered.

The third point: Certaintie of ſaluation.

I. Our conſent.

I. *Concl.* We hold and beleeue that a man in this life, may be certaine of ſaluation: and the ſame thing doth the Church of Rome teach and hold.

A II. *Concluſ.* Wee hold and beleeue that a man is to put a certen affiance in Gods mercy in Chriſt for the ſaluation of his ſoule; and the ſame thing by common conſent holdeth the foreſaid Church: this point maketh not the difference betweene vs.

III. *Concl.* We hold that with aſſurance of ſaluation in our hearts is ioyned doubting; & there is no man ſo aſſured of his ſaluation, but he at ſometime doubteth thereof, eſpecially in the time of temptation; and in this the Papiſts agree with vs, and we with them.

IV. *Concluſ.* They goe further and ſay, that a man may be certaine of the ſaluation of men, or of the Church by Catholike faith: and B ſo ſay we.

V. *Concl.* Yea they hold that a man by faith may be aſſured of his owne ſaluation through extraordinarie reuelation, as Abraham and others were, and ſo doe we.

VI. *Concl.* They teach that we are to be certaine of our ſaluation by ſpeciall faith in regard of God that promiſeth: though in regard of our ſelues and our indiſpoſition we cannot; and in the former point they conſent with vs. Bell. l. 3. p. 1129. cl.

II. *The diſſent or difference.*

The very maine point of difference lies in the manner of aſſurance.

I. *Concl.* We hold that a man may be certaine of his ſaluation in his owne conſcience euen in C this life, and that by an ordinary and ſpeciall faith. They hold that a man is certaine of his ſaluation onely by hope: both of vs hold a certaintie, we by faith, they by hope.

II. *Concl.* Further, we hold and auouch that our certaintie by true faith is vnfallible: they ſay their certaintie is onely probable.

III. *Concluſ.* And further though both of vs ſay, that we haue confidence in Gods mercie in Chriſt for our ſaluation: yet wee doe it with ſome difference. For our confidence commeth from certen and ordinarie faith: theirs from hope, miniſtring (as they ſay) but a coniecturall certentie.

Thus much of the difference: now let vs ſee the reaſons to and fro.

D III. *Obiections of Papiſts.*

Obiect. I. Where there is no word, there is no faith, for theſe two are relatiues: but there is no word of God, ſaying, Cornelius beleeue thou, Peter beleeue thou, and thou ſhalt be ſaued. And therefore there is no ſuch ordinarie faith to beleeue a mans owne particular ſaluation. *Anſ.* The propoſition is falſe, vnleſſe it be ſupplied with a clauſe on this manner: *Where there is no word of promiſe, nor any thing that doth counteruaile a particular promiſe, there is no faith.* But (ſay they) there is no ſuch particular word. It is true, God doth not ſpeake to men particularly, Beleeue thou, & thou ſhalt be ſaued. But yet doth he that which is anſwerable hereunto, in that he giueth a generall promiſe, with a commandement to applie the ſame: and hath ordained the holy miniſterie of the word to applie the ſame to the perſons of the hearers in his owne name: and that is as much as if the Lord himſelfe ſhould ſpeake to men particularly. To ſpeake more plainely: in the Scripture the promiſes of ſaluation bee indefinitely propounded: it ſaith not any where, If Iohn will beleeue, he ſhall be ſaued; or if Peter will beleeue, he ſhall be ſaued; but whoſoeuer beleeueth ſhall be ſaued. Now then comes the miniſter of the word, who ſtanding in the roome of God, & in the ſtead of Chriſt himſelfe, takes the indefinite promiſes of the Goſpell, and laies them to the hearts of euery particular man: and this in effect is as much as if Chriſt himſelfe ſhould ſay, Cornelius beleeue thou, and thou ſhalt be ſaued: Peter beleeue thou, and thou ſhalt be ſaued. It is anſwered, that this applying of the Goſpell is vpon condition of mens faith & repentance, & that men are deceiued touching their owne faith & repentance: and therfore faile in applying the word vnto themſelues. *Anſ.* Indeed this manner of applying is falſe in all hypocrites, heretickes, and vnrepentant perſons: for they apply vpon carnall preſumption, and not by faith. Neuertheleſſe it is true in all the elect hauing the ſpirit of grace, and praier: for when God in the miniſterie of the word beeing his owne ordinance, ſaith, *Seeke ye my face*: the heart of Gods children truly anſwereth, *O Lord, I will ſeeke thy face*, Pſal. 27.8. And when God ſhall ſay, *Thou art my people*, they ſhall ſay againe, *The Lord is my God*, Zach. 13.9. And it is a truth of God, that he which beleeueth, knoweth that he beleeueth: & he that truly repenteth, knoweth that he repenteth: vnleſſe it bee in the beginning of our conuerſion, and in the time of diſtreſſe and temptation. Otherwiſe what thankfulneſſe can there be for grace receiued?

Obiect. II. It is no article of the Creed, that a man muſt beleeue his owne ſaluation: and therefore no man is bound thereto. *Anſw.* By this argument it appeares plainely, that the very pillars of the Church of Rome doe not vnderſtand the Creed: for in that which is commonly called the Apoſtles Creed, euery article implieth in it this particular faith. And in the firſt article, *I beleeue in God*, are three things contained: the firſt, to beleeue that there is a God, the ſecond, to beleeue the ſame God to be my God, the third, to put my confidence in him for my ſaluation: and ſo much containe the other articles, which are concerning God. When Thomas ſaid, Ioh. 20, 28. *My God*, Chriſt anſwered, *Thou haſt beleeued Thomas.* Where we ſee that to beleeue in God, is to beleeue God, to bee our God. And Pſal. 78.22. to beleeue in God, and to put truſt in him are all one, *They beleeued not in God, and truſted not in his helpe.* And the articles concerning *Remiſſion of ſinnes*, and *Life euerlaſting*, doe include, and we in them acknowledge our ſpecial faith concerning our own ſaluation. For to beleeue this or that, is to beleeue there is ſuch a thing, & that the ſame thing belongs to mee: as when Dauid ſaid, I ſhould haue fainted *except I had beleeued to ſee the goodnes of the Lord in the land of the liuing*, Pſal. 27. 13. It is anſwered, that in thoſe articles wee onely profeſſe our ſelues to beleeue remiſſion of ſinnes, and life euerlaſting to be vouchſafed to the people and Church of God. *Anſw.* This indeede is the expoſition of many, but it ſtandes not with common reaſon. For if that bee all the faith that is there confeſſed, the deuil hath as good a faith as we. Hee knoweth and beleeueth that there is a God: and that this God imparteth remiſſion of ſinnes and life euerlaſting to his Church. And to the end that we being Gods children, may in faith go beyond all the diuels in hel, we muſt further beleeue, that remiſſiõ of ſins & life euerlaſting belong vnto vs: & vnleſſe we do particularly apply the ſaid articles vnto our ſelues, we ſhall little or nothing differ from the diuell, in making confeſſion of faith.

Obiect. III. We are taught to pray for the pardon of our ſins day by day, Matt. 6. 12. and all this were needleſſe, if we could be aſſured of pardon in this life. *Anſ.* The fourth petition muſt bee vnderſtood not ſo much of our old debts or ſinnes, as of our preſent and new ſins: for as wee goe on from day to day, ſo wee adde ſin to ſinne: and for the pardon of them muſt we humble our ſelues & pray. I anſwer againe, that we pray for the pardon of our ſinnes, not becauſe we haue no aſſurance thereof, but becauſe aſſurance is weake and ſmall: we growe on from grace to grace in Chriſt, as children do to mans eſtate by little and little. The heart of euery beleeuer is like a veſſel with a narrow necke, which beeing caſt into the ſea is not filled at the firſt: but by reaſon of the ſtraite paſſage, receiueth water droppe by droppe. God giueth vnto vs in Chriſt, euen a ſea of mercie, but the ſame on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cauſe why men hauing aſſurance pray for more.

Our reaſons to the contrarie.

Reaſon I. The firſt reaſon may bee taken from the nature of faith, on this manner. True faith is both an vnfallible aſſurance, and a particular aſſurance of the remiſsion of ſins, and of life euerlaſting. And therefore by this faith, a man may be certainly & particularly aſſured of the remiſſion of ſinnes, and life euerlaſting. That this reaſon may bee of force, two things muſt be prooued: firſt, that true faith is a certaine aſſurance of Gods mercie to that partie in whom it is. Secondly, that faith is a particular aſſurance therof. For the firſt, that faith is a certaine aſſurance, Chriſt ſaith to Peter, Matth. 14. 31. *O thou of little faith, wherefore diddeſt thou doubt?* Where he maketh an oppoſition betweene faith and doubting: thereby giuing vs directly to vnderſtand, that to bee certaine, and to giue aſſurance, is of the nature of faith. Rom. 4. 20. 22. Paul ſaith of Abraham, that he did not *doubt of the promiſe of God thorough vnbeleefe: but was ſtrengthened in faith, and gaue glorie to God, beeing fully aſſured*, that he which had promiſed was able to doe it: where I obſerue firſt, that doubting is made a fruit of vnbeleefe: and therefore vnfallible certaintie and aſſurance, beeing contrarie to doubting muſt needs proceed from true faith: conſidering that contrary effects come of contrarie cauſes: and contrary cauſes produce contrarie effects. Secondly, I note, that the ſtrength of Abrahams faith, did ſtand in *fulnes of aſſurãce*: for the text ſaith, hee was ſtrengthened in the faith, being fully aſſured: and againe, Heb. 11. 1. true ſauing faith is ſaid to be the ground and ſubſiſtance of things hoped for: and the euidence or demonſtration of things that are not ſeene: but faith can be no ground or euidence of things, vnleſſe it bee for nature certaintie it ſelfe; and thus the firſt point is manifeſt. The ſecond, that ſauing faith is a particular aſſurãce is prooued by this, that the propertie of faith is to apprehend & apply the promiſe, and the thing promiſed, Chriſt with his benefits, Ioh. 1. 12. *As many*, ſaith S. Iohn, *as receiued him, to thẽ he gaue power to be the ſons of God, namely, to them that beleeue in his name.* In theſe wordes, to beleeue in Chriſt, and to receiue Chriſt, are put for one and the ſame thing. Now to receiue Chriſt, is to apprehend and apply him with all his benefits vnto our ſelues, as hee is offered in the promiſes of the Goſpel. For in the ſixt chapter following, firſt of all he ſets forth himſelfe not onely as a Redeemer generally, but alſo as the bread of life, and the water of life: ſecondly, he ſets foorth his beſt hearers, as eaters of his body and drinkers of his blood; and thirdly hee intends to prooue this concluſion, that to eat his body and to drinke his blood, and to beleeue in him, are all one. Now then, if Chriſt bee as food, and if to eate and drinke the body and blood of Chriſt, bee to beleeue in him, then muſt there bee a proportion betweene eating and beleeuing. Looke then as there can be no eating without taking or receiuing of meat, ſo no beleeuing in Chriſt without a ſpirituall receiuing & apprehending of him. And as the body hath his hand, mouth, and ſtomacke whereby it taketh, receiueth, and digeſteth meate for the nouriſhment of euery part: ſo likewiſe, in the ſoule there is a faith, which is both hand, mouth, and ſtomacke to apprehend, receiue, and apply Chriſt and al his merits, for the nouriſhment of the ſoule. And Paul ſaith yet more plainly, Ga. 3. 14. *that through faith we receiue the promiſe of the ſpirit.*

Now as the propertie of apprehending and applying of Chriſt belongeth to faith, ſo it agreeth not to hope, loue, confidence, or any other gift or grace of God. But firſt by faith we muſt apprehend Chriſt, and apply him to our ſelues, before wee can haue any hope or confidence in him. And this applying ſeemes not to

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be done by any affection of the will, but by a ſupernaturall act of the minde, which is to acknowledge, ſet downe, & beleeue that remiſſion of ſins, and life euerlaſting by the merit of Chriſt, belong to vs particularly. To this which I haue ſaid agreeth Auguſt. Tract. 25. on Iohn. *Why prepareſt thou teeth and belly?* beleeue & thou haſt eaten: &, Tract. 50. *How ſhall I reach my hand into heauen, that I may hold him ſitting there? Send vp thy faith and thou laieſt hold on him.* And Bernard ſaith, homil. in Cant. 16. *Where hee is thou canſt not come now* ——: *yet goe to follow him, and ſeeke him* ——; *beleeue and thou haſt found him: for* to beleeue is to find. Chryſoſt. on Mark. homil. 10. *Let vs beleeue & wee ſee Ieſus preſent before vs.* Ambroſ. on Luk. lib. 6. c. 8. *By faith Chriſt is touched, by faith Chriſt is ſeene.* Tertull. de reſur. car. *He muſt be chewed by vnderſtanding, and be digeſted by faith.*

Reaſon. II. Whatſoeuer the holy Ghoſt teſtifieth vnto vs, that wee may, yea that wee muſt certainely by faith beleeue: but the holy Ghoſt doth particularly teſtifie vnto vs our adoption, the remiſſion of our ſins, and the ſaluation of our ſoules: and therefore we may & muſt particularly & certainly by faith beleeue the ſame. The firſt part of the reaſon is true, & cannot be denied of any. The ſecōd part is proued thus: S. Paul ſaith, Rom. 8. 15. *We haue not receiued the ſpirit of bondage to feare: but the ſpirit of adoption, whereby we crie Abba, father:* adding further, that *the ſame ſpirit beareth witneſſe with our ſpirits, that we are the children of God.* Where the Apoſtle maketh two witneſſes of our adoption: the ſpirit of God, and our ſpirits, that is, the conſcience ſanctified by the holy Ghoſt. The Papiſts to elude this reaſon, alleadge that the ſpirit of God doth indeed witnes of our adoptiō, by ſome comfortable feelings of Gods loue and fauour, beeing ſuch as are weake and oftentimes deceitfull. But by their leaues, the teſtimony of the ſpirit is more then a bare ſenſe or feeling of Gods grace: for it is called the *pleadge* and *earneſt* of Gods ſpirit in our hearts, 2. Cor. 1. 22. and therefore it is fitte to take away all occaſion of doubting of our ſaluation: as in a bargaine the earneſt is giuen betweene the parties to put all out of queſtion. *Bernard* ſaith, that the teſtimonie of the ſpirit is a moſt ſure teſtimonie, *Epiſt.* 107.

Reaſon. III. That which we muſt pray for by Gods commandement, that we muſt beleeue: but euery man is to pray for the pardon of his owne ſinnes, and for life euerlaſting; of this there is no queſtion: therefore he is bound to beleeue the ſame. The propoſition is moſt of all doubtfull: but it is prooued thus. In euery petition there muſt be two things: a deſire of the thing we aske, and a particular faith whereby we beleeue, that the thing we aske ſhall be giuen vnto vs. So Chriſt ſaith, Mar. 11. 24. *Whatſoeuer ye deſire when you pray, beleeue that you ſhall haue it, and it ſhall be giuen vnto you.* And, S. Iohn further noteth out this particular faith, calling 1. Ioh. 5 14. it our *aſſurance, that God will giue vnto vs whatſoeuer* A *wee aske according to his will.* And hence it is, that in euery petition there muſt be two grounds: a commaundement to warrant vs in making a petition, and a promiſe to aſſure vs of the accompliſhment thereof. And vpon both theſe followes neceſſarily an application of the things which we aske to our ſelues.

Reaſon. IV. Whatſoeuer God commandeth in the Goſpell, that a man muſt and can performe: but God in the Goſpell commaundeth vs to beleeue the pardon of his own ſins, and life euerlaſting: and therefore we muſt beleeue thus much and may be aſſured thereof. This propoſition is plaine by the diſtinction of the commandements of the law, and of the Goſpel. The commandements of the law ſhew B vs what we muſt doe, but miniſter no power to performe the thing to be done: but the doctrine and commandements of the Goſpel do otherwiſe: and therefore they are called *ſpirit* and *life*: Ioh. 6, 63. God with the commandement giuing grace that the thing preſcribed may be done. Now this is a commandement of the Goſpell, to beleeue remiſſion of ſinnes: for it was the ſubſtance of Chriſts miniſtery, *repent & beleeue the Goſpell.* And that is not generally to beleeue that Chriſt is a Sauiour, & that the promiſes made in him are true (for ſo the diuells beleeue with trembling) but it is particularly to beleeue that Chriſt is my Sauiour, and that the promiſes of ſaluation in Chriſt belong in ſpeciall to me, as S. Iohn ſaith, *This is his* C *commaundement, that we beleeue in the name of Ieſus Chriſt:* 1. Ioh. 3. 23. now to beleeue in Chriſt is to put confidence in him: which none can doe, vnleſſe he be firſt aſſured of his loue & fauour. And therefore in as much, as we are inioyned to put our confidence in Chriſt, we are alſo inioyned to beleeue our reconciliation with him, which ſtandeth in the remiſſion of our ſins, and our acceptation to life euerlaſting.

Reaſon. V. Whereas the Papiſts teach, that a man may be aſſured of his ſaluatiō by hope: euen hence it followes, that hee may be vnfallibly aſſured thereof. For the propertie of true and liuely hope *is neuer to make a man aſhamed,* Rom. 5. 5. And true hope followeth faith, and preſuppoſeth certaintie of faith; neither can any man truely hope for his ſaluation, vnleſſe D by faith he be certainely aſſured thereof in ſome meaſure.

The popiſh doctors make exception to theſe reaſons on this manner. Firſt they ſay, it cannot be prooued that a man is as certaine of his ſaluation by faith, as he is of the articles of the Creede. *I anſwer.* Firſt, they prooue thus much, that wee ought to be as certaine of the one as of the other. For looke, what commaundement we haue to beleeue the articles of our faith, the like we haue inioyning vs to beleeue the pardon of our ſinnes, as I haue prooued. Secondly, theſe arguments prooue it to bee the nature or eſſentiall propertie of faith, as certainely to aſſure man of his ſaluation, as it doth aſſure him of the articles

A which he beleeueth. And howſoeuer commōly men doe not beleeue their ſaluation as vnfallible, as they doe their articles of faith: yet ſome ſpeciall men doe, hauing Gods word applied by the ſpirit as a ſure ground of their faith, wherby they beleeue their own ſaluatiō, as they haue it for a ground of the articles of their faith. Thus certainly was Abraham aſſured of his own ſaluation: as alſo the Prophets & Apoſtles, and the martyrs of God in al ages: whereupon without doubting they haue bin content to lay downe their liues for the name of Chriſt: in whome they were aſſured to receiue eternall happineſſe. And there is no queſtion, but there be many now, that by long and often experience of Gods mercy, and by B the inward certificate of the holy Ghoſt, haue attained to full aſſurance of their ſaluation.

II. Exception. Howſoeuer a man may be aſſured of his preſent eſtate, yet no man is certen of his perſeuerance vnto the end. *Anſw.* It is otherwiſe: for in the ſixt petition, *Lead us not into temptation*, we pray that God would not ſuffer vs to be wholly ouercome of the diuell in any temptation: & to this petition we haue a promiſe anſwerable, 1.Cor.10.13. *That God with temptation will giue an iſſue:* and therfore howſoeuer the diuell may buffet, moleſt, and wound the ſeruants of God, yet ſhall he neuer be able to ouercome them. Againe, hee that is once a member of Chriſt, can neuer be wholly cut off. And if any by ſin were wholly ſeuered frō C Chriſt for a time, in his recouery he is to bee baptized the ſecond time: for baptiſme is the ſacrament of initiation or ingrafting into Chriſt. By this reaſon wee ſhould as often be baptized as we fall into any ſinne, which is abſurd. Againe, S. Iohn ſaith, 1.Iohn.2.19. *They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* Where he taketh it for graunted, that ſuch as bee once in Chriſt ſhall neuer wholly be ſeuered or fal from him. Though our communion with Chriſt may be leſſened, yet the vnion & the bond of coniunction is neuer diſſolued.

III. Exception. They ſay, we are indeed to beleeue our ſaluation on Gods part: but wee muſt needes doubt in regard of our ſelues: D becauſe the promiſes of remiſſion of ſinnes are giuen vpon condition of mans faith and repentance. Now we cannot (ſay they) be aſſured that we haue true faith & repentance, becauſe we may lie in ſecret ſinnes, and ſo want that indeede, which wee ſuppoſe our ſelues to haue. *Anſ.* I ſay againe, he that doth truely repent and beleeue, doth by Gods grace know that hee doth repent and beleeue: for elſe Paul 2.Cor.13.5 would neuer haue ſaid: *Prooue your ſelues whither you bee in the faith or not*: and the ſame Apoſtle ſaith, 1.Cor.2.12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of God, that wee might* know *the things which are giuen of God*: which things are not onely life euerlaſting, but iuſtification, ſanctification, and ſuch like. And as for ſecret ſins, they cannot make our repentance void: for he that truely repenteth of his knowne ſins, repenteth alſo of ſuch as be vnknowne, and receiueth the pardon of them all. God requireth not an expreſſe or ſpeciall repentance of vnknowne ſinnes: but accepts it as ſufficient, if wee repent of them generally: as Dauid ſaith, Pſal.19.12. *Who knowes the errours of this life? forgiue me my ſecret ſinnes.* And whereas they adde, that faith and repentance muſt be ſufficient: I anſwer, that the ſufficiencie of our faith and repentance, ſtands in the truth and not in the meaſure or perfection thereof; and the truth of both, where they are, is certainely diſcerned.

Reaſon. VI. The iudgement of the auncient (a) Church: Auguſt. *Of an euill ſeruant thou art made a good: therefore* preſume *not of thine owne doing, but of the grace of Chriſt: it is not arrogancie* but faith: *to acknowledge what thou haſt receiued, is not pride but deuotion.* And, (b) *Let no man aske another man, but returne to his owne heart: if he finde charity there, he* hath ſecuritie *for his paſſage from life to death.* Hilar. on Mat. 5. *The kingdome of heauen which our Lord profeſſed to be in himſelfe, his will is that it muſt be hoped for,* without any doubtfulneſſe of vncertaine will, *Otherwiſe there is no iuſtification by faith, if faith it ſelfe be made doubtfull.* Bernard in his epiſt. 107. *Who is the iuſt man, but he that beeing loued of God, loues him againe: which comes not to paſſe but by the* ſpirit reuealing by Faith *the eternall* purpoſe of God *of his* ſaluation *to come. Which reuelation is nothing elſe but infuſion of ſpirituall grace: by which, when the deeds of the fleſh are mortified, the man is prepared to the kingdome of heauen --------. Togither receiuing in one ſpirit that whereby he* may preſume *that he is loued and alſo loue againe* ------.

To conclude, the Papiſts haue no great cauſe to diſſent from vs in this point. For they teach and profeſſe, that they doe by a ſpeciall faith beleeue their owne ſaluation certainly & vnfallibly in reſpect of God, that promiſeth. Now the thing which hindreth them is their owne indiſpoſition and vnworthineſſe (as they ſay) which keepes them from beeing certaine otherwiſe then in a likely hope. But this hinderance is eaſily remooued, if men will iudge indifferently. For firſt of all in regard of our ſelues & our diſpoſition we cannot be certaine at all, but muſt deſpaire of ſaluation euen to the very death. We cannot be ſufficiently diſpoſed ſo long as we liue in this world, but muſt alwaies ſay with Iacob, *I am leſſe then all thy mercies*, Gen.32.10. and with Dauid, *Enter not into iudgement with thy ſeruant, O Lord, for none liuing ſhall be iuſtified in thy ſight*: Pſ.143.10. and with the Centurion, *Lord, I am not worthy that thou ſhouldeſt come vnder my roofe*, Math.8.8. Secondly, God in making promiſe of ſaluation reſpects not mens worthineſſe. For he choſe vs to life euerlaſting when wee were not: he redeemed vs from death beeing enemies; and intitles vs to the promiſe of ſaluation, *if we acknowledge our ſelues to be ſinners*, Math.9.13. *if we labour and*

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[a] De verbis Dei ſerm. 28.

[b] Tract. 5. in epiſt. Ioh.

trauell vnder the burden of them. Math. 11. 28. *If we hunger & thirſt after grace.* Ioh 7.37. And theſe things we may certainly & ſenſibly perceiue in our ſelues, and when we finde them in vs, though our vnworthineſſe be exceeding great, it ſhould not hinder our aſſurance. For God makes manifeſt his power in our weakenes, 2. Cor. 12. 9. and he wil not breake the bruiſed reed, nor quench the ſmoaking flaxe, Iſa. 42. 3. Thirdly if a man loue God for his mercies ſake, and haue a true hope of ſaluation by Chriſt, he is in Chriſt and hath fellowſhip with him: and he that is in Chriſt hath all his vnworthineſſe and wants laid on Chriſt, and they are couered and pardoned in his death; and in reſpect of our ſelues thus conſidered *as wee are in Chriſt*, wee haue no cauſe to wauer, but to be certaine of our ſaluation, and that in regard of our ſelues.

The fourth point: touching the iuſtification of a ſinner.

THat we may ſee how farre wee are to agree with them and where to differ, firſt I will ſet downe the doctrine on both parts, and ſecondly the maine differences wherein we are to ſtand againſt them, euen to death.

Our doctrine touching the iuſtification of a ſinner, I propound in foure rules.

Rule I. That iuſtification is an action of God, whereby he abſolueth a ſinner, and accepteth him to life euerlaſting for the righteouſneſſe and merit of Chriſt.

Rule II. That iuſtification ſtands in two things: firſt, in the remiſſion of ſinnes by the merit of Chriſt his death: ſecondly, in the imputation of Chriſt his righteouſneſſe; which is another action of God wherby he accounteth and eſteemeth that righteouſnes which is in Chriſt, as the righteouſnes of that ſinner which beleeueth in him. By Chriſt his righteouſneſſe wee are to vnderſtand two things, firſt, his ſufferings ſpecially in his death & paſſion, ſecõdly, his obedience in fulfilling the law: both which go togither: for Chriſt in ſuffering obeied, & obeying ſuffered. And the very ſhedding of his blood to which our ſaluation is aſcribed, muſt not onely be conſidered as it is paſſiue, that is, a ſuffering; but alſo as it is actiue, that is, an obedience, in which he ſhewed his exceeding loue both to his father and vs, & thus fulfilled the law for vs. This point if ſome had wel thought on, they would not haue placed all iuſtification in remiſſion of ſinnes as they doe.

Rule III. That iuſtification is from Gods meere mercie and grace, procured onely by the merit of Chriſt.

Rule IV. That a man is iuſtified by faith alone; becauſe faith is that alone inſtrumẽt created in the heart by the H. Ghoſt wherby a ſinner layeth hold of Chriſt his righteouſnes, & applieth the ſame vnto himſelfe. There is neither hope, nor loue, nor any other grace of God within man, that can doe this but faith alone.

The doctrine of the Romane Church touching the iuſtification of a ſinner is on this manner.

I. They hold that before iuſtification there goes a preparation thereunto: which is an action wrought partly by the holy Ghoſt, and partly by the power of naturall freewill, wherby a man diſpoſeth himſelfe to his owne future iuſtification.

In the preparation they conſider of the ground of iuſtification, and things proceeding from it. The ground is faith, which they define to be a generall knowledge, whereby wee vnderſtand and beleeue that the doctrine of the word of God is true. Things proceeding from this faith, are theſe; a ſight of our ſinnes, a feare of hell, hope of ſaluation, loue of God, repentance, and ſuch like: all which, when men haue attained, they are then fully diſpoſed, (as they ſay) to their iuſtification.

This preparation beeing made, then comes iuſtification it ſelfe: which is an action of God, whereby he maketh a man righteous. It hath two parts: the firſt, and the ſecond. The firſt is, when a ſinner of an euill man is made a good man. And to effect this, two things are required: firſt, the pardon of ſinne, which is one part of the firſt iuſtification: ſecondly, the infuſion of inward righteouſneſſe, whereby the heart is purged and ſanctified, and this habite of righteouſnes ſtands ſpecially in hope and charitie.

After the firſt iuſtification, followeth the ſecond; which is, when a man of a good or iuſt man is made better and more iuſt: and this, ſay they, may proceede from workes of grace: becauſe he which is righteous by the firſt iuſtification, can bring forth good workes: by the merit whereof hee is able to make himſelfe more iuſt and righteous: and yet they graunt that the firſt iuſtification commeth onely of Gods mercie by the merit of Chriſt.

I. *Our diſſent and difference.*

Now let vs come to the points of difference betweene vs and them touching iuſtification.

The firſt maine difference is in the matter thereof, which ſhall bee ſeene, by the aunſwer both of Proteſtant and Papiſt to this one queſtion, *What is the very thing, that cauſeth a man to ſtand righteous before God, and to be accepted to life euerlaſting*; we anſwer, Nothing but the righteouſnes of Chriſt, which conſiſteth partly in his ſufferings, & partly in his actiue obedience in fulfilling the rigour of the law. And here let vs conſider how neere the Papiſts come to this anſwer, and wherein they diſſent.

Conſent. I. They graunt that in iuſtification ſinne is pardoned by the merits of Chriſt, and that none can bee iuſtified without remiſſion of ſinnes, and that is well.

II. They graunt, that the righteouſnes wherby a man is made righteous before God, commeth from Chriſt, and from Chriſt alone.

III. The moſt learned among them ſay,

that Chriſt his ſatisfaction, and the merit of his death is imputed to euery ſinner that doth beleeue, for(a)his ſatisfaction before God: and hitherto we agree.

a Bellarm. de iuſtif. l. 2, cap. 7.

The very point of difference is this: We hold that the ſatisfaction made by Chriſt in his death, and obedience to the law is imputed to vs and becomes our righteouſneſſe. They ſay, it is our ſatisfaction; and not our righteouſneſſe, whereby wee ſtand righteous before God: becauſe it is inherent in the perſon of Chriſt as a ſubiect. Now the anſwer of the Papiſt to the former queſtion is on this manner: The thing (ſaith he) that maketh vs righteous before God, and cauſeth vs to be accepted to life euerlaſting, is remiſſion of ſinnes, and the habite of inward righteouſnes, or charitie with the fruits thereof. We condeſcend and graunt that the habite of righteouſnes, which we call ſanctification, is an excellent gift of God, and hath his reward of God; and is the matter of our iuſtification before man; becauſe it ſerueth to declare vs to be reconciled to God, and to bee iuſtified; yet we denie it to be the thing', which maketh vs of ſinners to become righteous or iuſt before God.

And this is the firſt point of our diſagreement in the matter of iuſtification: which muſt be marked: becauſe if there were no more points of difference betweene vs, this one alone were ſufficient to keepe vs from vniting of our religions: for hereby the Church of Rome doth raſe the very foundation.

Now let vs ſee by what reaſons we iuſtifie our doctrine: and ſecondly, anſwer the contrarie obiections.

Our reaſons.

Reaſon. I. That very thing which muſt bee our righteouſnes before God, muſt ſatisfie the iuſtice of the law, which ſaith, *doe theſe things and thou ſhalt liue.* Now there is nothing can ſatisfie the iuſtice of the law but the righteouſnes or obedience of Chriſt for vs. If any alleadge ciuill iuſtice, it is nothing: for Chriſt ſaith, *Except your righteouſnes exceede the righteouſnes of the Scribes and Phariſes, yee cannot enter into the kingdome of heauen.* What? ſhall wee ſay that workes doe make vs iuſt? that cannot be: for all mens workes are defectiue in reſpect of the iuſtice of the law. Shall we ſay our ſanctification, whereby we are renewed to the image of God in righteouſnes and true holineſſe? that alſo is imperfect and cannot ſatisfie Gods iuſtice required in the law: as Iſai hath ſaid of himſelfe and the people, *All our righteouſneſſe is as a menſtruous cloath.* To haue a cleare conſcience before God is a principall part of inward righteouſnes: and of it Paul in his own perſon ſaith thus, *I am priuy to nothing by my ſelfe, yet am I not iuſtified thereby,* 1. Cor. 4. 4. Therefore nothing can procure vnto vs an abſolution and repentance to life euerlaſting, but Chriſts imputed righteouſneſſe. And this will appeare, if we doe conſider, how we muſt come one day before Gods iudgement ſeat, there to be iudged in the rigour of iuſtice: for then wee muſt bring ſome thing that may counteruaile the iuſtice of God; not hauing onely acceptatiō in mercy, but alſo approbation in iuſtice: God being not onely mercifull, but alſo a iuſt iudge.

Rom. 10. 5.

Math 5. 20

Iſa. 64. 6.

II. Reaſon. 2. Cor. 5. 21. *He which knew no ſinne, was made ſinne for vs, that wee might bee made the righteouſneſſe of God which is in him.* Whence I reaſon thus. As Chriſt was made ſin for vs, ſo are we made the righteouſneſſe of God in him: but Chriſt was made ſinne, or, a ſinner by imputation of our ſinnes, he beeing in himſelfe moſt holy: therefore a ſinner is made righteous before God, in that Chriſts righteouſnes is imputed & applied vnto him. Now if any ſhall ſay, that man is iuſtified by righteouſnes infuſed: then by like reaſon, I ſay Chriſt was made ſin for vs by infuſion of ſin, which to ſay, is blaſphemie. And the expoſition of this place by Saint Hierome is not to be deſpiſed. *Chriſt* (ſaith he) *beeing offered for our ſinnes tooke the name of ſinne, that we might be made the righteouſneſſe of God in him, Not ours nor in vs.* If this righteouſneſſe of God be neither ours nor in vs, then it can be no inherent righteouſneſſe, but muſt needes be righteouſneſſe imputed. And Chryſoſtome on this place ſaith, *It is called Gods righteouſneſſe, becauſe it is not of Workes, and becauſe it muſt be* without all ſtaine or *want*; and this cannot be inherent righteouſneſſe. Anſelme ſaith, *Hee is made ſinne as we are made iuſtice: not ours but Gods: not in vs but in him: as he is made ſinne not his owne but ours: not in himſelfe, but in vs.*

Reaſon. III. Rom. 5. 19. *As by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous:* marke, here is a compariſon between the firſt and the ſecond Adam. And hence I reaſon thus. As by the diſobedience of the firſt Adam men were made ſinners: ſo by the obedience of the ſecond Adam, are we made righteous. Now we are not onely made ſinners by propagation of naturall corruption, but by imputation. For Adams firſt ſinne was the eating of the forbidden fruit: which very act is no perſonall offence, but is imputed to all his poſteritie, *in whome we haue all ſinned.* The (b) Fathers call this very ſinne Adams hand-writing, making vs debters vnto God. And therefore in like manner the obedience of Chriſt is made the righteouſnes of euery beleeuer, not by infuſion but by imputation.

b Iren. lib. 5. bap. 17. Chryſoſt. homil. ad Neoph.

Reaſon. IV. A ſatisfaction made for the want of that iuſtice or obedience which the law requires at our hands, is accepted of God as the iuſtice it ſelfe. But Chriſts obedience is a ſatisfaction made for the want of that iuſtice or obedience which the law requires, as the papiſts themſelues auouch. Therefore this ſatisfaction is our iuſtice. And me thinks, the Papiſts vpon this conſideration haue little cauſe to diſſent from vs. For if they make Chriſts obedience their ſatisfaction, why ſhould

A they not fully cloſe hands with vs, and make it their iuſtice alſo.

V. Reaſon. The conſent of the auncient Church. Bernard ſaith, epiſt. 190. The iuſtice of another *is aſſigned vnto man, who wanted his own: man was indebted, and man made paiment. The* ſatisfaction *of one is imputed to all. And, why may not iuſtice bee from another, as well as guiltineſſe is from another?* And in Cant. ſerm. 25. *It ſufficeth me for all righteouſneſſe, to haue him alone mercifull to me, againſt whome I haue ſinned.* And, *Not to ſinne is Gods iuſtice,* mans iuſtice *is the* mercifulneſſe of God. And ſerm. 61. *Shal I ſing mine own righteouſneſſe? Lord I will remember thy righteouſneſſe alone: for* it is mine alſo: *in that euen thou art made vnto me righteouſneſſe of God.* B *What, ſhall I feare leſt that one be not ſufficient for vs both? it is not a ſhort cloke that cannot couer two: it will couer both thee and me largely, beeing both a large and eternall iuſtice.* Auguſt. on Pſal. 22. *He prayeth for our faults, and hath made our faults his faults, that he might make his* iuſtice our iuſtice.

Obiections of Papiſts.

Obiections of the Papiſts prouing inherent righteouſneſſe to be in the matter of our iuſtice before God, are theſe: I. *Obiect.* It is abſurd, that one man ſhould be made righteous by the righteouſneſſe of an other: for it is as much as if one man were made wiſe by the wiſedome of another. *Anſ.* It is true, that no man can be made righteous by the perſonall righteouſneſſe of another, becauſe it pertaines C only to one man. And becauſe the wiſedome that is in one man, is his altogether wholly, it cannot be the wiſedome of another: no more then the health & life of one body, can be the health of another. But it is otherwiſe with the righteouſneſſe of Chriſt: it is his indeede, becauſe it is inherent in him as a ſubiect: it is not his alone, but his and ours together by the tenour of the Couenant of grace. Chriſt as he is a Mediatour is giuen to euery beleeuer as really and trulye, as land is giuen from man to man: and with him are giuen all things that concerne ſaluation: they beeing made ours by Gods free gift; among which, is D Chriſt his righteouſneſſe. By it therefore, as being a thing of our owne, we may be iuſtified before God, and accepted to life euerlaſting.

II. *Obiect.* If a ſinner be iuſtified by Chriſt his righteouſnes, then euery beleeuer ſhall be as righteous as Chriſt: and that cannot be. *Anſ.* The propoſition is falſe; for Chriſt his righteouſneſſe is not applied to vs according as it is in Chriſt: neither according to the ſame meaſure, nor the ſame manner. For his obedience in fulfilling the law, is aboue Adams righteouſnes, yea aboue the righteouſnes of all Angels. For they were all but creatures, and their obedience the obedience of creatures: But Chriſt his obedience is the obedience or righteouſneſſe of God: ſo tearmed, Rom. 1. 17, 18. 2. Cor. 5. 21. not onely becauſe God accepted of it, but becauſe it was in that perſon, which is very God. When Chriſt obeyed, God obeyed: and when hee ſuffered, not becauſe the Godhead ſuffered or performed any obedience, but becauſe the perſon which according to one nature is God, performed obedience and ſuffered. And by this meanes his righteouſneſſe is of infinite value, price, merit, and efficacie. Hence alſo it commeth to paſſe, that this obedience of Chriſt ſerueth not onely for the iuſtifying of ſome one perſon (as (a) Adams did) but of all and euery one of the Elect: yea it is ſufficient to iuſtifie many thouſand worldes. Now to come to the point, this righteouſneſſe that is in Chriſt, in this largeneſſe and meaſure, is pertaining to vs in a more narrow ſkantling: becauſe it is onely receiued by faith (b) ſo farre forth, as it ſerueth to iuſtifie any particular beleeuer. But they vrge the reaſon further, ſaying: If Chriſt his righteouſneſſe be the righteouſneſſe of euery beleeuer, then euery man ſhould be a Sauiour: which is abſurd. *Anſw.* I anſwer as before, and yet more plainly thus: Chriſt his righteouſneſſe is imputed to the perſon of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Chriſt his righteouſneſſe is imputed to Peter, not as it is the price of redemption for all, but as it is the price of redemption for Peter. And therefore Chriſt his righteouſneſſe is not applyed to any one ſinner in that largeneſſe and meaſure, in which it is in the perſon of Chriſt: but onely ſo farre forth as it ſerueth to ſatisfie the law for the ſaid ſinner, and to make his perſon accepted of God as righteous, and no further.

a Namely, for himſelf.

b As any one ſtarre partakes in the whole light of the Sunne with the reſt of the ſtars, ſo farre forth as the ſaid light makes it to ſhine.

III. *Obiect.* If we bee made righteous by Chriſt his righteouſneſſe truly, then Chriſt is a ſinner truely by our ſinnes: but Chriſt is not indeed a ſinner by our ſinnes. *Anſw.* We may with reuerence to his Maieſtie in good manner ſay, that Chriſt was a ſinner and that truely: not by any infuſion of ſinne into his moſt holy perſon, but becauſe our ſinnes were laid on him: thus ſaith the holy Ghoſt: hee which knew no ſinne *was made ſinne for vs*: and, hee was counted with ſinners, Iſa. 53. 12. yet ſo, as euen then in himſelfe he was without blot, yea more holy then all men and Angels. On this manner ſaid Chryſoſtome. 2. Cor. 3. *God permitted Chriſt to be condemned as a ſinner.* Againe, *He made the iuſt one to bee a* ſinner, *that he might make ſinners iuſt.*

2. Cor. 5. 21

IV. *Obiect.* If a man bee made righteous by imputation, then God iudgeth ſinners to be righteous: but God iudgeth no ſinner to be righteous, for it is abomination to the Lord. *Anſ.* When God iuſtifieth a ſinner by Chriſt his righteouſneſſe, at the ſame time, he ceaſeth in regard of guiltineſſe to be a ſinner: and to whome God imputeth righteouſneſſe, them he ſanctifieth at the very ſame inſtant by his holy Spirit: giuing alſo vnto originall corruption his deadly wound.

V. *Obiect.* That which Adam neuer loſt, was neuer giuen by Chriſt: but he neuer loſt imputed righteouſneſſe: therefore it was neuer giuen vnto him. *Anſw.* The propoſition is not true: for ſauing faith, that was neuer loſt by Adam, is giuen to vs in Chriſt: and Adam neuer had this priuiledge, that after the firſt grace ſhould follow the (a) ſecond, and therefore beeing left to himſelfe, he fell from God: and yet this mercie is vouchſafed to all beleeuers, that after the firſt conuerſion God wil ſtil confirme them with new grace: and by this meanes, they perſeuere vnto the end. And whereas they ſay, that Adam had not imputed righteouſneſſe: I anſwer, that he had the ſame for ſubſtance, though not for the manner of applying by imputation.

VI. *Obiect.* Iuſtification is eternall: but the imputation of Chriſt his righteouſneſſe is not eternall, for it ceaſeth in the end of this life: therfore it is not that which iuſtifieth a ſinner. *Anſw.* The imputation of Chriſts righteouſneſſe is euerlaſting: for hee that is eſteemed righteous in this life by Chriſt his righteouſnes, is accepted as righteous for euer: & the remiſſion of ſinnes graunted in this life, is for euer continued. And though ſanctification be perfect in the world to come, yet ſhal it not iuſtifie: for we muſt conceiue it no otherwiſe after this life, but as a fruit ſpringing from the imputed righteouſneſſe of Chriſt, without which it could not be. And a good child will not caſt away the firſt garment, becauſe his father giues him a ſecond. And what if an inward righteouſnes be perfect in the end of this life, ſhall we therfore make it the matter of our iuſtification? God forbid. For the righteouſneſſe whereby ſinners are iuſtified, muſt bee had in the time of this life, before the pangs of death.

II. *Difference about the manner of iuſtification.*

All, both Papiſts and Proteſtants agree, that a ſinner is iuſtified by faith. This agreement is onely in word, and the difference betweene vs is great indeede. And it may be reduced to theſe three heads. Firſt, the Papiſt ſaying that a man is iuſtified by faith, vnderſtandeth a generall or a Catholike faith, whereby a man beleeueth the articles of religion to be true. But we hold that the faith which iuſtifieth, is a particular faith, whereby wee apply to our ſelues the promiſes of righteouſneſſe and life euerlaſting by Chriſt. And that our opinion is the truth, I haue prooued before: but I will adde a reaſon or twaine.

I. *Reaſon.* The faith whereby we liue, is that faith whereby we are iuſtified: but the faith whereby we liue ſpiritually, is a particular faith whereby we apply Chriſt vnto our ſelues, as Paul ſaith, Gal. 2. 20. *I liue,* that is, ſpiritually, *by the faith of the Sonne of God,* which faith he ſheweth to be a particular faith in Chriſt, in the very words following, *who hath* loued me, *and giuen himſelfe* for me particularly: and in this manner of beleeuing Paul was, and is an example to al that are to be ſaued. 1. Tim. 1. 16 and Phil. 3. 15. 17.

II. *Reaſon.* That which wee are to aske of God in prayer, we muſt beleeue it ſhall be giuen vs, as we aske it; but in prayer we are to aske the pardon of our owne ſinnes, & the merit of Chriſts righteouſneſſe for our ſelues: therefore we muſt beleeue the ſame particularly. The propoſition is a rule of Gods word, requiring that in euery petitiō we bring a particular faith, whereby we beleeue, that the thing lawfully asked, ſhall be giuen accordingly, Mark. 11. 24. The *minor* is alſo euident, neither can it be denied: for wee are taught by Chriſt himſelfe to pray on this maner, *Forgiue vs our debts:* and to it we ſay, *Amen,* that is, that our petitions ſhall without doubt be graunted vnto vs. Aug. ſerm. de Temp. 182.

And here note, that the Church of Rome in the doctrine of iuſtification by faith, cuts off the principall part and propertie thereof. For in iuſtifying faith two things are required; firſt, knowledge reuealed in the word touching the meanes of ſaluation: ſecondly, an applying of things knowne vnto our ſelues, which ſome call affiance. Now the firſt they acknowledge, but the ſecond which is the very ſubſtance and principall part thereof, they deny.

III. *Reaſon.* The iudgement of the auncient Church. (*b*) Auguſt. *I demaund now, doeſt thou beleeue in Chriſt, O ſinner? Thou ſayeſt, I beleeue. What beleeueſt thou? that all thy ſinnes may freely be pardoned in him.* Thou haſt that which thou beleeueſt. (*c*) Bernard, *The Apoſtle thinketh that a man is iuſtified freely by faith. If thou beleeueſt that thy ſinnes cannot be remitted, but by him alone againſt whome they were committed: but goe further, & beleeue this too, that by him* thy ſinnes are forgiuen thee, *This is the teſtimony which the holy Ghoſt giueth in the heart: ſaying, thy ſinnes are forgiuen thee.* (*d*) Cyprian, *God promiſeth thee immortalitie, when thou goeſt out of this world, and doeſt* thou doubt? *This is indeed not to know God, and this is for a member of the Church in the houſe of faith not to haue faith. If we beleeue in Chriſt, let vs beleeue his words and promiſes, and we ſhall neuer die, and ſhall come to Chriſt with* ioyfull ſecuritie *with him to raigne for euer.*

The ſecond difference touching faith in the act of iuſtification, is this. The Papiſt ſaith, we are iuſtified by faith, becauſe it diſpoſeth a ſinner to his iuſtificatiō after this maner: By faith (ſaith he) the minde of man is inlightened in the knowledge of the law and the Goſpell: knowledge ſtirres vp a feare of hel with a conſideration of the promiſe of happineſſe, as alſo the loue and feare of God, and hope of life eternall. Now when the heart is thus prepared, God infuſeth the habit of charity and other vertues, whereby a ſinner is iuſtified before God. We ſay otherwiſe, that faith iuſtifieth, becauſe it is a ſupernaturall inſtrument created by God in the heart of man at his conuerſion, whereby he apprehendeth and receiueth Chriſts righteouſneſſe for his iuſtification.

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a we haue et poſſe et velle, he had no more but poſſe ſi vellet, and he wanted velle quod poſſet. Aug de corrept. et grat. cap. 11.

b De verb. Dei ſerm. 7

c Serm 1. de Annun.

d Serm. de Natal.

In this their doctrine is a twofold errour: I. that they make faith which iuſtifieth, to goe before iuſtification it ſelfe, both for order of nature, as alſo for time, wheras by the word of God at the very inſtant, when any man beleeueth, firſt, he is then iuſtified & ſanctified. For he that beleeueth, eateth and drinketh the bodie and blood of Chriſt, and is alreadie paſſed from death to life. Ioh. 6.54. The ſecōd is, that faith being nothing els with them but an illuminatiō of the mind, ſtirreth vp the wil: which beeing mooued & helped, cauſeth in the heart many ſpirituall motions: & thereby diſpoſeth man to his future iuſtificatiō. But this indeed is as much as if we ſhould ſay, that dead men only helped, can prepare themſelues to their future reſurrection. For wee are all by nature dead in ſinne, and therefore muſt not onely be inlightened in minde, but alſo renewed in will, before we can ſo much as will and deſire that which is good. Now we (as I haue ſaid) teach otherwiſe: that faith iuſtifieth as it is an inſtrument to apprehend and apply Chriſt with his obedience; which is the matter of our iuſtification. This is the truth, I prooue it thus. In the couenant of grace two things muſt be cōſidered: the ſubſtance thereof, and the condition. The ſubſtance of the couenant is, that *righteouſneſſe and life euerlaſting is giuen to Gods Church and people by Chriſt*. The condition is, that we for our parts, are by faith to receiue the foreſaid benefits: and this condition is by grace as well as the ſubſtance. Now then, that we may attaine to ſaluation by Chriſt, he muſt be giuen vnto vs really, as he is propounded in the tenour of the foreſaid couenant. And for the giuing of Chriſt, God hath appointed ſpeciall ordinances, as the preaching of the word, and the adminiſtration of the Sacraments. The word preached is the power of God to ſaluation to euery one that beleeues: and the end of the ſacraments is to communicate Chriſt with all his benefits to them that come to be partakers therof: as is moſt plainly to be ſeene in the Supper of the Lord, in which the giuing of bread and wine to the ſeuerall communicants, is a pledge and ſigne of Gods particular giuing of Chriſts bodie and blood with all his merits, vnto them. And this giuing on Gods part cannot be effectuall without receiuing on our parts: and therefore faith muſt needes be an inſtrument or hand to receiue that which God giueth, that we may find comfort by his giuing.

The III. Difference concerning faith is this: the Papiſt ſaith, that a man is iuſtified by faith: yet not by faith alone, but alſo by other vertues, as hope, loue, the feare of God, &c. The reaſons which are brought to maintaine their opinion are of no moment.

I. Reaſon. Luk. 7.47. *Many ſinnes are forgiuen her*, becauſe *ſhee loued much*. Whence they gather that the woman here ſpoken of, was iuſtified & had the pardon of her ſins by loue. *Anſ.* In this text, loue is not made an impulſiue cauſe to mooue God to pardon her ſinnes, but onely a ſigne to ſhew and manifeſt that God had alreadie pardoned them. Like to this is the place of Iohn, who ſaith, 1. Ioh. 3.14. *Wee are tranſlated from death to life*, becauſe we *loue the brethren*: where loue is no cauſe of the change, but a ſigne and conſequent thereof.

II. Reaſon. Gal. 5.6. *Neither circumciſion, nor vncircumciſion auaileth any thing, but faith that worketh by loue.* Hence they gather that faith doth iuſtifie together with loue. *Anſ.* The propertie of true faith is, to apprehend and receiue ſomething vnto it ſelfe: & loue, that goes alwaies with faith, as a fruite and vnſeparable companion thereof, is of another nature: For it doth not receiue in, but as it were giue out it ſelfe in all the duties of the firſt and ſecond table towards God & man; and this thing faith by it ſelfe cannot doe: and therefore Paul ſaith, that faith worketh by loue. The hand hath a propertie to reach out it ſelfe, to lay hold of any thing, and to receiue a gift: but the hand hath no property to cut a peece of wood of it ſelfe, without ſaw or knife, or ſome like inſtrument: and yet by helpe of them, it can either deuide or cut. Euen ſo it is the nature of faith, to goe out of it ſelfe & to receiue Chriſt into the heart: as for the duties of the firſt and ſecond table, faith cannot of it ſelfe bring them forth; no more then the hand can deuide or cut: yet ioyne loue to faith, and then can it practiſe duties commanded concerning God and man. And this I take to be the meaning of this text which ſpeaketh not of iuſtification by faith, but onely of the practiſe of common duties, which faith putteth in execution by the helpe of loue.

III. Reaſon. Faith is neuer alone, therefore it doth not iuſtifie alone. *Anſw.* The reaſon is naught, & they might as wel diſpute thus. The eie is neuer alone from the head, and therfore it ſeeth not alone: which is abſurd. And thogh in regard of ſubſtāce the eie is neuer alone, yet in regard of ſeeing it is alone: and ſo though faith ſubſiſt not without loue, and hope, and other graces of God, yet in regard of the act of iuſtification it is alone without them all.

IV. Reaſon. If faith alone doth iuſtifie, then we are ſaued by faith alone; but we are not ſaued by faith alone, and therefore not iuſtified by faith alone. *Anſw.* The propoſition is falſe: for more things are requiſite to the main end, then to the ſubordinate meanes. And the aſſumption is falſe: for we are ſaued by faith alone, if we ſpeake of faith as it is an inſtrument apprehending Chriſt for our ſaluation.

V. Reaſon. Rom. 8.24. *We are ſaued by hope*: therefore not by faith alone. *Anſw.* We are ſaued by hope, not becauſe it is any cauſe of ſaluatiō. Pauls meaning is only this: that we haue not ſaluation as yet in poſſeſſion, but waite patiently for it, in time to come to be poſſeſſed of vs; expecting the time of our full deliuerance: that is all, that can iuſtly be gathered hence.

Now the doctrine which wee teach on the

* Particula non cauſalis, ſed illatiua vel rationalis.

contrary is, *That a ſinner is iuſtified before God by faith*: yea, by faith alone. The meaning is, that nothing within man, & nothing that man can do, either by nature, or by grace, concurreth to the act of iuſtification before God, as any cauſe therof, either efficient, materiall, formal, or finall, but faith alone: all other gifts and graces, as hope, loue, the feare of God, are neceſſarie to ſaluation, as ſignes thereof, & conſequents of faith. Nothing in any man concurres as any cauſe to this worke but faith alone. And faith it ſelfe is no principal but onely an inſtrumentall cauſe whereby we receiue apprehend, and apply Chriſt and his righteouſnes for our iuſtification.

Reaſon. I. Ioh. 3.14.15. *As Moſes lift vp the ſerpent in the wildernes, ſo muſt the ſonne of man bee lift vp: that whoſoeuer beleeueth in him ſhall not periſh but haue euerlaſting life.* In theſe words Chriſt makes a compariſon on this manner: When any one of the Iſraelites were ſtung to death by fiery ſerpēts, his cure was not by any phyſicke or ſurgerie, but onely by the caſting of his eies vp to the brazen ſerpent, which Moſes had erected by Gods commandement: euen ſo in the cure of our ſoules, when we are ſtung to death by ſinne, there is nothing required within vs for our recouerie, but onely that we caſt vp and fixe the eye of our faith on Chriſt and his righteouſneſſe.

Reaſon. II. The *excluſiue formes* of ſpeech vſed in ſcripture prooue thus much: *Wee are iuſtified freely, not of the law, not by the law, without the law, without workes, not of workes, not according to workes, not of vs, not by the workes of the law, but by faith.* Galat. 2.16. *All boaſting excluded, onely beleeue.* Luk. 8.50. Theſe diſtinctions, whereby workes and the law are excluded in the worke of iuſtification, doe include thus much, that faith alone doth iuſtifie.

Reaſon. III. Very reaſon may teach thus much: for no gift in man is apt and fit as a ſpirituall hand to receiue & apply Chriſt and his righteouſnes vnto a ſinner, but faith. Indeede loue, hope, the feare of God, and repentance, haue their ſeuerall vſes in men, but none ſerue for this end to apprehend Chriſt & his merits, none of them all haue this receiuing propertie: and therefore there is nothing in man, that iuſtifieth as a cauſe but faith alone.

Reaſon. IV. The iudgement of the ancient Church. Ambroſ. on Rom. 4. *They are bleſſed to whom* without any labour or worke done, *iniquities are remitted and ſinne couered*: no workes or repentance *required of them, but* onely that they beleeue. And. c. 3. *Neither working any thing, nor requiting the like, are they iuſtified by* faith alone *through the gift of God.* And 1. Cor. 1. *This is appointed of God, that whoſoeuer beleeueth in Chriſt, ſhall be ſaued without any worke* by faith alone *freely receiuing remiſſiō of ſins.* (a) Auguſtine, *There is one propitiation for all ſinnes, to beleeue in Chriſt.* Heſyc. on Leuit. lib. 1. c. 2. *Grace which is of mercie is* apprehended by faith alone, *and not of workes.* Bernard, (b) *Whoſoeuer is pricked for his ſinnes, and thirſteth after righteouſneſſe, let him beleeue in thee, who iuſtifieſt the ſinner, and beeing iuſtified by* faith alone, *he ſhall haue peace with God.* Chryſoſt. on Gal. 3. *They ſaid, he which reſteth on faith alone, is accurſed: but Paul ſheweth, that he is bleſſed which reſteth* on faith alone. Baſil. de Humil. *Let man acknowledge himſelfe to want true iuſtice, and that he is iuſtified* onely by faith in Chriſt. Orig. on. c. 3. Rom. *Wee thinke that a man is iuſtified by faith without the works of the law: and he ſaith iuſtification by faith alone ſufficeth, ſo as a man onely beleeuing may be iuſtified.* And, *therefore it lieth vpon vs* ——, *to ſearch, who was iuſtified by faith without works. And for an example, I thinke vpon the thiefe, who being crucified with Chriſt cried vnto him, Lord remēber me whē thou cōmeſt into thy kingdom: & there is* no other good worke *of his mentioned in the Goſpel: but for this alone faith, Ieſus ſaith vnto him, This night thou ſhalt be with me in Paradiſe.*

III. *Difference.*

The third difference about iuſtification is concerning this point, namely, how farre forth good workes are required.

The doctrine of the Church of Rome, is that there be two kinds of iuſtification: the firſt and the ſecond, as I haue ſaid. The firſt, is when one of an euill man is made a good man: & in this, works are wholly excluded, it beeing wholly of grace. The ſecond, is when a man of a iuſt man is made more iuſt. And this they wil haue to proceed from works of grace: for (ſay they) as a man when he is once borne can by eating and drinking make himſelfe a bigger man, thogh he could not at the firſt make himſelf a man: euē ſo, a ſinner hauing his firſt iuſtificatiō, may afterward by grace make himſelfe more iuſt. Therefore they hold theſe two things: I. that good works are meritorious cauſes of the ſecond iuſtification, which they terme Actual. II. that good works are means to increaſe the firſt iuſtification, which they call Habituall.

Now let vs ſee how far forth we muſt ioyne with them in this point. Our conſent therefore ſtands in three concluſions.

I. That good works done by them that are iuſtified doe pleaſe God, and are approoued of him, and therefore haue a reward.

II. Good works are neceſſarie to ſaluation two waies: firſt, not as cauſes therof, either conuerſant, adiuvant, or procreant; but onely as conſequents of faith; in that they are inſeparable companions and fruits of that faith, which is indeed neceſſary to ſaluation. Secondly, they are as neceſſarie as markes in a way, and as the way it ſelfe directing vs vnto eternall life.

III. We hold & beleeue, that the righteous man, is in ſome ſort iuſtified by workes: for ſo the holy Ghoſt ſpeaketh plainely and truely, Iam. 2.21. *That Abraham was iuſtified by workes.*

Thus far we ioyne with them: & the very difference is this. They ſay, we are iuſtified by workes, as by cauſes thereof: we ſay, that we are iuſtified by works, as by ſignes & fruits of our iuſtification before God; and no otherwiſe:

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[a] De verbis dom. ſerm. 40.

[b] Super Cant. ſerm. 22.

and in this ſenſe muſt the place of Saint Iames be vnderſtood, that Abraham was iuſtified, that is, declared and made manifeſt to bee iuſt indeede by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reaſons on both parts.

Our reaſons.

I. Rom. 3. 28. *Wee conclude that a man is iuſtified by faith without the works of the law.* Some anſwer, that ceremoniall workes be excluded here; ſome, that morall workes; ſome, workes going before faith. But let them deuiſe what they can for themſelues, the truth is, that Paul excludeth all workes whatſoeuer, as by the very text will appeare. For v. 24. he ſaith, *Wee are iuſtified* freely *by his grace:* that is, by the meere gift of God: giuing vs to vnderſtand, that a ſinner in his iuſtification is meerely paſſiue, that is, doing nothing on his part, whereby God ſhold accept him to life euerlaſting. And v. 27. he ſaith, iuſtification by faith *excludeth al boaſting*: and therefore all kind of workes are thereby excluded; and ſpecially ſuch as are moſt of al the matter of boaſting, that is, good workes. For if a ſinner, after that he is iuſtified by the merit of Chriſt, were iuſtified more by his owne workes, then might he haue ſome matter of boaſting in himſelfe. And that we may not doubt of Pauls meaning, conſider & read, Eph. 2. 8. 9. *By grace* (ſaith he) *you are ſaued through faith: and that not of your ſelues, it is the gift of God: not of workes leaſt any man ſhould boaſt himſelfe.* Here Paul excludes al and euery worke, & directly workes of grace themſelues, as appeares by the reaſon following; *For wee are his workemanſhip* created *in Chriſt Ieſus* vnto good workes; which God hath ordained *that we ſhould walke in them.* Now let the Papiſts tell mee, what bee the workes which God hath prepared for men to walke in, and to which they are regenerate; vnleſſe they be the moſt excellent workes of grace? and let them marke how Paul excludes them wholly from the worke of iuſtification and ſaluation.

II. Gal. 5. 3. *If yee be circumciſed, ye are bound to the whole law, and ye are aboliſhed from Chriſt.* Heere Paul diſputeth againſt ſuch men as would bee ſaued partly by Chriſt, and partly by the workes of the law: hence I reaſon thus. If any man will be iuſtified by workes, he is bound to fulfill the whole law, according to the rigour thereof: that is Pauls ground. I now aſſume: no man can fulfill the Law according to the rigour thereof: for the liues and workes of moſt righteous men are imperfect, and ſtained with ſinne: and therefore they are taught euery day to ſay on this manner: *forgiue vs our debts.* Againe our knowledge is imperfect, and therefore our faith, repentance, and ſanctification is anſwerable. And laſtly the regenerate man is partly fleſh and partly ſpirit: and therfore his beſt workes are partly from the fleſh, and in part onely ſpirituall. Thus then for any man to be bound to the rigour of the whole law, is as much as if he were bound to his owne damnation.

III. Election to ſaluation is of grace without workes; therefore the iuſtification of a ſinner is of grace alone without workes. For it is a certaine rule, that the cauſe of a cauſe is the cauſe of a thing cauſed. Now grace without workes is the cauſe of election, which election is the cauſe of our iuſtification: and therefore grace without workes is the cauſe of iuſtification.

IV. A man muſt firſt bee fully iuſtified before hee can doe a good worke: for the perſon muſt firſt pleaſe GOD before his workes can pleaſe him. But the perſon of a ſinner cannot pleaſe GOD till hee be perfectly iuſtified: and therefore till he be iuſtified, hee cannot doe ſo much as one good worke. And thus good workes cannot be any meritorious cauſe of iuſtification, after which they are, both for time, and order of nature. In a word, whereas they make two diſtinct iuſtifications: wee acknowledge that there be degrees of ſanctification, yet ſo as iuſtification is only one, ſtanding in remiſſion of ſins, & Gods acceptation of vs to life euerlaſting by Chriſt: & thus iuſtificatiō hath no degrees but is perfect at the very firſt.

Obiections of Papiſts.

Pſal. 7. 8. *Iudge me according to my righteouſnes.* Hence they reaſō thus. If Dauid be iudged according to his righteouſnes then may he be iuſtified thereby: but Dauid deſires to bee iudged according to his righteouſnes: & therfore he was iuſtified thereby. *Anſ.* There be two kinds of righteouſneſſe, one of the perſon, the other of the cauſe or action. The righteouſnes of a mans perſon, is whereby it is accepted into the fauour of God vnto life eternall. The righteouſnes of the actiō or cauſe is, when the action or cauſe is iudged of God to bee good and iuſt. Now Dauid in this Pſalme, ſpeaketh onely of the righteouſnes of the action, or innocencie of his cauſe, in that he was falſely charged to haue ſought the kingdome. In like manner it is ſaid of Phineas, Pſal. 106. 31. that his fact in killing Zimri and Cosbie, *was imputed to him for righteouſneſſe:* not becauſe it was a ſatisfaction to the law, the rigour whereof could not be fulfilled in that one worke: but becauſe God accepted of it as a iuſt worke, and as a token of his righteouſneſſe and zeale for Gods glorie.

II. *Obiect.* The Scripture ſaith in ſundry places, that men are bleſſed which doe good workes. Pſal. 119. 1. *Bleſſed is the man that is vpright in heart, and walketh in the law of the Lord.* *Anſ.* The man is bleſſed that indeauoureth to keepe Gods commaundements. Yet is he not bleſſed ſimply, becauſe he doth ſo; but becauſe he is in Chriſt, by whom he doth ſo: and his obedience to the law of God is a ſigne thereof.

III. *Obiect.* When man confeſſeth his ſins and humbleth himſelfe by prayer and faſting, Gods wrath is pacified and ſtaied: therefore prayer and faſting are cauſes of iuſtification before God, *Anſw.* Indeed, men that truly humble themſelues by prayer and faſting, do appeaſe the wrath of God: yet not properly by theſe actions, but by their faith expreſſed and teſtified in them, wherby they apprehend that which appeaſeth Gods wrath, euen the merits of Chriſt in whome the Father is well pleaſed: and for whoſe ſake alone he is well pleaſed with vs.

Obiect. IV. Sundrie perſons in Scripture are commended for perfection: as Noe, and Abraham, Zacharie, and Elizabeth: & Chriſt biddeth vs all to be perfect, and where there is any perfection of workes, there alſo workes may iuſtifie. *Anſ.* There be two kinds of perfection: pefection in parts, and perfection in degrees. Perfection in parts is, when beeing regenerate, and hauing the ſeedes of all neceſſarie vertues, we indeauour accordingly to obey God, not in ſome few, but in all and euery part of the law: as Ioſias turned vnto God according to all the law of Moſes. Perfection in degrees is, when a man keepeth euery commandement of God, and that according to the rigour thereof, in the very higheſt degree. Now then whereas we are commanded to be perfected, and haue examples of the ſame perfection in Scripture: both commaundements and examples muſt be vnderſtood of perfection in parts, and not of perfection in degrees, which cannot bee attained vnto in this life; though we for our parts muſt daily ſtriue to come as neere it as poſſibly we can.

Obiect. V. 2. Cor. 4. 17. *Our moment any afflictions worke in vs a greater meaſure of glorie:* now if afflictions worke our ſaluation, then workes alſo doe the ſame. *Anſw.* Afflictions worke ſaluation not as cauſes procuring it, but as means directing vs thereto. And thus alſo muſt we eſteeme of workes in the matter of our ſaluation, as of a certaine way or a marke therein, directing vs to glorie, not cauſing and procuring it: as Bernard ſaith, they are *via Regni, non cauſa regnandi. The way to the kingdome, not the cauſe of raigning there.*

Lib. de gra. & lib. arbit.

Obiect. VI. We are iuſtified by the ſame thing whereby we are iudged: but we are iudged by our good workes: therefore iuſtified alſo. *Anſw.* The propoſition is falſe: for iudgement is an act of God, declaring a man to be iuſt that is already iuſt: and iuſtification is another diſtinct act of God, whereby he maketh him to be iuſt, that is by nature vniuſt. And therefore in equitie the laſt iudgement is to proceede by workes: becauſe they are the fitteſt meanes to make trial of euery mans cauſe and ſerue fitly to declare whom God hath iuſtified in this life.

Obiect. VII. Wicked men are condemned for euill workes: and therefore righteous men are iuſtified by good workes. *Anſ.* The reaſon holdeth not: for there is great difference betweene euill and good workes. An euill worke is perfectly euill, and ſo deſerueth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot iuſtifie.

Obiect. VIII. To beleeue in Chriſt is a worke, and by it we are iuſtified: and if one worke doe iuſtifie, why may we not bee iuſtified by all the workes of the law? *Anſw.* Faith muſt be conſidered two waies: firſt, as a worke, qualitie, or vertue: ſecondly, as an inſtrument, or hand reaching out it ſelfe to receiue Chriſts merit. And wee are iuſtified by faith, not as it is a worke, vertue, or quality: but as it is an inſtrument to receiue and apply that thing whereby we are iuſtified. And therefore it is a figuratiue ſpeech to ſay, *We are iuſtified by faith.* Faith conſidered by it ſelfe maketh no man righteous: neither doth the action of faith which is to apprehend, iuſtifie: but the obiect of faith, which is Chriſts obedience apprehended.

Theſe are the principall reaſons commonly vſed: which as we ſee are of no moment. To conclude therefore, we hold that workes concurre to iuſtification, and that we are iuſtified thereby as by ſignes and effects, not as cauſes: for both the beginning, middle, and accompliſhment of our iuſtification is onely in Chriſt: and hereupon Iohn ſaith, *If any man* (beeing alreadie iuſtified) *ſinne, we haue an Aduocate with the Father, Ieſus Chriſt, and he is the propitiation for our ſinnes.* And to make our good workes meanes or cauſes of our iuſtification, is to make euery man a Sauiour to himſelfe.

1. Ioh. 2. 1.

The V. point: of Merits.

By *Merit*, we vnderſtand any thing or any worke, whereby Gods fauour and life euerlaſting is procured: and that for the dignitie and excellency of the worke or thing done: or, a good worke done, binding him that receiueth it to repay the like.

Our conſent.

Touching Merits we conſent in two concluſions with them. The firſt concluſion, that merits are ſo farre forth neceſſarie, that without them there can be no ſaluation.

The ſecond, that Chriſt our Mediatour and Redeemer, is the root & fountaine of al merit.

The diſſent or difference.

The Popiſh Church placeth merits within man, making two ſorts thereof: the merit of the perſon, and the merit of the worke. The merit of the perſon, is a dignity in the perſon, whereby it is worthie of life euerlaſting. And this (as they ſay) is to be found in Infants dying after baptiſme, who though they want good workes, yet are they not voide of this kind of merit, for which they receiue the kingdome of heauen. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fit and enabled to deſerue life euerlaſting for the doer. And works (as they teach) are meritorious two waies: firſt, by couenant, becauſe God hath made a promiſe of reward vnto them; ſecondly, by their owne dignitie: for Chriſt hath merited that our works might merit. And this is the ſubſtance of their doctrine. From it we diſſent in theſe points.

I. We renounce all perſonall merits, that is, all merits within the perſon of any meere man. II. And wee renounce all merit of workes, that is, all merit of any worke done by any meere man whatſoeuer. And the true merit whereby wee looke to attaine the fauour of God, and life euerlaſting, is to bee found in the perſon of Chriſt alone: who is the ſtorehouſe of all our merits: whoſe prerogatiue it is, to be the perſon alone in whom God is well pleaſed. Gods fauour is of infinite dignitie, and no creature is able to doe a worke that may counteruaile the fauour of God, ſaue Chriſt alone: who, by reaſon of the dignitie of his perſon, being not a meere man, but God-man, or Man-god, can doe ſuch workes as are of endleſſe dignitie, euery way anſwerable to the fauour of God: and therefore ſufficient to merit the ſame for vs. And though a merit or meritorious worke agree onely to the perſon of Chriſt, yet is it made ours by imputation. For as his righteouſnes is made ours, ſo are his merits depending thereon: but his righteouſnes is made ours by imputation, as I haue ſhewed. Hence ariſeth another point, namely, that as Chriſts righteouſneſſe is made ours really by imputation to make vs righteous: ſo we by the merit of his righteouſneſſe imputed to vs, doe merit and deſerue life euerlaſting. And this is our doctrine. In a word, the Papiſt maintaineth the merit of his owne workes: but wee renounce them all, and reſt only on the merit of Chriſt. And that our doctrine is truth, and theirs falſhood, I wil make manifeſt by ſundry reaſons; and then anſwer their arguments to the contrary.

Our reaſons.

The firſt ſhall be taken from the properties and conditions that muſt bee in a worke meritorious, & they are foure. I. A man muſt doe it of himſelfe, and by himſelfe: for if it be done by another, the merit doeth not properly belong to the doer. II. A man muſt doe it of his own free will and pleaſure, not of due debt: for when wee doe that which wee are bound to doe, we doe no more but our dutie. III. The worke muſt be done to the profit of another, who thereupon muſt bee found to repay the like. IV. The reward and the worke muſt be in proportion equall: for if the reward bee more then the work, it is not a reward of deſert but a gift of good will. Hence followes a notable concluſion: *That Chriſts Manhood conſidered apart from his Godhead, cannot merit at Gods hand: though it be more excellent euery way, then all, both men and Angels.* For beeing thus conſidered, it doeth nothing of it ſelfe, but by grace receiued from the Godhead: though it bee alſo without meaſure. Secondly, Chriſts manhood is a creature, and in that regard bound to doe whatſoeuer it doth. Thirdly, Chriſt as man cannot giue any thing to God, but that which he receiued from God; therefore cannot the manhood properly by it ſelfe merit; but onely as it is perſonally vnited to the godhead of the ſonne. And if this be ſo, then much leſſe can any meere man, or any Angel merit: yea it is a madneſſe to thinke, that either our actions or perſons ſhould be capable of any merit whereby we might attaine to life eternall.

Reaſon II. Exod.20.6. *And ſhew mercie* vpon thouſands in them that loue me, and keepe my commaundements. Hence I reaſon thus: where reward is giuen vpon mercie, there is no merit: but reward is giuen of mercy to them that fulfill the law: therefore no merit. What can we any way deſerue, when our full recompence muſt be of mercie? And this appeares further by Adam: if he had ſtood to this day, he could not by his continuall and perfect obedience, haue procured a further increaſe of fauour at Gods hand, but ſhould onely haue continued that happie eſtate in which hee was firſt created.

Reaſon III. Scripture directly condemneth merit of workes. Rom.6.23. *The wages of ſinne is death: but* the gift of God *is eternall life through Ieſus Chriſt our Lord.* The proportion of the argument required, that S. Paul ſhould haue ſaid: The reward of good workes is eternall life, if life euerlaſting could bee deſerued, which cannot: becauſe it is a free gift. Againe, Tit.3.5. *We are ſaued not by workes of righteouſneſſe which we haue done, but according to his mercie he ſaued vs.* And Eph.2.8 10. *By grace you are ſaued through faith, and that not of your ſelues, it is the gift of God: not of workes, which God hath prepared that we ſhould walke in them.* If any workes be crowned, it is certaine that the ſufferings of Martyrs ſhall be rewarded; now of them Paul ſaith, Rom.8.18. *The ſufferings of this life* are not worthy *of the glorie to come.* Where then is the value and dignitie of other workes? To this purpoſe *Ambroſe* ſaith, *The iuſt man though hee be tormented in the braſen Bull, is ſtill iuſt, becauſe he iuſtifieth God, and ſaith*, he ſuffereth *leſſe then his ſinnes deſerue.*

Reaſon IV. Whoſoeuer wil merit, muſt fulfil the whole law: but none can keep the whole law: *for if we ſay, wee haue no ſinne, we deceiue our ſelues*, 1.Ioh.1.8. And he that ſins againſt one commaundement, is guiltie of the whole law: and what can bee merit that is guilty of the breach of the whole law? Iam.2.10.

Reaſon V. Wee are taught to pray on this manner, *Giue vs this day our daily bread*: wherin we acknowledge euery morſell of bread to bee the meere gift of God without deſert: & therefore muſt wee much more acknowledge life eternall to be euery way the gift of God. It muſt needes therefore be a Satanicall inſolencie for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread. Mat.6.11.

Reaſon VI. Conſent of the ancient church. (a) Bernard, *Thoſe which wee call our merits, are the way to the kingdome, and not* the cauſe of

a De interpellatione Dauid. 4. vel Pſal.7.

raigning. Auguſt. Manuel chap. 22. *All my hope is in the death of my Lord. His death was my merit: my* merit is the paſſion of the Lord. *I ſhall not be void of merits, ſo long as Gods mercies are not wanting.* Baſil. on Pſal. 114. *Eternall reſt is reſerued for them, which haue ſtriuen lawfully in this life: not* for the merits *of their doings, but vpon the grace of the moſt bountifull God, in which they truſted.* Auguſt. on Pſal. 120. *He crowneth thee, becauſe hee crowneth his owne gifts, not thy merits.* And Pſal. 142. *Lord thou wilt quicken me in thy iuſtice, not in mine: not becauſe I deſerued it, but becauſe thou haſt compaſſion.*

Obiections of Papiſts.

Obiect. I. In ſundry places of Scripture, promiſe of reward is made to them that beleeue & doe good works: therefore our works doe merit: for a reward and merit be relatiues. *Anſ.* Reward is twofold: of debt, and of mercie. Life euerlaſting is not a reward of debt, but of mercie, giuen of the good will of God, without any thing done of man. Secondly, the kingdom of heauen is properly an inheritance giuen of a father to a childe, and therefore it is called a reward not properly, but by a figure or by reſemblance. For as a workman hauing ended his labour, receiueth his wages; ſo after men haue lead their liues and finiſhed their courſe in keeping faith and good conſcience, as dutifull children, God giueth them eternall life. And hereupon it is tearmed a reward. Thirdly, if I ſhould graunt that life euerlaſting is a deſerued reward, it is not for our workes, but for Chriſts merit imputed to vs, cauſing vs thereby to merit: and thus the relation ſtands directly between the Reward and Chriſts Merit applied vnto vs.

Obiect. II. Chriſt by his death merited that our workes ſhould merit life euerlaſting. *Anſw.* That is falſe: all we find in Scripture is, that Chriſt by his merit procured pardon of ſinne, imputation of righteouſneſſe, and life euerlaſting: and it is no where ſaid in the word of God, that Chriſt did merit that our workes ſhould merit: it is a dotage of their owne deuiſing. Hee died not for our good workes to make them able to ſatisfie Gods anger; but for our ſinnes, that they might bee pardoned. Thus much ſaith the Scripture, and no more. And in that Chriſt did ſufficiently merit life eternall for vs, by his owne death; it is a ſufficient proofe, that hee neuer intended to giue vs power of meriting the ſame: vnleſſe we ſuppoſe that at ſome time he giues more then is needfull. Againe, Chriſt in the office of mediation as he is a King, Prieſt, and Prophet, admitteth no deputie or fellow. For he is a moſt perfect Mediatour, doing all things by himſelfe, without the helpe of any. And the miniſters that diſpence the word, are not his deputies, but reaſonable and voluntarie inſtruments, which he vſeth. But if men by workes can merit increaſe of grace and happineſſe for themſelues, then hath Chriſt partners in the worke of redemption: men doing that by him, which hee doth of himſelfe, in procuring their ſaluation. Nay, if this might ſtand, that Chriſt did merit that our workes ſhould merit, then Chriſt ſhould merit that our ſtained righteouſneſſe beeing for this cauſe not capable of merit, ſhould neuertheleſſe merit. I call it ſtained, becauſe wee are partly fleſh and partly ſpirit: and therefore in our ſelues deſeruing the curſe of the law, though we be regenerate. Againe, for one good worke we doe, wee haue many euill, the offence whereof defaceth the merit of our beſt deedes, and makes them too light in the ballance of the law.

Obiect. III. Our works merit by bargaine or couenant, becauſe God hath promiſed to reward them. *Anſw.* The word of God ſets downe two couenants: one legall, the other euangelicall. In the legall couenant life euerlaſting is promiſed to workes, for that is the condition of the lawe: doe theſe things and thou ſhalt liue. But on this manner can no man merit life euerlaſting, becauſe none is able to doe all that the law requires; whether we reſpect the manner, or the meaſure of obedience. In the euangelicall couenant, the promiſes that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his owne perſon or worke, but for the perſon and merit of Chriſt. For example, it is a promiſe of the Goſpel, *Bee faithfull vnto death, and I will giue thee the crowne of life.* Reuelat. 2. 10. Here the promiſe is not made to the vertue of fidelitie, but to the faithfull perſon; whoſe fidelitie is but a token that he is in Chriſt: for the merit of whoſe obedience GOD promiſeth the crowne of life: and therefore Chriſt ſaith further, *I come quickly, and will giue to euery man according to his works:* Reuel. 22. 12. marke, hee ſaith not to the worke, or for the work; but to the worker acording to his works. And thus the bond of all other promiſes of the Goſpel, in which God willingly binds himſelfe to reward our workes, doth not directly concerne vs, but hath reſpect to the perſon, and obedience of Chriſt, for whoſe ſake alone God bindes himſelfe as debter vnto vs, and giues the recompence or reward, according to the meaſure of our faith teſtified by our workes. And therefore it cannot be truely gathered, that workes doe merit by any promiſe or couenant, paſſed on God's part to man. Some may ſay, If workes merit not, why are they mentioned in the promiſe? I anſwer, not becauſe they merit, but becauſe they are tokens, that the doer of the workes, is in Chriſt, for whoſe merit the promiſe ſhall be accompliſhed.

Obiect. IV. Good workes are perfect and without fault; for they are the workes of the holy Ghoſt, who cannot ſinne: therefore they merit. *Anſ.* If workes did proceed only and immediately from the holy Ghoſt, there could not be any fault in them: but our works come from the holy Ghoſt, in and by the wil and vnderſtanding of man: A and by this meanes they are tainted with ſinne; as water in the fountaine is both cleare and ſweet, yet the ſtreames thereof paſſing through the filthie channel are defiled therby. Again, they reaſon thus: That which we are bound to doe hath no fault in it: but we are bound to doe good workes: therefore they are perfect. *Anſw.* The propoſition muſt be expounded: that which we are bound to doe, in it ſelfe, according to the intention of the commander hath no fault: or, that which we are bound to do, according as we are bound to doe it, hath no fault: yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faultie.

Obiect. V. Chriſt ſaith, Reuel. 3. 4. that the B faithful in the church of Sardis *ſhall walke with him in white, for they are worthy*: therfore beleeuers merit. *Anſw.* Euery beleeuer is worthy to walke with Chriſt; yet not worthy in himſelfe, but in Chriſt, to whom he is vnited, and made bone of his bone, and fleſh of his fleſh. And by reaſon of this coniunction it is, that men are ſaid to bee worthy, becauſe they are enriched with Chriſts merits and righteouſneſſe.

Obiect. VI. 2. Tim. 4. 8. Euerlaſting life is tearmed *a crowne*, and *a crowne of righteouſneſſe to be giuen of a iuſt iudge*: therefore man for his part by his workes deſerues the ſame. *Anſ.* Euerlaſting life is called a crowne onely in reſemblāce: for as he which runneth a race, muſt continue & runne to the end, & then bee crow- C ned; euen ſo muſt wee continue and walke in good workes vnto the end, and then receiue eternall life. And it is called a crowne of righteouſneſſe, not becauſe it belongs to any man by due and deſert; but becauſe God hath bound himſelfe by a promiſe to giue it, in performing whereof, he is tearmed iuſt: & by vertue of this promiſe it is obtained, and no otherwiſe. Theſe are the principal obiections, by which we may iudge what the reſt are. And thus wee ſee what is the truth, namely, that merit is neceſſarie to ſaluation: yet neither merit of any mans work, or perſon, but the merit of Chriſt imputed to vs, whereby wee being in him, doe procure and deſerue the fauour of God and life eternall.

D

The ſixt point: Of Satisfaction.

Our conſent.

Concluſ. I. Firſt, wee acknowledge and hold Ciuill or Politicke ſatisfaction: that is, a recompence for iniuries, and damages offered any way to our neighbours. This Zacheus practiſed, when at his conuerſion hee reſtored foure-fold, things gotten by forged cauillation. Againe, by ciuill ſatisfaction I vnderſtand, the impoſitions of fines, mulcts, and penalties vpon offendors, and the inflicting of death vpon malefactors. For all theſe are ſatisfactions to the law; & ſocieties of men when they are wronged. All theſe we maintaine as neceſſarie, for neither Church nor commonwealth can be without them: conſidering they are notable meanes to vphold ciuill peace; and otherwhiles they are fruits of true faith, as the ſatisfaction of Zacheus was.

Concluſ. II. We acknowledge canonical or Eccleſiaſtical ſatisfaction: & that is, when any hauing giuen offence to the Church of God, or any part thereof, doe make an open & publike teſtimony of their repētance. Mirian for murmuring againſt Moſes, Numb. 12. was ſtricken with leproſie, and afterward by his praier ſhee was clenſed, and yet for all that, ſhe muſt go ſeuen daies out of the tents and congregation, that ſhe might make a kind of ſatisfactiō to the people for her treſpaſſe. And in the old teſtament, ſackcloath and aſhes were ſignes of their ſatisfaction.

Concluſ. III. We hold that no man can be ſaued, vnleſſe he make a perfect ſatisfaction to the iuſtice of God for all his ſinnes; becauſe God is infinite in iuſtice, and therefore will euer exact an euerlaſting puniſhment, or ſatisfaction for the ſame.

The diſſent or difference.

The points of our difference and diſſent are theſe. The Church of Rome teacheth and beleeueth, that Chriſt by his death hath made a ſatisfaction for all the ſinnes of men, and for the eternall puniſhment of them all: yet ſo, as they thēſelues muſt ſatisfie the iuſtice of God for the temporall puniſhment of their offences, either on earth or in Purgatory. We teach and beleeue, that Chriſt by his death and paſſion hath made a perfect and al-ſufficient ſatisfaction to the iuſtice of God for all the ſinnes of men, and for the whole puniſhment thereof both eternall and temporall. Thus we differ, and herein wee for our parts muſt for euer ſtand at difference with them: ſo as if there were no more points of variance but this one, it ſhould be ſufficient to keepe vs alwaies from vniting our religions, and cauſe vs to obey the voyce of Chriſt, *Come out of her my people.* For as in the former points, ſo in this alſo, the Papiſts erre, not in circumſtance, but in the very foundation and life of religion.

Our reaſons.

I. A ſatisfaction that is made imperfect either directly or by conſequent, is indeede no ſatisfactiō at all. But the Papiſts make Chriſts ſatisfaction imperfect, in that they doe adde a ſupply by humane ſatisfactions; and thus much a learned Schooleman, Biel in plaine words confeſſed; *Although* (ſaith hee) *the paſſion of Chriſt bee the principall merit, for which grace is conferred, the opening of the kingdome and glorie*, yet is it neuer the alone totall and meritorious cauſe: *it is manifeſt, becauſe alwaies with the merit of Chriſt, there concurreth ſome worke, as, the merit of congruitie or condignitie of him that receiueth grace or glorie, if he be of yeares, and*

Super lib. 3. diſt. 19. cōcluſ. 5.

haue the vſe of reaſon: or of ſome other for him if he want reaſon. For that which admits a ſupply by another, is imperfect in it ſelfe. Therefore humane ſatisfactions cannot ſtand. Learned Papiſts make anſwer, that Chriſts ſatisfaction and mans may ſtand well together. For (ſay they) Chriſts ſatisfaction is ſufficient in it ſelfe to anſwer the iuſtice of God for all ſinnes and puniſhment: but it is not ſufficient to this or that man, till it be applied: and it muſt bee applyed by our ſatisfaction made to God for the temporall puniſhment of our ſinnes. But I ſay again, that mans ſatisfaction can be no means to apply the ſatisfaction of Chriſt, and I prooue it thus. The meanes of applying Gods bleſſings and graces vnto man, are two-fold: ſome reſpect God himſelfe, and ſome reſpect man. Thoſe which reſpect God, are ſuch wherby God on his part doth offer and conuay his mercies in Chriſt vnto man: of this ſort are the preaching of the word, Baptiſme, and the Lords ſupper: and theſe are as it were the hand of God, whereby hee reacheth downe, and giueth vnto vs Chriſt with all his benefits. The other meanes of applying on mans part, are thoſe whereby the ſaid benefits are receiued. Of this ſort there is onely one, namely faith, whereby wee beleeue that Chriſt with all his benefits belongs vnto vs, and this is the hand of man wherby he receiueth Chriſt as he is offered, or exhibited by God in the word and Sacraments. As for other meanes beſide theſe in Scripture wee find none. Fooliſh therefore is the anſwer of the Papiſts, that make mens ſatisfactions meanes to apply the ſatisfaction of Chriſt vnto vs: for by humane ſatisfactions, Chriſt is neither offered on Gods part, nor yet receiued on mans part: let them prooue it if they can. Others, not contented with this their former anſwer, ſay, that our ſatisfactions doe nothing derogate from the ſatisfaction of Chriſt; becauſe our workes haue their dignitie and merit from Chriſts ſatisfaction: hee meriting that our workes ſhould ſatisfie Gods iuſtice for temporall puniſhments. But this is alſo abſurd and falſe, as the former was: For if Chriſt did ſatisfie that man might ſatisfie, then Chriſt doth make euery beleeuer to be a Chriſt, a Ieſus, a Redeemer, and a Prieſt in the ſame order with his owne ſelfe. But to make ſinnefull man his owne Redeemer, though it be but from temporal puniſhments, is a doctrine of deuils. For the holy Ghoſt teacheth, Hebr. 7. 24. That the Prieſthood of Chriſt is *incommunicable, and cannot paſſe from him to any other.* Now to make ſatisfaction for ſinne, or any part of the puniſhment thereof, is a duty, or a part of Chriſt his Prieſthood: and therefore to make a ſatiſfaction, is a worke that cannot paſſe from his perſon to the perſon of any man. Againe, if Chriſt by his ſatisfaction giue power to man to ſatisfie, then man doth ſatisfie by Chriſt, and Chriſt beſides his owne ſatisfaction vpon the croſſe, muſt daily ſatisfie in man to the end of the world: but this cannot bee: for Chriſt vpon the croſſe, when death was vpon him, ſaid, *It is finiſhed*: that is, I haue fully ſatisfied for all the ſinnes of mankind, both in reſpect of the fault and puniſhment. As for Chriſts buriall and reſurrection, which followed his death, they ſerued not to ſatisfie, but to confirme the ſame. Againe, Paul ſaith, 2. Cor. 5. 21. Hee that knewe no ſinne, was made *ſinne for vs*, that is, the puniſhment of ſinne for vs: but if the Church of Rome ſay true, that Chriſt doth daily ſatisfie, then Paul ſpake too ſhort, 2. Cor. 5. 19. and ſhould haue ſaid further; That Chriſt was made ſinne *for vs, and in vs too*: and that God was not onely in Chriſt, but alſo in vs, reconciling the world to himſelfe. But Paul neuer knew this learning: and therfore let them turne themſelues which way they will, by putting a ſupplement to Chriſts ſatisfaction, they doe indeed annihilate the ſame.

Reaſon II. In ſundry places of Scripture, eſpecially in the Epiſtles of Paul, we are ſaid to be redeemed, iuſtified, and ſaued *freely*: which word *freely*, doth import that wee are iuſtified and ſaued without any thing done on our part, or by our ſelues, in the matter of our ſaluation: and if this be ſo, then can we doe nothing at all that may ſatisfie the iuſtice of God, for the leaſt puniſhment of our ſinnes. If wee ſatisfie in our owne perſons, wee are not ſaued freely: and if we be ſaued freely, we make no ſatisfaction at all.

Reaſon III. Wee pray daily, *forgiue vs our ſinnes*: now to plead pardon, and to ſatisfie for our ſinnes, be contrarie: and for all things, for which we can make ſatisfaction, wee neede not craue a pardon: but wee are taught in the foreſaid petition, wholly and onely to vſe the plea of pardon for our ſinnes, and therfore wee acknowledge, that wee cannot make any ſatisfaction at all.

Reaſon IV. The iudgement of the auncient Church. Tertul. de Baptiſm. *Guiltineſſe beeing taken away, the* puniſhment is alſo taken away. (a) Auguſtine, *Chriſt by taking vpon him the puniſhment and not the fault, hath done away both fault and* the puniſhment: Tom. 10. Hom. 5. he ſaith, *When we are gone out of this world, there will remaine no compunction or ſatiſfaction.* Some new Editions haue foiſted in the word *(aliqua)* and ſo haue turned the ſenſe on this manner: *There will remaine no compunction or ſome ſatiſfaction.* But this is flat againſt Auguſtines meaning, who ſaith a little before, *that when the way is ended, there is no compounding of our cauſe with any.* Chryſoſt. procem. in Eſa. *Say not to me, I haue ſinned: how ſhall I be freed from ſo many ſinnes? Thou canſt not; but thy God can, Yea, and he will ſo blot out thy ſinnes, that there ſhall* remaine no print of them: *which thing befalles not to the body, for when it is healed there remaines a ſkarre: but God as ſoone as he exempts thee from puniſhment, hee giueth thee iuſtice.* Ambroſe ſaith, *I reade of Peters teares, but I reade not* of his ſatisfaction. Againe, *Let vs adore*

a Serm. 37. de verb. Apoſt.

Luc. 22. Petri negat. de bono mor.

Chriſt, that he may ſay vnto vs, Feare not the ſinnes of this world, nor the waues of bodily ſufferings: I haue remiſſion of ſinnes. Hierome ſaith in Pſalm. 31. *The ſinne that is couered is not ſeene, the ſinne that is not ſeene is not imputed, that which is* not imputed, is not puniſhed. Chryſoſtome in Matth. homil. 44. *Among all men, ſome endure puniſhment in this life, and the life to come: others in this life alone: others alone in the life to come: others, neither in this life, nor in the life to come. There alone, as Diues, who was not Lord ſo much as of one droppe of water. Here alone, the inceſtuous man among the Corinthians. Neither here nor there, as the Apoſtles and Prophets, as alſo Iob and the reſt of this kind: for they indured* no ſufferings for puniſhment, *but that they might be knowne to be conquerours in this fight.*

Obiections of Papiſts.

Obiect. I. Leuit. 4. Moſes according to Gods commandement preſcribed ſeuerall ſacrifices for ſeuerall perſons; and they were meanes of ſatisfaction for the temporall puniſhments of their daily ſinnes. *Anſw.* Thoſe ſacrifices were onely ſignes & types of Chriſts ſatisfaction to be offered to his father in his alone ſacrifice vpon the croſſe: and whoſoeuer offered any ſacrifice in the old teſtament, did thus and no otherwiſe eſteeme of it, but as a type and figure of better things. Secondly, the ſaid ſacrifices were ſatisfactions to the Church, whereby men did teſtifie their repentance for their offences, and likewiſe their deſire to bee reconciled to God and men. And ſuch kinde of ſatisfactions, wee acknowledge.

Obiect. II. Men, whoſe ſinnes are all pardoned, haue afterward ſundry croſſes and afflictions laid vpon them, vnto the ende of their daies: therefore in all likelihood they make ſatisfaction to God for temporall puniſhments. As for example, the Iſraelites for murmuring againſt the Lord in the wilderneſſe, were barred all from the land of promiſe: and the like befell Moſes and Aaron for not glorifying God as they ſhould haue done at the waters of ſtriſe. *Anſw.* Man muſt bee conſidered in a two-fold eſtate, as he is vnder the lawe, and as he is vnder grace. In the firſt eſtate, all afflictions are curſes or legal puniſhments, be they little or great: but to them that are in the ſecond eſtate and beleeue in Chriſt, though the ſame afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father ſeruing to bee trials, corrections, preuentings, admonitions, 1. Cor. 11, 32. *When we are iudged, we are nurtured of the Lord,* and Heb. 12. 7. *If yee endure chaſtiſements, God offereth himſelfe vnto you as children.* And Chryſoſtome ſaith, 1. Cor. hom. 28. *When we are corrected of the Lord, it is more for our admonition then damnation: more for a medicine then for a puniſhment: more for a correction, then for a penaltie.* And whereas God denied the beleeuing Iſrae-
A lites, with Moſes and Aaron to enter into the land of Canaan, it cannot bee prooued that it was a puniſhment or penaltie of the law vpon them. The Scripture ſaith no more, but that it was an admonition to all men in all ages following, to take heed of like offences, as Paul writeth, *All theſe things came vnto them for enſamples, and were written for our admonition*, 1. Cor. 10. 11.

Obiect. III. Dauid was puniſhed after his repentance for his adulterie, for the child died and he was plagued in his owne kind, in the inceſt of Abſalon: and when hee had numbred the people, he was yet puniſhed in the death of his people after his owne repentance. *Anſw.* I anſwer as before, that the hand of God was vp-
B on Dauid after his repentance; but yet the iudgements which befell him, were not curſes vnto him properly, but corrections for his ſins and trials of his faith, and meanes to preuent further ſinne, and to renew both his faith and repentance; as alſo they ſerued to admoniſh others in like caſe; for Dauid was a publike perſon, and his ſinnes were offenſiue, both within the Church of God, and without.

Obiect. IV. The Prophets of God, when the people were threatened with the plague, famine, ſword, captiuitie, &c. exhorted them to repent, & to humble themſelues in ſackcloath and aſhes: and thereby they turned away the wrath of God that was then comming foorth againſt them. Therefore by temporall humi-
C liation, men may eſcape the temporall puniſhments of the Lord. *Anſw.* Famine, ſword, baniſhment, the plague, and other iudgements ſent on Gods people, were not properly puniſhments of ſinne, but onely the corrections of a father, whereby he humbleth them, that they might repent: or thus, they were puniſhments tending to correction, not ſeruing for ſatisfaction. And the puniſhments of God are turned from them, not becauſe they ſatisfie the iuſtice of God in their owne ſufferings, but becauſe by faith they laie hold on the ſatisfaction of the Meſſias, and teſtifie the ſame by their humiliation and repentance.

Obiect. V. Dan. 4. 24. Daniel giueth this counſell to Nebuchadnezzar, *Redeeme thy ſins by iuſtice, and thine iniquities by almes-deedes.* Be-
D hold (ſay they) almes-deeds are made a meanes to ſatisfie for mans iniquities. *Anſ.* The word which they tranſlate to *redeeme* (as the moſt learned in the Chaldie tongue with one cōſent auouch) doth properly ſignifie to *breake off*: as if the Prophet ſhould ſay: O King, thou art a mightie Monarke, and to enlarge thy kingdome thou haſt vſed much iniuſtice and crueltie, therefore now repent of thine iniquitie, and breake off theſe thy ſinnes, teſtifie thy repentance by doing iuſtice, and giue almes to the poore whom thou haſt oppreſſed. Therefore here is nothing ſpoken of ſatisfaction for ſin, but onely of teſtification of repentance by the fruits thereof.

Obiect. VI. Matth. 3. 2. Doe penance; and bring foorth fruits worthy of penance, which (ſay they) are workes of ſatisfaction inioyned by the Prieſt. *Anſw.* This text is abuſed: for the word *μετανοεῖτε* ſignifieth thus much, *change your mindes* from ſinne to God, and teſtifie it by good workes, that is, by doing the duties of the morall law: which muſt be done, not becauſe they are meanes to ſatisfie Gods iuſtice for mans ſinne, but becauſe they are fruits of that faith and repentance which lies in the heart.

Obiect. VII. 2. Cor. 7. 11. Paul ſetteth down ſundrie fruits of repentance: whereof the laſt is *reuenge*, whereby repentant perſons puniſh themſelues, thereby to ſatisfie Gods iuſtice for the temporall puniſhment of their ſinnes. *Anſw.* A repentant ſinner muſt take reuenge of himſelfe, and that is onely to vſe all meanes which ſerue to ſubdue the corruption of nature, to bridle carnall affections, and to mortifie ſinne: and theſe kindes of actions are *reſtrainments* properly, & not puniſhments: and are directed againſt the ſinne, and not againſt the perſon.

Laſtly, they make three workes of ſatisfaction, prayer, faſting, and almes-deeds. For the firſt, it is meere fooliſhneſſe to thinke, that man by prayer can ſatisfie for his ſinnes. It is all one, as if they had ſaid, that a beggar by asking of almes, ſhould deſerue his almes: or, that a debtor by requeſting his creditour to pardon his debt, ſhould thereby pay his debt. Secondly, faſting is a thing indifferent, of the ſame nature with eating and drinking, and of it ſelfe conferreth nothing to the obtainment of the kingdome of heauen, no more then eating and drinking doth. Thirdly and laſtly, almes deedes cannot bee workes of ſatisfaction for ſinnes. For when we giue them as wee ought, we doe but our dutie, whereunto we are bound. And wee may as well ſay, that a man by paying one debt may diſcharge another, as to ſay that by doing his dutie hee may ſatisfie Gods iuſtice for the puniſhment of his ſinnes. Theſe we confeſſe be fruits of faith, but yet are they no workes of ſatisfaction: but the onely and al-ſufficient ſatisfaction made to Gods iuſtice for our ſinnes, is to be found in the perſon of Chriſt, beeing procured by the merit of his death, and his obedience. And thus our doctrine touching ſatisfactiō is cleared: & it is to bee learned carefully of our common people, becauſe the opinion of humane ſatisfaction is naturall, and ſtickes faſt in the hearts of naturall men. Hereupon when any haue ſinned, and feele touch of conſcience any way, their manner is, then to performe ſome outward humiliation and repentance, thinking thereby to ſtoppe the mouth of conſcience, and by doing ſome ceremoniall duties to appeaſe the wrath of God for their ſinnes. Yea many thinke to ſatisfie Gods iuſtice by repeating the Creed, the Lords prayer, and the tenne Commaundements, ſo fooliſh are they in this kind.

The ſeuenth point:

Of Traditions.

Traditions, are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beſide the written word of God.

Our conſent.

Concluſ. I. Wee hold that the very word of God hath beene deliuered by tradition. For firſt, God reuealed his will to Adam by word of mouth: and renewed the ſame vnto the Patriarkes, not by writing, but by ſpeech, by dreames, and other inſpirations: and thus the Word of God went from man to man, for the ſpace of two thouſand and foure hundred yeares, vnto the time of Moſes, who was the pen-man of holy Scripture. For as touching the Prophecie of Enoch, wee commonly hold it was not penned by Enoch, but by ſome Iew vnder his name. And for the ſpace of his time, men worſhipped God, and held the articles of their faith by tradition, not from men, but immediately from God himſelfe. And the hiſtorie of the newe Teſtament (as ſome ſay) for eightie yeares, as ſome others thinke, for the ſpace of twentie yeares and more, went from hand to hand by tradition, till penned by the Apoſtles, or being penned by others it was approoued by them.

Concluſ. II. We hold that the Prophets, our Sauiour Chriſt, and his Apoſtles, ſpake & did many things good and true, which were not written in the Scripture, but came either to vs, or to our Aunceſtours onely by tradition. As 2. Tim. 3. 8. it is ſaid, *Iannes and Iambres were the Magitians that withſtood Moſes*: now in the Bookes of the olde Teſtament wee ſhall not find them once named, and therefore it is like that the Apoſtle had their names by Tradition, or by ſome writings then extant among the Iewes. So Hebr. 12. 21. the author of the Epiſtle recordeth of Moſes, that when hee ſaw a terrible ſight in Mount Sinai, he ſaid, *I tremble, and am afraid*: which wordes are not to bee found in all the bookes of the old Teſtament. In the Epiſtle of Iude mention is made, *that the deuil ſtroue with Michael the Archangel about the body of Moſes*: which point (as alſo the former) conſidering it is not to bee found in holy Writ, it ſeemes the Apoſtle had it by Tradition from the Iewes. That the Prophet Eſay was killed with a Fullers club is receiued for truth, but yet not recorded in ſcripture: and ſo likewiſe that the Virgin Mary liued and died a virgin. And in Eccleſiaſtical writers many worthy ſayings of the Apoſtles and other holy men, are recorded & receiued of vs for truth which neuertheleſſe are not ſet downe in the books of the old or new Teſtament. And many things we hold for truth, not written in the word, if they be not againſt the word.

Concluſ. III. We hold that the Church of God hath power to preſcribe ordinances, rules, or traditions, touching time and place of Gods worſhip, and touching order and comelineſſe to bee vſed in the ſame: and in this regard Paul 1. Cor. 11. 2. commendeth the Church of Corinth for keeping his traditions, and act. 15. 29. the Councell at Ieruſalem decreed, That the Churches of the Gentiles ſhould abſtaine from blood, and from things ſtrangled. This decree is tearmed a tradition, and it was in force among them ſo long as the offence of the Iewes remained. And this kind of traditions, whether made by general Councels or particular Synods, wee haue care to maintaine and obſerue: theſe caueats beeing remembred: firſt, that they preſcribe nothing childiſh or abſurd to bee done: ſecondly, that they be not impoſed as any part of Gods worſhip: thirdly, that they be ſeuered from ſuperſtition or opinion of merit: laſtly, that the Church of God bee not burdened with the multitude of them. And thus much touching Traditions.

The difference.

Papiſts teach, that beſide the written word, there be certaine vnwritten traditions, which muſt be beleeued as profitable and neceſſarie to ſaluation. And theſe they ſay are two-fold; Apoſtolicall, namely, ſuch as were deliuered by the Apoſtles, and not written: and Eccleſiaſticall, which the Church decreeth as occaſion is offered. We hold that the Scriptures are moſt perfect, containing in them all doctrines needfull to ſaluation, whether they concerne faith and manners: and therefore we acknowledge no ſuch traditions beſide the written word, which ſhall be neceſſarie to ſaluation: ſo as he which beleeueth them not cannot be ſaued.

Our reaſons.

Teſtimonie I. Deut. 4. 2. *Thou ſhalt not adde to the wordes that I commaund thee, nor take any thing there-from:* therefore the written word is ſufficient for all doctrines pertaining to ſaluation. If it be ſaid, that this commandement is ſpoken as well of the vnwritten, as of the written word, I anſwer, that Moſes ſpeaketh of the written word onely: for theſe few words are a certaine preface which hee ſet before a long Commentarie made of the written law, for this ende, to make the people more attentiue and obedient.

Teſtimonie II. Iſa. 8. 20. *To the lawe and to the teſtimonie: If they ſpeake not according to this word, it is becauſe there is no light in them.* Here the Prophet teacheth what muſt bee done in caſes of difficultie. Men muſt not run to the Wizard or Soothſayer, but to the law and teſtimonie, and here hee commends the written word, as ſufficient to reſolue all doubts and ſcruples in conſcience whatſoeuer.

Teſtimonie III. Iohn 20. 31. *Thoſe things* A *were written that yee might beleeue that Ieſus is the Chriſt, and in beleeuing might haue euerlaſting life.* Here is ſet downe the full end of the Goſpel, and the whole written word, which is to bring men to faith, and conſequently to ſaluation: and therefore the whole Scripture alone is ſufficient to this end without traditions. If it be ſaid, that this place muſt bee vnderſtood of Chriſts miracles onely: I anſwer, that miracles without the doctrine of Chriſt, and knowledge of his ſufferings, can bring no man to life euerlaſting: and therefore the place muſt be vnderſtood of the doctrine of Chriſt, and not of his miracles alone, as Paul teacheth Gal. 1. 8. *If we, or an Angel from heauen preach vnto you any* B *thing,* beſide that *which we haue preached, let him be accurſed.* And to this effect he blames them that taught but a diuers doctrine to that which he had taught, 1. Tim. 1. 3.

Teſtimonie IV. 2. Tim. 3. 16, 17. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, beeing made perfect vnto euery good worke.* In theſe words bee contained two arguments, to prooue the ſufficiencie of Scripture, without vnwrittē verities. The firſt, that which is profitable to theſe foure vſes: namely, to teach all neceſſarie truth, to confute all errors, to correct all faults in manners, and to inſtruct in righteouſneſſe, that is, to informe all men in C all good duties, that is ſufficient to ſaluation. But Scripture ſerueth for all theſe vſes: and therefore it is ſufficient: and vnwritten traditions are ſuperfluous. The ſecond, that which can make the man of God, that is Prophets, and Apoſtles, and the Miniſters of the word, perfect in all the duties of their callings, that ſame word is ſufficient to make all other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is ſufficient to preſcribe the true and perfect way to eternall life, without the help of vnwritten traditions.

V. The iudgement of the Church. Tertul. ſaith, (a) *Take from heretickes the opinions which they maintaine with the heathen, that they may* D *defend their queſtions by* Scripture alone, *and they cannot ſtand.* Againe, *Wee need no curioſitie after Chriſt Ieſus, nor inquiſition after the Goſpel. When we beleeue it, we deſire to* beleeue nothing beſide: *for this wee firſt beleeue, that there is nothing* more *which we may beleeue.* Hierom. on Matth. 23. writing of an opinion that Iohn Baptiſt was killed, becauſe hee foretold the comming of Chriſt, ſaith thus; *This, becauſe it hath not authoritie from Scriptures, may as eaſily be contemned as approoued.* In which wordes there is a concluſion with a *minor*, and the *maior* is to bee ſupplied by the rules of Logicke thus: That which hath not authoritie from Scriptures, may as eaſily bee contemned as approoued: but this opinion is ſo: therefore Behold a notable argument againſt all vnwritten traditions. Aug. booke 2. cap. 9. de doctr. Chriſtian. *In thoſe*

[a] De reſurrectione carnis.

things which are plainely ſet downe in Scripture, are found all thoſe points which containe faith and maners *of liuing well.* Vincentius Lirinen. ſaith, *the Canon of the Scripture is perfect, and fully ſufficient in it ſelfe* for all things.

Beſide theſe teſtimonies, other reaſons there be that ſerue to prooue this point. I. The practiſe of Chriſt and his Apoſtles, who for the confirmation of the doctrine which they taught, vſed alwaies the teſtimonie of Scripture, neither can it be prooued, that they euer confirmed any doctrine by tradition. Act. 26. 22. *I continue vnto this day witneſſing both to ſmall and great, ſaying* none other things then thoſe *which the Prophets and Moſes did ſay ſhould come.* And by this we are giuen to vnderſtand, that wee muſt alwaies haue recourſe to the written word, as beeing ſufficient to inſtruct vs in matters of ſaluation. II. If the beleeuing of vnwritten traditions were neceſſarie to ſaluation, then wee muſt as well beleeue the writings of the auncient fathers, as the writings of the Apoſtles, becauſe Apoſtolicall traditions are not elſewhere to be found but in their bookes. And we may not beleeue their ſayings as the word of God, becauſe they often erre, beeing ſubiect to errour: and for this cauſe their authoritie when they ſpeake of traditions, may be ſuſpected: and we may not alwaies beleeue them vpon their word.

Obiections for Traditions.

Firſt they alleadge, 2. Theſſal. 2. 15. where the Apoſtle bids that Church keepe the *ordinances which hee taught them either by word or letter.* Hence they gather, that beſides the written word, there be vnwritten traditions, that are indeed neceſſarie to bee kept and obeyed. *Anſw.* It is very likely, that this Epiſtle to the Theſſalonians was the firſt that euer Paul writ to any church, though in order it haue not the firſt place: and therfore at that time when this Epiſtle was penning, it might well fall out, that ſome things needefull to ſaluation were deliuered by word of mouth, not beeing as yet written by any Apoſtle. Yet the ſame things were afterward ſet downe in writing, either in the ſecond Epiſtle, or in the Epiſtles of Paul.

Obiect. II. That *Scripture is Scripture*, is a point to bee beleeued: but that is a tradition vnwritten: and therefore one tradition there is not written, that wee are to beleeue. *Anſw.* That the Bookes of the olde and new Teſtament are Scripture, it is to bee gathered and beleeued, not vpon bare tradition, but from the very bookes themſelues, on this manner: Let a man that is endued with the ſpirit of diſcerning, reade the ſeuerall bookes, withall let him conſider the profeſſed Author thereof, which is GOD himſelfe, and the matter therin contained, which is a moſt diuine and abſolute truth full of pietie; the manner and forme of ſpeech, which is full of maieſtie in the ſimplicitie of words; the ende whereat they wholly aime, which is the honour and glory of God alone, &c. and hee ſhall be reſolued that Scripture is Scripture, euen by the Scripture it ſelfe. Yea, and by this means he may diſcerne any part of Scripture, from the writings of men whatſoeuer. Thus then Scripture prooues it ſelfe to be Scripture: and yet wee deſpiſe not the vniuerſal conſent or traditiō of the church in this caſe; which though it doe not perſwade the conſcience, yet is it a notable inducement to mooue vs to reuerence and regard the writings of the Prophets and Apoſtles. It will be ſaid, where is it written that Scripture is Scripture? I anſwer, not in any one particular place or booke of Scripture, but in euery line and page of the whole Bible, to him that can reade with the ſpirit of diſcerning, and can diſcerne the voyce of the true paſtour, as the ſheepe of Chriſt can doe.

Obiect. III. Some bookes of the Canon of the Scripture are loſt, as the *booke of the warres of God*, Numb. 21. 14. *the booke of the iuſt*, Ioſhua, 10. 13. the booke of the Chronicles of the kings of the Iſrael and Iuda, 1. King. 14. 19. the bookes of certaine Prophets, Nathan, Gad, Iddo, Ahiah, and Semiah: and therefore the matter of theſe bookes muſt come to vs by tradition. *Anſw.* Though it be graunted that ſome bookes of Canonicall Scripture be loſt: yet the Scripture ſtill remaines ſufficient: becauſe the matter of thoſe bookes (ſo far forth as it was neceſſary to ſaluation) is contained in theſe bookes of Scripture that are now extant. Againe, I take it to bee a truth (though ſome thinke otherwiſe) that no part of the Canon is loſt: for Paul ſaith, *whatſoeuer things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures, &c.* Rom. 15. 4. Where hee takes it for graunted, that the whole Canon of holy Scripture was then extant. For if hee had thought, that ſome bookes of Scripture had beene loſt, hee would haue ſaid: whatſoeuer was written and is now extant, was written for our learning and comfort. For books that are loſt ſerue neither for learning nor comfort. Againe, to hold that any Bookes of Scripture ſhould bee loſt, calles into queſtion Gods prouidence: and the fidelitie of the Church, who hath the bookes of God in keeping, and is therefore called the pillar and ground of truth. And touching the bookes before mentioned, I anſwer thus: The booke of the warres of God, Numb. 21. 14. might be ſome ſhort bil or narration of things done among the Iſraelites, which in the daies of Moſes went from hand to hand. For ſometimes a booke in Scripture ſignifieth a *roule* or *catalogue*, as the firſt chapter of Mathew, which containeth the genealogie of our Sauiour Chriſt, is called *the booke of the generation of Ieſus Chriſt.* Againe, the *booke of the iuſt*, and the bookes of the Chronicles, which are ſaid to bee loſt, were but as the Chronicles of England are with vs; euen politicke recordes of the actes and euents of things, in the kingdome of Iuda and Iſrael: out of which the Prophets gathered things neceſſarie to be knowne, and placed them in holy Scripture. As for the bookes of Iddo, Ahiah, Semiah, Gad, and Nathan, they were contained in the books of the Kings and Chronicles, and in the bookes of Samuel, which were not written by him alone, but by ſundry Prophets, 1. Cro. 29. 29. as alſo was the booke of Iudges. As for the books of Salomon which are loſt, they did not concerne religion and matters of ſaluation, but were concerning matters of Phyloſophie and ſuch like things.

Obiect. IV. Moſes in Mount Sina, beſide the written law, receiued from God a more ſecret doctrine, which hee neuer writ, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now ſet downe in their *Cabala*. *Anſ.* This indeed is the opinion of ſome of the Iewes, whom in effect and ſubſtance ſundry Papiſts follow: but wee take it for no better then a Iewiſh dotage. For if Moſes had knowne any ſecret doctrine beſide the written law, hee would neuer haue giuen this commandement of the ſaid law, *thou ſhalt not adde any thing thereto.*

Obiect. V. Heb. 5. 12. Gods word is of two ſorts, *milke*, and *ſtrong meate*. By milke we muſt vnderſtand the word of God written, wherein God ſpeakes plainely to the capacitie of the rudeſt: but ſtrong meate is vnwritten traditions, a doctrine not to bee deliuered vnto all, but to thoſe that growe to perfection. *Anſw.* We muſt know, that one and the ſame word of God, is milke and ſtrong meate, in regard of the manner of handling and propounding of it. For being deliuered generally and plainly to the capacitie of the ſimpleſt, it is milke: but beeing handled particularly and largely, and ſo fitted for men of more vnderſtanding, it is ſtrong meat. As for example, the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught ouerly and plainely, it is milke: but when the depth of the ſame is throughly opened, it is ſtrong meat. And therfore it is a conceit of mans braine, to imagine that ſome vnwritten word is meant by ſtrong meat.

Obiect. VI. Sundry places of Scripture bee doubtfull, and euery religion hath his ſeuerall expoſition of them, as the Papiſts haue theirs, and the Proteſtants theirs. Now then ſeeing there can be but one trueth, when queſtion is of the interpretation of Scripture, recourſe muſt bee had to the tradition of the Church, that the true ſenſe may bee determined, and the queſtion ended. *Anſw.* It is not ſo: but in doubtfull places Scripture it ſelfe is ſufficient to declare his owne meaning: firſt, by the analogie of faith, which is the ſumme of religion gathered out of the cleareſt places of Scripture: ſecondly, by the circumſtances of the place, and the nature and ſignification of the words: thirdly, by conference of place with place. By theſe and like helpes contained in Scripture, wee may iudge which is the trueſt meaning of any place. Scripture it ſelfe is the text and the beſt gloſſe. And the Scripture is falſly tearmed the matter of ſtrife, it being not ſo of it ſelfe, but by the abuſe of man.

Aug. de doct. Chr. l.1.&2.

And thus much for our diſſent concerning traditions; wherein we muſt not bee wauering but ſtedfaſt: becauſe notwithſtanding our renouncing of Poperie, yet Popiſh inclinations and diſpoſitions be rife among vs. Our common people maruellouſly affect humane traditions: yea mans nature is inclined more to be pleaſed with them, then with the word of God. The feaſt of the natiuitie of our Sauiour Chriſt, is onely a cuſtome and tradition of the Church, & yet men are commonly more carefull to keepe it, then the Lords day, the keeping whereof ſtandes by the morall law. Poſitiue lawes are not ſufficient to reſtraine vs from buying and ſelling on the Sabbath: yet within the twelue daies no man keepes market. Againe, ſee the truth of this in our affection to the miniſterie of the word: let the Preacher alleadge Peter and Paul, the people count it but commō ſtuffe, ſuch as any man can bring; but let men come and alleadge Ambroſe, Auſtine, and the reſt of the fathers: oh, he is the man, he is alone for them. Againe, let any man be in danger any way, and ſtraight hee ſendeth to the wiſe man or wizard: Gods word is not ſufficient to comfort and direct him. All this argues, that popery denied with the mouth, abides ſtill in the heart: and therefore wee muſt learne to reuerence the written word, by aſcribing vnto it all manner of perfection.

The eight point: Of Vowes.

Our conſent.

Touching Vowes this muſt be known, that we doe not condemne them altogether, but onely labour to reſtore the puritie of doctrine touching this point, which by the Church of Rome from time to time hath beene corrupted and defaced. We hold therfore that a vow is a promiſe made to God touching ſome duties to bee performed vnto him: and it is twofold, generall, or ſpeciall. The general vow is that which concernes all beleeuers: and it is made in the couenant both of the law, and of the Goſpel. I will here onely ſpeake of the vow which is made in the couenant of the Goſpel, in which there be two actions: one of God, the other of man. God in mercie on his part promiſeth to men the remiſſion of ſinnes and life euerlaſting: and man againe for his part promiſeth to beleeue in Chriſt, and to obey God in all his commandements. Al men euer made this vow vnto God, as the Iewes in circumciſion: which alſo they renewed ſo often as they receiued the Paſſeouer: and in the new teſtament all that are baptized doe the like. And in Baptiſme this vow is called the *ſtipulation of a good conſcience*, whereby we purpoſe to renounce our ſelues to beleeue in Chriſt, and to bring forth the fruits of true repentance: and it ought to be renewed ſo oft as wee are partakers of the Supper of the Lord. This vow is neceſſarie, and muſt bee kept as a part of the true worſhip of God; becauſe it is a promiſe wherein wee vow to performe all duties commaunded of God, either in the lawe, or in the Goſpel. It may be demanded, conſidering wee are bound to obedience, how wee binde our ſelues in Baptiſme thereto. *Anſw.* Though we be already bound, partly by nature, and partly by the written word, yet may we renew the ſame bond in a vow; and hee that is bound may further binde himſelfe, ſo it bee for this end, to help his dulneſſe, for want of zeale, and to make him more forward in duties of loue to men, and the worſhip of God: to this end Dauid ſware to keepe the law of God. Pſal. 119. 106. Though he were bound vnto it by nature, and by the written law it ſelfe.

The ſpeciall vow is that, which doeth not reach to the perſon of all beleeuers, but onely concerne ſome ſpeciall men vpon ſome ſpeciall occaſions. And this kinde of vow is twofold; The firſt is the vow of ceremoniall dutie, in the way of ſeruice to God: and it was in practiſe in the Church of the Iewes vnder the olde Teſtament: examples hereof, are two eſpecially: the firſt, was the vow of the Nazarites, whereto no kind of men were bound by Gods commandement, but they bound themſelues: God onely preſcribing the manner and order of keeping the ſame, with rites pertaining thereto; as abſtinence from wine, the not cutting of the haire, and ſuch like. The ſecond example is of the Iewes, when of their owne accords, they vowed to giue God houſe or land, ſheepe or oxen, or any like things for the maintenance of the legall worſhip: and of this alſo God preſcribeth certaine rules, Leu. 27. Now theſe vowes were part of the Iewiſh pedagogue or ceremoniall lawe, wherein God trained vp the Iewes in the olde Teſtament: and beeing obſerued of them, they were parts of Gods worſhip: but now vnder the Goſpel they were not: beeing all aboliſhed with the ceremoniall law, to which Chriſt put an end at his death vpon the croſſe. It is true, Paul made a vow, and ſince kept the ſame, in the time of the newe Teſtament, Act. 18. 18. yet not as a part of Gods worſhip: but as a thing indifferent for the time, wherein hee onely condiſcended to the weakeneſſe of the Iewes, that by this meanes hee might bring them the better vnto Chriſt. And whereas Chriſt is called a Nazarite, Matth. 2. 23. wee may not thinke he was of that very order, becauſe he did not abſtaine from wine: but he was ſo tearmed, becauſe hee was the veritie and accompliſhment of this order. For by it was ſignified that GODS Church was a peculiar people, ſeuered or choſen out of the world, and that Chriſt in reſpect of holineſſe was alſo ſeparated from all ſinners. And the wordes in Saint A Matthew, *he ſhall be called a Nazarite*, are borrowed from the booke of the Iudges, cap. 13. where they are properly ſpoken of Sampſon, and in type or figure of Chriſt. For as Sampſon ſaued Iſrael by his death, ſo did Chriſt ſaue his Church. And as Sampſon killed his enemies more by death then by life, ſo did Chriſt. It is plaine therefore, that this kind of vow bindeth not vs: for there are no more ceremonies to be kept vnder the Goſpel for parts of Gods worſhip, but the outward rites of Baptiſme and the Lords ſupper. Vowes concerning meats, drinkes, attire, touching, taſting, times, daies, were proper to the Iewes.

The ſecond kinde of ſpeciall vowe is that B whereby a man promiſeth freely to performe ſome outward and bodily exerciſe, for ſome good end: and this vow alſo (if it bee made accordingly) is lawfull, and belongs both to the Church of the olde and new Teſtament. In the olde wee haue the example of the Rekabites, Ierem. 35. 6. who by the appointment of Ionadab their father, abſtained from ſtrong drinke, and wine, from planting vineyards and orchards: whereby Ionadab intended onely to breake them before hand, and to acquaint them with their future condition and ſtate, that they ſhould bee ſtrangers in a forraine land: that ſo they might prepare themſelues to endure hardneſſe in the time to come. And now in the new Teſtament we haue warrant in C like manner to vowe: as if a man by drinking of wine or ſtrong drinke, finde himſelfe prone to drunkenneſſe, he may vow with himſelfe to drinke no more wine nor ſtrong drinke, for ſo long time, as he feeles the drinking thereof wil ſtirre vp his infirmitie, and miniſter occaſion of ſinning. Of this kinde alſo are the vowes in which we purpoſe and promiſe to God, to keepe ſet times of faſting, to taske our ſelues in prayer, and reading of holy Scriptures, and to giue ſet almes for ſpeciall cauſes knowne to our ſelues, and to doe ſundrie like duties: and that we be not deceiued in making ſuch vowes, certaine rules muſt bee remembred. I. that the vow bee agreeable to Gods will and word: for if it bee otherwiſe, the making, as alſo the D keeping thereof is ſinne. Vowes muſt not be the bondes of iniquitie. II. It muſt bee ſo made, that it may ſtand with Chriſtian libertie. For wee may not make ſuch things neceſſarie in conſcience, which God hath made free. Now Chriſtian libertie allowes vnto vs the free vſe of all things indifferent, ſo it be out of the caſe of offence. Hence it followes, that vowes muſt be made and kept, or not kept, ſo farre-forth as in conſcience they may ſtand or not ſtand with our libertie purchaſed by Chriſt. III. The vow muſt be made with conſent of ſuperiours, if we be vnder gouernment. Thus among the Iewes the vowe of a daughter might not ſtand, vnleſſe the conſent of parents came thereunto. IV. It muſt bee in the power and abilitie of the maker therof, to doe or not to doe. A vow made of a thing impoſsible, is no vow. V. It muſt be agreeable to the calling of him that maketh it: that is, both to his generall calling, as hee is a Chriſtian, and to that particular calling wherein he liueth. If it be againſt either one or both, it is vnlawfull. VI. It muſt be made with deliberation. Raſh vowes be not lawfull, though the things vowed may be done lawfully. VII. The end muſt bee good, which is to preſerue and exerciſe the gifts of faith, prayer, repentance, obedience, and other vertues of the mind; alſo to teſtifie our thankfulneſſe vnto God for bleſsings receiued. Theſe are the principall rules that muſt bee obſerued in making of vowes: and herewithall muſt be remembred, that vowes made on this manner, are by themſelues no part of Gods worſhip, but only helps and furtherances therunto: and thus are we to eſteeme of all the vows of the new Teſtament. And thus much of ſpeciall vowes, and of our conſent herein.

The diſſent or difference.

The points of difference betweene vs touching vowes are eſpecially three. I. The church of Rome teacheth, that in the new Teſtament we are as much bound to make vows, as was the Church of the Iewes, and that euen in externall exerciſes. Wee ſay no: conſidering the ceremonial law is now aboliſhed: and wee haue onely two ceremonies by commandement to be obſerued; Baptiſme, & the Supper of the Lord. Againe, we are not ſo much bound to make or keepe vowes, as the Iewes were; becauſe they had a commaundement ſo to doe, and wee haue none at all. But they alledge to the contrarie, the Prophet Eſay, chap. 19.21. who ſpeaking of the time of the Goſpel, ſaith, *The Egyptians ſhall knowe the Lord, and ſhall vowe vnto him, and keepe it.* I anſwer two waies: firſt, that the Prophet in this place expreſſeth and ſignifieth the ſpirituall worſhip of the new Teſtament, by ceremoniall worſhip then vſed: as hee doth alſo in the laſt chapter, where hee calleth the Miniſters of the newe Teſtament, *Prieſts* and *Leuites.* Secondly, we graunt, the Church of the newe Teſtament makes vows vnto GOD, but they are of morall and Euangelicall duties; which muſt not be left vndone: and if vowing will indeed further them, it is not to be neglected. And therefore ſo oft as we come to the Lords table, wee in heart renewe the vow and promiſe of obedience. And though vowes bee made of things and actions indifferent, yet are they not any parts of Gods worſhip, which is the point to be prooued.

Againe, they alleadge, Pſal. 76 11. *Vow vnto God and performe it.* And they ſay, that this commandement binds all men. *Anſw.* That commandement firſt bindes the Iewes to the making of ceremoniall vows. Againe, Dauid here ſpeakes of the vowing of praiſe and thankſgiuing vnto God: and ſo he expounds himſelfe, A Pſal. 56. 12. *My vowes are vpon mee, I will offer praiſes vnto God:* and this vow indeed concerneth all men, becauſe it reſpects a morall duty, which is to ſet forth the praiſe of God.

II. *Point of difference.* They alſo hold, that vowes made euen of things not commaunded, as meates, drinkes, attire, &c. are parts of Gods worſhip, yea, that they tend to a ſtate of perfection, in that the keeping of them brings man to an higher eſtate, then the keeping of the law can do. We flatly ſay no, holding that lawfull vowes be certaine (*a*) ſtaies and proppes of Gods worſhip, and not the worſhip it ſelfe. For Paul ſaith plainely, 1. Tim 4 8. *Bodily exerciſe profiteth little, but godlineſſe is profitable for much.* Againe, as Gods kingdom is, ſo muſt his worſhip be: B and Gods kingdome ſtandeth not in outward things, as in eating, drinking, and ſuch like actions: and therfore his worſhip ſtandeth not in outward things.

III. *Point of difference.* They maintaine ſuch vowes to be made, as are not agreeable to the rules before named: and herein alſo we are to diſſent from them. The firſt and principall is, the vow of continencie, whereby a man promiſeth to God to keepe chaſtitie alwaies in ſingle life, that is, out of the eſtate of wedlocke. This kinde of vowe is flat againſt the word of God: and therefore vnlawfull. For Paul ſaith, 1. Cor. 7. 9. *If they cannot contain, let them marie.* 1. Tim. 4. 1. It is a *doctrine of deuils* to forbidde to marrie. Heb. 13. 4. *Mariage is honourable among all, and the bedde vndefiled.* C Againe, this vow is not in the power of himſelfe that voweth: for continencie is the gift of God, who giueth not it vnto all, but to whom he will, and when he will, and as long as he will. They alleadge, that in the want of continencie, faſting and prayer obtaine it. *Anſw.* It is not ſo: Gods gifts be of two ſorts: ſome are common to all beleeuers, as the gift of faith, repentance, and the feare of God, &c. others are peculiar to ſome onely, as the gift of continencie, 1. Corinth. 7. 7. I would that all men were as I my ſelfe am, but *euery man hath his proper gift of God, one this way, another that way.* Now if we faſt and pray for the increaſe of the common gifts of God, as faith, repentance, and all ſuch as are needfull to ſaluation, we may obtaine them in D ſome meaſure, but the like cannot bee ſaid of particular gifts. The childe of GOD may pray for health or wealth, and not obtaine neither of them in this world; becauſe it is not the will of God to vouchſafe theſe bleſsings to all men: and Paul prayed three times to bee deliuered from a temptation, and yet obtained not his ſuite. And ſo may wee likewiſe pray for chaſtitie in ſingle eſtate, and yet neuer obtaine it: becauſe, it may be, it is the will of God to ſaue vs without it. This vowe therefore wee abhorre, as a thing that hath heretofore, and doth ſtill, bring foorth innumerable abominations in the world. Yet here marke in what manner wee doe it. Firſt of all, though we miſlike the vowe: yet we like

* Adminicula cultus diuini.

and commend ſingle life. Marriage indeed is better in two reſpects: firſt, becauſe God hath ordained it to bee a remedie of incontinencie to all ſuch perſons as cannot containe: ſecondly, becauſe it is the ſeminarie both of Church and common wealth; and it brings forth a *ſeed of God* for the inlarging of his kingdome. Yet ſingle life in them that haue that gift of continencie, is in ſome reſpects to bee preferred. Firſt, becauſe it brings libertie in perſecution. Thus Paul ſaith, 1. Cor. 7. 26. *I ſuppoſe it to bee good for the preſent neceſſitie for a man ſo to be.* Secondly, becauſe it frees men from the common cares, moleſtations, and diſtractions that be in the familie, v. 28. *Such ſhall haue trouble in the fleſh, but I ſpare you.* Thirdly, becauſe ſingle parties doe commonly with more bodily eaſe and libertie worſhip God; it beeing ſtill preſuppoſed, that they haue the gift of continencie, v. 34. *The vnmarried woman careth for the things of the Lord, that ſhee may be holy both in body and ſpirit.*

Againe, though wee miſlike the vowe, yet we hold and teach, that men or women beeing aſſured that they haue the gift of continencie, may conſtantly reſolue and purpoſe with themſelues to liue and lead a ſingle life, 1. Cor. 7. 37. *He that ſtandeth firme in his owne heart, that he hath no need, but hath power of his owne will, and hath ſo decreed* in his heart *that hee will keepe his virgin, hee doeth well.* And wee embrace the ſaying of Theodoret on 1. Tim. 4. *For hee doeth not* (ſaith hee) *blame ſingle life or continencie, but hee accuſeth them that by* law enacted compell *men to followe theſe.* And men made themſelues chaſte for the kingdome of heauen, Matth. 19. 12. not by vowe, but by a purpoſe of heart, which is farre leſſe then a vowe, and may bee changed vpon occaſion, whereas a vow cannot, vnleſſe it doe euidently appeare to be vnlawfull.

Thirdly, for ſuch perſons as are able to containe, to liue ſingle for the ends before named, indeed we hold it to be no counſell of perfection, yet doe wee not denie it to bee a counſell of expedience, or outward eaſe, according to that which Paul ſaith, v. 25. *I giue mine aduiſe* ——, and 35. *I ſpeake this for your commoditie, not to intangle you in a ſnare.*

Laſtly, we thinke, that if any hauing the gift of continencie, doe make a vow to liue ſingle, and yet afterward marrie (the ſaid gift remaining) they haue ſinned. Yet not becauſe they are married, but becauſe their vowe is broken. And thus ſaid Auguſtine of Widowes that married after their vowe, *lib. de bono viduit. cap. 9.*

The ſecond is the vow of pouertie and monaſticall life, in which men beſtowe all they haue on the poore: and giue themſelues wholly and onely to prayer and faſting. This vow is againſt the will of God, Act. 20. 35. *It is a more bleſſed thing to giue then to receiue.* Prou. 30. 8. *Giue me neither riches nor pouertie.* Deut 28. 48. *pouertie is numbred among the curſes of the lawe:* none whereof are to be vowed. And it is the rule of the holy Ghoſt, 2. Theſſ. 3. 10. *Hee that will not labour*, namely, in ſome ſpeciall and warrantable calling, *muſt not eate.* And v. 12. *I exhort that they worke with quietneſſe, and eate their owne bread.* Now when as men liue apart from others, giuing themſelues onely to prayer and faſting, they liue in no calling. And it is againſt the generall vowe made in Baptiſme, becauſe it freeth men from ſundrie duties of the morall law, and changeth the proper ende of mans life. For euery man muſt haue two callings. The firſt is a generall calling of a Chriſtian, by vertue of which hee performeth worſhip vnto God, and duties of loue to men. The ſecond is a particular calling, wherein according to his gift, he muſt doe ſeruice to men in ſome function, pertaining either to the church or common wealth whereof hee is a member. And the firſt of theſe twain muſt be performed in the ſecond: and the ſecond in and with the firſt. The end of mans life is, not onely to ſerue God by the duties of the firſt table, but by ſeruing of man in the duties of the ſecond table, to ſerue GOD. And therfore the loue of our neighbour is called the *fulfilling of the whole law*, Rom. 13. 10. becauſe the law of God is practiſed not apart, but in and with the loue of our neighbour. This beeing ſo, it is manifeſt, that vowed pouertie in monkiſh life makes many vnprofitable members both of Church and common wealth.

And though wee miſlike this vowe alſo, yet we doe it holding theſe concluſions. I. That a man may forſake all his goods vpon ſpeciall calling, as the Apoſtles did, when they were ſent to preach the Goſpel through the whole world. Secondly, goods may be forſaken, yea wife, children, parents, brethren, and all, in the caſe of confeſſion, that is, when a man for the religion of Chriſt is perſecuted and conſtrained to forſake all hee hath. For then the ſecond table giues place to the duties of the firſt. Mark. 10. 29. II. That, for the time of perſecution men may withdrawe themſelues (iuſt occaſion offered) and goe apart to wilderneſſes or like places, Heb. 11. 38. yet for the time of peace, I ſee no cauſe of ſolitarie life. If it be alleadged, that men goe apart for contemplation and ſpirituall exerciſes, I ſay againe, that Gods grace may as well bee exerciſed in the familie, as in the Cloyſter. The familie is indeede as it were a Schoole of GOD, in which they that haue but a ſparke of Grace, may learne and exerciſe many vertues; the acknowledgement of GOD, inuocation, the feare of God, loue, bountifulneſſe, patience, meekeneſſe, faithfulneſſe, &c. Nay here bee more occaſions of doing or taking good, then bee or can bee in a Cloyſter. III. That wee condemne not the olde and auncient monkes, though wee like not euery thing in them. For they liued not like idle-bellies, but in the ſweat of their owne browes, as they ought to doe: and many of them were married: and in

Zozom. lib. 1. cap. 13.

their

a Epiph. hær.78. Auguſt. de Mon. Eccl. l.2 c.31. & de oper. Monach. cap.17.

A their meate, drinke, apparell, rule, vowe, and whole courſe of life, differed from the Monks of this time; euen as heauen from earth.

The third vowe is of regular obedience, whereby men giue themſelues to keepe ſome deuiſed rule or order, ſtanding moſt commonly in the obſeruation of exerciſes in outward things, as meates, and drinkes, and apparel, &c. This vow is againſt Chriſtian libertie, whereby is graunted a free vſe of all thinges indifferent, ſo it be without the caſe of offence, Gal. 5.1. *Stand faſt in the liberty wherein Chriſt hath made you free.* Col. 2.16. *Let no man iudge you in meate and drinke.* To conclude, whereas the Papiſts magnifie theſe their vowes, and yet make no ſuch account of the vow in Baptiſme: B wee for our parts muſt bee contrarie to them, not onely in iudgement, but alſo in practiſe: and wee ought to haue ſpeciall care to make good the vowes we haue plight to God according to his commaundement. In our creation we made a vow of obedience: and being receiued into the couenant of grace, wee vowed to beleeue in Chriſt, and to bring forth fruits of new obedience, and this vow is renued as oft as we come to the Lords table: our duty therfore is, to performe them alſo to God, as Dauid ſaith, *Vow vnto God and keepe it:* and if wee keepe them not, all turnes to our ſhame and confuſion. Men ſtand much of the keeping of that word which they haue paſſed to men, and it is taken for a point of much honeſtie, as it C is indeede. Now then, if there be ſuch care to keepe couenant with men, much more ſhould we haue care to keepe couenant with God.

The ninth point. Of Images.

Our conſent.

Concluſ. I. We acknowledge the ciuill vſe of images as freely and truly as the Church of Rome doth. By *ciuill vſe* I vnderſtand, that vſe which is made of them in the common ſocieties of men, out of the appointed places D of the ſolemne worſhip of God. And this to be lawfull, it appeareth; becauſe the arts of painting & grauing are the ordinance of God: and to be skilfull in them is the gift of God, as the example of Bezaleel, and Aholiab declare, Exod. 35. 30. This vſe of Images may be in ſundrie things. I. In the adorning and ſetting forth of buildings: Thus Salomon beautified his throne with the images of lyons. And the Lord commaunded his temple to be adorned with images of palme trees, of pomegranates, of bulls, cherubes, and ſuch like. II. It ſerues for the diſtinction of coines; according to the practiſe of Emperours and Princes of all nations. When Chriſt was asked, Matthew 22. 20. whether it was lawfull to giue tribute to Ceſar or no? he called for a pennie, and ſaid, *Whoſe image and ſuperſcription is this? they ſaid, Ceſars:* he then ſaid, *Giue to Ceſar the things that are Ceſars:* not condemning but approouing the ſtamp or image vpon his coyne. And though the Iewes were forbidden to make images in way of repreſentation, or worſhip of the true God; yet the Sycle of the ſanctuarie, which they vſed, ſpecially after the time of Moſes, was ſtamped with the image of the Almond tree, and the potte of Manna. III. Images ſerue to keepe in memory friends deceaſed, whome we reuerence. And it is like that hence came one occaſion of the images that are now in vſe in the Romane Church. For in the daies of the Apoſtles men vſed priuately to keepe the pictures of their friends departed: & this practiſe after crept into the open congregation; and at the laſt ſuperſtition getting head, images began to be worſhipped.

Concl. II. We hold the hiſtoricall vſe of images to bee good and lawfull: and that is, to repreſent to the eye the actes of hiſtories whether they be humane, or diuine: and thus we thinke the Hiſtories of the Bible may be painted in priuate places.

Concl. III. In one caſe it is lawful to make an image to teſtifie the preſence or the effects of the maieſty of God, namely, when God himſelfe giues any ſpeciall commandement ſo to doe. In this caſe Moſes made & erected a braſen ſerpent, to be a type, ſigne, or image to repreſent Chriſt crucified. Ioh. 3. 14. And the Cherubes ouer the mercie-ſeat ſerued to repreſent the maieſtie of God, to whom the Angels are ſubiect. And in the ſecond commaundement it is not ſimply ſaid, Thou ſhalt not make a grauen image: but with limitatiō, thou ſhalt not make *to thy ſelfe*, that is, on thine owne head, vpon thine owne will and pleaſure.

Exod. 25. 18

Concl. IV. The right images of the new Teſtament which we hold and acknowledge, are the doctrine and preaching of the Goſpel, & all things that by the word of God pertaine thereto. Gal. 3. 1. *Who hath bewitched you that ye ſhould not obey the truth, to whom Ieſus Chriſt was before deſcribed in your ſight, and among you crucified?* Hence it followes, that the preaching of the word is as a moſt excellent picture in which Chriſt with his benefits are liuely repreſented vnto vs. And we diſſent not from Origen, contra Celſ. lib. 8. who ſaith, *We haue no images framed by any baſe workeman, but ſuch as are brought forth and framed by the word of God, namely, patternes of vertue, and frames reſembling Chriſtians.* He meanes that Chriſtians themſelues are the images of Chriſtians.

The difference.

Our diſſent from them touching Images ſtands in three points. I. The Church of Rome holds it lawful for them to make images to reſemble God, though not in reſpect of his diuine nature; yet in reſpect of ſome properties and actions. We on the contrarie hold it vnlawfull for vs to make any image, any way to repreſent the true God: or, to make any image, of any thing in way of religion, to worſhip God, much leſſe the creature thereby. For the ſecond commandement ſaith plainly, Exod. 20. 4. *Thou ſhalt not make to thy ſelfe any grauen image, or the likeneſſe of any thing in heauen, &c.* The Papiſts ſay, the commandement is meant of the images of falſe GODs. But, will they nill they, it muſt bee vnderſtood of the images of the true Iehouah; and it forbids vs *to reſemble God either in his nature, properties, or workes, or to vſe any reſemblance of him for any ſacred vſe: as to helpe the memorie, when wee are about to worſhip God. Thus much the holy Ghoſt, who is the beſt expounder of himſelfe, teacheth moſt plainly, Deut. 4. 15, 16. *Thou ſaweſt no image at all* (either of falſe or true God) *and therefore thou ſhalt not make any likenes of any thing.* And againe the prophet Eſai. 40. 18. reproouing idolaters, asketh *to whome they will liken God:* or, *what ſimilitude will they ſet vp vnto him?* and v. 21. *Know yee nothing? haue you not heard? hath it not beene told you* from the beginning? As if hee ſhould ſay: haue yee forgotten the ſecond commaundement, that God gaue vnto your fathers? And thus he flatly reprooues all them that reſemble the true God in images. But they ſay further, that by *Images* in the ſecond commandement are meant *idols*, that is (ſay they) ſuch things as men worſhip for Gods. *Anſw.* If it were ſo, wee ſhould confound the firſt and ſecond commaundements. For the firſt, Thou ſhalt haue no other Gods before my face, forbids all falſe Gods, which man wickedly frames vnto himſelfe by giuing his heart and principall affections thereof, to them: and therefore idols alſo are here forbidden, when they are eſteemed as Gods. And the diſtinction they make, that an Image is the repreſentation of true things, an Idol of things ſuppoſed, is falſe: (a) Tertullian ſaith, that euery *forme*, or repreſentation is to bee tearmed an *Idol.* And (b) Iſidore ſaith that the heathen vſed the names of *image* and *idol* indifferently in one and the ſame ſignification. And Saint Steuen in his apologie, Act. 7. 41. cals the golden calfe an *idol.* Hierome ſaith, (c) that Idols are images of dead men. Auncient diuines accord with all this which I haue ſaid. Lactantius ſaith, Inſt. lib. 2. cap. 19. *Where images are for religions ſake, there is no religion.* The Councell of Elibera, can. 36. decreed, that *nothing ſhould be painted on the walls of Churches, which is adored of the people.* (d) Origen *We ſuffer not any to worſhip Ieſus at altars, images, and temples:* becauſe it is written, *Thou ſhalt haue none other Gods.* And (e) Epiphanius ſaith, *It is againſt the authoritie of the Scriptures to ſee the image of Chriſt or of any Saints hanging in the Church.* In the ſeuenth Councel of Conſtantinople, theſe wordes of Epiphanius are cited againſt the Encratitæ; *Be mindefull beloued children not to bring images into the Church, nor ſet them in the places where the Saints are buried,* but alwaies carie God in your hearts: *neither let them be ſuffered in any common houſe: for it is not meete that a Chriſtian ſhould be occupied by the eyes, but by the meditation of the minde.*

* So ſaith Romane Catech. on 2. Command.

a de Idol. c. 3.

b Etym. l. 8.

c in Iſay. 37

d contr. Celſ. lib. 7.

e Epiſt. ad Ioh. Hieruſ.

Arguments of the Papiſts.

The reaſons which they vſe to defend their opinions are theſe: I. In Salomons temple were erected Cherubins, which were images of Angels, on the Mercy-ſeat where God was worſhipped: and thereby was reſembled the Maieſtie of God: therefore it is lawfull to make images to reſemble God. *Anſw.* They were erected by ſpeciall commaundement from God, who preſcribed the very forme of them and the place where they muſt bee ſet: and thereby Moſes had a warrant to make them; otherwiſe he had ſinned: let them ſhew the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the moſt inward place of the Temple, and conſequently were remooued from the ſight of the people, who onely heard of them: and none but the high Prieſt ſaw them, and that but once a yeare. And the Cherubins without the vayle, though they were to be ſeene, yet were they not to be worſhipped, Exod. 20. 4. Therefore they ſerue nothing at all to iuſtifie the images of the Church of Rome.

1. King. 6. 27.

Obiect. II. God appeared in the forme of a man to Abraham, Gen. 18. 1. 13. and to Daniel, who ſaw the auncient of daies ſitting on a throne, Dan. 7. 9. Now as God appeared, ſo may he be reſembled: therefore (ſay they) it is lawfull to reſemble God in the forme of a man or any like image, in which he ſhewed himſelfe to men. *Anſ.* In this reaſon the propoſition is falſe: For God may appeare in whatſoeuer forme it pleaſeth his Maieſtie; yet doth it not follow, that men ſhould therefore reſemble God in thoſe formes: man hauing no libertie to reſemble him in any forme at all: vnleſſe hee be commaunded ſo to doe. Againe, when God appeared in the forme of a man, that forme was a ſigne of Gods preſence onely for the time when God appeared, and no longer; as the bread and wine in the Sacrament are ſignes of Chriſts bodie and blood, not for euer, but for the time of adminiſtration: for afterward they become againe as common bread and wine. And when the holy Ghoſt appeared in the likeneſſe of a doue, that likeneſſe was a ſigne of his preſence no longer then the holy Ghoſt ſo appeared. And therefore hee that would in theſe formes repreſent the Trinitie, doth greatly diſhonour God, and doe that, for which he hath no warrant.

Obiect. III. Man is the image of God, but it is lawful to paint a man, & therefore to make the image of God. *Anſ.* A very cauill: for firſt, a man cannot be painted, as he is the image of God, which ſtands in the ſpirituall gifts of righteouſnes & true holines. Again, the image of a man may be painted for ciuil or hiſtorical vſe, but to paint any man for this end to repreſent God, or in the way of religion, that we may the better remember and worſhip God, it is vnlawfull. Other reaſons which they vſe are of ſmall moment, and therefore I omit them.

II. *Differ.* They teach and maintaine, that images of God and of Saints may be worſhipped with religious worſhip, ſpecially the crucifixe. For (a) Thomas of Watering ſaith, *Seeing the croſſe doth repreſent Chriſt who died vpon a croſſe, and is to be worſhipped with diuine honour: it followeth that the croſſe is to be worſhipped ſo too.* We on the contrarie, hold they may not. Our principall ground is the ſecond commaundement, which containeth two parts: the firſt forbiddeth the making of images to reſemble the true God: the ſecond forbiddes the worſhipping of them, or God in them: in theſe words, *Thou ſhalt not bow downe to them.* Now there can be no worſhippe done to any thing leſſe then the bending of the knee. Againe, the braſen ſerpent was a type or image of Chriſt crucified, Ioh. 3. 14. appointed by God himſelfe: yet when the people burned incenſe to it, 2. King. 18. 4. Hezechias brake it in pieces, and is therefore commended. And when the diuell bad our Sauiour Chriſt, but to bowe downe the knee vnto him, and he would giue him the whole world: Chriſt reiects his offer, ſaying, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue,* Matthew 4. 10. Againe, it is lawfull for one man to worſhip another with ciuill worſhippe, but to worſhippe man with religious honour is vnlawfull. For all religious worſhippe is preſcribed in the firſt table: and the honour due to man is only preſcribed in the ſecond table, and the firſt commaundement thereof, *Honour thy father,* which honour is therefore ciuill and not religious. Now the meaneſt man that can bee, is a more excellent image of God, then all the images of God or of Saints that are deuiſed by men. Auguſtine, and long after him Gregorie, in plaine tearmes denieth images to be adored.

a Summ. part. 3. quæ. 25. art. 3.

De morib. eccleſ. cap. 35. lib. 9. epiſt. 9.

The Papiſts defend their opinions by theſe reaſons: I. Pſal. 99. 5. *Caſt downe your ſelues before his footſtole. Anſ.* The words are thus to be read: *Bow at his footſtoole*: that is, at the Arke & Mercy ſeat, for there he hath made a promiſe of his preſence: the words therefore ſay not, *bowe to the Arke*, but to God at the Arke.

IV. Obiect. Exo. 3. 5. God ſaid to Moſes, *Stand a farre off and put off thy ſhooes, for the place is holy.* Now if holy places muſt bee reuerenced, then much more holy images as the croſſe of Chriſt, and ſuch like. *Anſ.* God commaunded the ceremony of the putting off the ſhooes, that he might therby ſtrike Moſes with a religious reuerẽce, not of the place, but of his own Maieſtie, whoſe preſence made the place holy. Let them ſhew the like warrant for images.

V. *Obiect.* It is lawefull to kneele downe to a chaire of eſtate in the abſence of the King or Queene: therefore much more to the images of God and of Saints in heauen glorified being abſent from vs. *Anſ.* To kneele to the chaire of eſtate, is no more but a ciuil teſtimonie, or ſigne of ciuill reuerence, by which all good ſubiects when occaſion is offered, ſhew their loyaltie and ſubiection to their lawefull princes. And this kneeling being on this manner, & to no other end, hath ſufficient warrant in the word of God. But kneeling to the image of any Saint departed, is religious, and conſequently more then ciuill worſhippe, as the Papiſts themſelues confeſſe. The argument then prooues nothing, vnleſſe they will keep themſelues to one and the ſame kinde of worſhip.

III. *Difference.* The Papiſts alſo teach, that God may bee lawfully worſhipped in images, in which he hath appeared vnto men: as the Father in the image of an olde man: the Sonne in the image of a man crucified: and the holy Ghoſt in the likeneſſe of a doue, &c. But wee holde it vnlawfull to worſhippe God, in, by, or at any image: for this is the thing which (as I haue prooued before) the ſecond commaundement forbiddeth. And the fact of the Iſraelites, Exod. 32. in worſhipping the golden calfe is condemned as flat idolatry; albeit they worſhipped not the calfe, but God in the calfe; for v. 5. Aaron ſaith, *To morrow ſhall be the ſolemnitie of Iehouah*: whereby hee doth giue vs to vnderſtand, that the calfe was but a ſigne of Iehouah whom they worſhipped. *Obiect.* It ſeemes the Iſraelites worſhipped the calfe. For Aaron ſaith, v. 4. *Theſe be thy Gods (O Iſrael) that brought thee out of Egypt. Anſ.* Aarons meaning is nothing elſe, but that the golden calfe was a ſign of the preſence of the true God. And the name of the thing ſignified is giuen to the ſigne, as vpon a ſtage he is called a king that repreſents the king. And Auguſt. ſaith, that *images are wont to be called by the names of things whereof they are images,* as the counterfeit of Samuel is called Samuel. And we muſt not eſteeme them all as madde men, to thinke that a calfe made of their earings, beeing but one or two daies old, ſhould be the God that brought them out of Egypt with a mightie hand many daies before.

ad Simplic. lib. 2. q. 3.

And theſe are the points of difference touching Images; wherein we muſt ſtand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeed an idol of the true God, and worſhipping another Chriſt then we doe; vnder new tearmes maintaining the idolatrie of the heathen. And therfore haue we departed from them: and ſo muſt we ſtill doe becauſe they are Idolaters; as I haue prooued.

The tenth point: Of reall preſence.

Our conſent.

I. We hold & beleeue a preſence of Chriſts body & blood in the ſacrament of the Lords

A ſupper: and that no fained, but a true and real preſence which muſt be conſidered two waies, firſt, in reſpect of the ſignes, ſecondly, in reſpect of the communicants. For the firſt, we hold and teach that Chriſts body and blood, are truely preſent with the bread and wine, being ſignes in the ſacrament: but how? not in reſpect of place or coexiſtence: but by Sacramentall relation on this manner. When a word is vttered, the ſound comes to the eare; and at the ſame inſtant, the thing ſignified comes to the minde; and thus by relation the word and the thing ſpoken of, are both preſent togither. Euen ſo at the Lords table bread & wine muſt not be conſidered barely, as ſubſiſtances and creatures, but as outward ſignes in relation to the body and blood of B Chriſt. And this relation, ariſing from the very inſtitution of the ſacrament, ſtands in this, that when the elements of bread and wine are preſent to the hand and to the mouth of the receiuer; at the very ſame time the body and blood of Chriſt are preſented to the minde: thus and no otherwiſe is Chriſt truely preſent with the ſignes. The ſecond preſence, is in reſpect of the communicants, to whoſe beleeuing hearts he is alſo really preſent. It will be ſaid, what kind of preſence is this? *Anſ.* Such as the communion in the ſacrament is, ſuch is the preſence, and by the communion muſt we iudge of the preſence. Now the communion is on this manner: God the father according to the tenour of the Euangelicall couenant, giues C Chriſt in his ſacrament as really and truly, as any thing can be giuen vnto man, not by part and peece meale (as we ſay) but whole Chriſt God and man, on this ſort. In Chriſt there be two natures, the Godhead, and manhood. The Godhead is not giuen in regard of ſubſtance, or eſſence: but onely in regard of efficacie, merits, and operation conueied thence to the manhood. And further in this ſacrament Chriſts whole manhood is giuen both bodie and ſoule, in this order. Firſt of all, is giuen the very manhood in reſpect of ſubſtance, & that really: ſecondly, the merits and benefits thereof, as namely, the ſatisfaction performed by and in the manhood to the iuſtice of God. And thus the intire manhood with the bene- D fits thereof, are giuen wholly and ioyntly togither. For the two diſtinct ſignes of bread and wine ſignifie not two diſtinct giuings of the bodie apart and the blood apart; but the full and perfect nouriſhment of our ſoules. Again, the benefits of Chriſts manhood are diuerſly giuen, ſome by imputation, which is an action of God accepting that which is done by Chriſt as done by vs: and thus it hath pleaſed God to giue the paſſion of Chriſt and his obedience. Some againe are giuen by a kinde of propagation, which I cannot fitly expreſſe in tearmes, but I reſemble it thus. As one candle is lighted by another, and one torch or candlelight is conueied to twentie candles: euen ſo the inherent righteouſneſſe of euery beleeuer, is deriued from the ſtore-houſe of righteouſneſſe, which is in the manhood of Chriſt; for the righteouſneſſe of all the members, is but the fruit thereof, euen as the naturall corruption in all mankinde, is but a fruit of that originall ſinne which was in Adam. Thus we ſee how God for his part giues Chriſt: and that really. To proceede, when God giues Chriſt, he giues withall at the ſame time the ſpirit of Chriſt, which ſpirit creates in the heart of the receiuer the inſtrument of true faith, by which the heart doth really receiue Chriſt giuen of God, by reſting vpon the promiſe which God hath made that he will giue Chriſt & his righteouſneſſe to euery true beleeuer. Now then, when God giues Chriſt with his benefits, and man for his part by faith receiues the ſame as they are giuen, there riſeth that vnion which is betweene euery good receiuer and Chriſt himſelfe. Which vnion is not forged, but a reall, true, and neare coniunction: nearer then which, none is or can be: becauſe it is made by a ſolemne giuing and receiuing that paſſeth betweene God and man: as alſo by the bond of one and the ſame ſpirit. To come then to the point, conſidering there is a reall vnion, & conſequently a reall communion betweene vs and Chriſt, (as I haue prooued) there muſt needes be ſuch a kinde of preſence wherein Chriſt is truely and really preſent to the heart of him that receiues the ſacrament in faith. And thus farre doe we conſent with the Romiſh Church touching reall preſence.

ad Simplic. lib. 2. q. 3.

The diſſent.

We differ not touching the preſence it ſelfe, but only in the maner of preſence. For though we holde a reall preſenoe of Chriſts body and blood in the ſacrament, yet doe we not take it to be locall, bodily, or ſubſtantiall, but ſpirituall and myſticall, to the ſignes by ſacramentall relation, and to the communicants by faith alone. On the contrarie the Church of Rome maintaines tranſubſtantiation, that is, a locall, bodily, & ſubſtantial preſence of Chriſts body and blood, by a change and conuerſion of the bread and wine into the ſaid bodie and blood.

Our reaſons.

I. This corporall preſence ouerturnes ſundry articles of faith. For wee beleeue that the body of Chriſt was made of the pure ſubſtance of the Virgin Mary, & that but once, namely, when hee was conceiued by the holy Ghoſt, and borne. But this cannot ſtand, if the body of Chriſt be made of bread and his blood of wine, as they muſt needs be, if there be no ſucceſſion or annihilation, but a reall conuerſion of ſubſtances in the ſacrament: vnleſſe we muſt beleeue contrarieties, that his bodie was made of the ſubſtance of the Virgin, and not of the Virgin; made once, and not once but often. Againe, if his bodie and blood be vnder the formes of bread and wine, then is he not as yet aſcended into heauen, but remaines ſtil among vs. Neither can he be ſaid to come frō heauen at the day of iudgement: for he that muſt come thence to iudge the quicke & dead, muſt be abſent from the earth. And this was the auncient faith. Auguſtine ſaith, that *Chriſt according to his maieſtie & prouidence & grace is preſent with vs to the end of the world: but according to his* aſſumed fleſh hee is not *alwaies with vs.* Cyril ſaith, *Hee is* abſent in bodie *and preſent in vertue, whereby all things are gouerned.* Vigilius ſaith, *That he is* gone *from vs* according to his humanitie: *he hath left vs in his humanitie: in the forme of a ſeruant abſent from vs: when his fleſh was on earth, it was not in heauen: beeing on earth, he was not in heauen: and being now in heauen, hee is not on earth.* Fulgentius ſaith, *One and the ſame Chriſt according to his humane ſubſtance, was abſent from heauen when he was on earth: and* left the earth *when hee aſcended into heauen.*

Tract. 1. in Ioh.

Lib 9. in Ioh. c. 21.

Contr. Eutich. l. 1. & 4.

Lib. 2. ad Thraſimūdum.

Reaſon. II. This bodily preſence ouerturnes the nature of a true bodie, whoſe common nature or eſſential propertie it is, to haue length, breadth, and thicknes, which beeing taken away, a bodie is no more a body. And by reaſon of theſe three dimenſions, a bodie can occupie but one place at once, as Ariſtotle ſaid, the property of a body is to be ſeated in ſome place, ſo as a man may ſay where it is. They therefore that hold the body of Chriſt to be in many places at once, do make it no body at all; but rather a ſpirit, & that infinite. They alleadge that God is almightie: that is true indeed, but in this and like matters we muſt not diſpute what God can doe, but what he will doe. And I ſay further, becauſe God is omnipotent, therefore there be ſome things which he cannot doe, as for him to denie himſelfe, to lie, and to make the parts of a contradiction to be both true at the ſame time. To come to the point, if God ſhould make the very bodie of Chriſt to be in many places at once, he ſhould make it to be no bodie while it remaines a body: and to be circumſcribed in ſome one place and not circumſcribed, becauſe it is in many places at the ſame time: to be viſible in heauen & inuiſible in the ſacrament; and thus ſhould he make contradictions to be true; which to doe, is againſt his nature, and argues rather impotencie then power. Auguſtine ſaith to this purpoſe, *If he could lie, deceiue, be deceiued, ſteale vniuſtly, he ſhould not be omnipotent.* And, *Therefore he is omnipotent, becauſe he* cannot doe *theſe things.* Againe, *He is called omnipotent by doing that which he will, and not by doing that which he will not: which if it ſhould befall him he ſhould not be omnipotent.*

Cap. de categor. quant.

De Symb. ad Catech. l. 1. c. 1.

Reaſon. III. Tranſubſtantiation ouerturnes the very Supper of the Lord. For in euery ſacrament there muſt be a ſigne, a thing ſignified, and a proportion or relation between them both: but Popiſh real preſence takes all away: for when the bread is really turned into Chriſts bodie, & the wine into his blood, then A the ſigne is aboliſhed, and there remaines nothing but the outward formes or appearance of bread and wine. Againe, it aboliſheth the endes of the Sacrament, whereof one is to remember Chriſt till his comming againe, who being preſent in the ſacrament bodily, needes not to bee remembred becauſe helpes of remembrance are of things abſent. Another end is to nouriſh the ſoule vnto eternall life: but by tranſubſtantiation the principall feeding is of the body and not of the ſoule, which is onely fed with ſpirituall foode: for though the bodie may be bettered by the foode of the ſoule, yet cannot the ſoule bee fedde with bodily foode.

Reaſon. IV. In the ſacrament the bodie of B Chriſt is receiued as it was crucified, and his blood as it was ſhedde vpon the croſſe: but now at this time Chriſts bodie crucified remaines ſtill as a bodie, but not as a bodie crucified; becauſe the act of crucifying is ceaſed. Therefore it is faith alone, that makes Chriſt crucified to bee preſent vnto vs in the ſacrament. Again, that blood which ran out of the feete, and hands, and ſide of Chriſt vpon the croſſe, was not gathered vp againe and put into the veines: nay, the collection was needleſſe, becauſe after the reſurrectiō, he liued no more a naturall but a ſpiritual life: and none knowes what is become of this blood. The Papiſts therefore cannot ſay it is preſent vnder the forme of wine locally: and we may better ſay C it is receiued ſpiritually by faith whoſe property is to giue a beeing to things which are not.

Reaſon. V. 1. Cor. 10. 3. The fathers of the old Teſtamēt did eat the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke: for they dranke of the rocke which was Chriſt. Now they could not eate his bodie which was crucified, or drinke his blood ſhedde bodily, but by faith: becauſe then his bodie and blood were not in nature. The Papiſts make anſwer, that the fathers did eate the ſame meate, and drinke the ſame ſpirituall drinke with themſelues, not with vs. But their anſwer is againſt the text. For the Apoſtles intent is to prooue, D that the Iewes were euery way equall to the Corinthians, becauſe they did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drink with the Corinthians; otherwiſe his reaſon prooues not the point which he hath in hand, namely that the Iſraelites were nothing inferiour to the Corinthians.

Reaſon. VI. As it is ſaid, the ſabbath *was made for man, and not man for the Sabbath:* ſo it may be ſaid, that the ſacrament of the Lordes Supper was made for man; and not man for it: and therefore man is more excellent then the ſacrament. But if the ſignes of bread and wine bee really turned into the bodie and blood of Chriſt, then is the ſacrament infinitely better then man, who in his beſt eſtate is onely ioyned to Chriſt, and made a member of his myſticall bodie: whereas the bread and wine are made very Chriſt. But the ſacrament or

Mark. 2. 27.

outward elements indeede are not better then man: the end beeing alwaies better then the thing ordained to the end. It remaines therefore that Chriſts preſence is not corporall but ſpirituall. Againe, in the ſupper of the Lord, euery beleeuer receiueth whole Chriſt, God & man, though not the Godhead: now by this carnall eating, wee receiue not whole Chriſt, but onely a part of his manhood: and therfore in the ſacrament there is no carnal eating, and conſequently no bodily preſence.

Reaſon. VII. The iudgemene of the auncient Church. Theodoret ſaith, *The ſame Chriſt who called his naturall bodie food and bread, who alſo called himſelfe a vine, hee vouchſafed the viſible ſignes the name of his owne body*, not changing nature, *but putting grace to nature*, whereby he meanes conſecration. And, *The myſticall ſignes after ſanctification looſe not their proper nature. For they* remaine in their firſt nature, *and keepe their firſt figure and forme: and as before, may bee touched and ſeene: and that which they are made, is vnderſtood, beleeued, and adored.* Gelaſius ſaith, *Bread and wine paſſe into the ſubſtance of the bodie and blood of Chriſt; yet ſo as the* ſubſtance or nature of bread and wine ceaſeth not. *And they are turned into the diuine ſubſtance, yet the bread and wine* remaine ſtil in the propertie of their nature. Lumbard ſaith, *If it be asked what conuerſion this is, whether formall or ſubſtantiall, or of another kind, I am not able to define.* And that the fathers held not tranſubſtantiatiō, I proue it by ſundry reaſons. Firſt they vſed in former times (*a*) *to burne with fire that* which remained after the adminiſtration of the Lords Supper. Secondly by the ſacramentall vnion of the bread and wine with the bodie and blood of Chriſt, they vſed to confirme the perſonall vnion of the manhood of Chriſt with the Godhead againſt heretickes: which argument they would not haue vſed, if they had beleeued a popiſh reall preſence. Thirdly it was a cuſtome in Conſtantinople, that if any parts of the ſacramēt remained after the adminiſtratiō therof was ended, *that young children ſhould be ſent for from the ſchoole to eate them*; who neuertheleſſe were barred the Lords table. And this argues plainely that the Church in thoſe daies, tooke the bread after the adminiſtration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine ſhould be *conſecrated by dipping into it bread, which had bin conſecrated.* But this order cannot ſtand with the reall preſence, in which the bread is turned both into the bodie & blood. Nicholaus Cabaſilus ſaith, *After he hath vſed ſome ſpeech to the people, hee erects their minds, and lifts their thoughts from earth, and ſaith*, Surſum corda. *Let vs lift vp our hearts, let vs* thinke on things aboue, *and not on things that are vpon the earth. They conſent and ſay, that they lift vp their hearts thither, where is there treaſure, and where Chriſt ſits at the right hand of his father.*

Dialog. 1. immutab.

ſame Dialog.

Lib. de duab. nat. Chriſt.

Lib. 4 diſt. 11.

[a] Heſych lib. 2. cap. 8. in Leuit. Thedoret, dialog. 2.

Euag. l. 4. Niceph. l. 17. c. 25.

Amala. 2. l. de. off. Eccleſ. c. 12. & 15.

Lib. de expoſ. Liturg cap. 26.

Obiections of Papiſts.

I. Their firſt reaſon is, Ioh. 6. 55. *My fleſh* A *is meate indeede, and my blood is drinke indeede:* therefore (ſay they) Chriſts bodie muſt be eaten with the mouth, and his blood drunke accordingly. *Anſ.* The chapter muſt be vnderſtood of a ſpirituall eating of Chriſt, his bodie is meate indeede, but ſpirituall meate, and his blood ſpirituall drinke, to be receiued not by the mouth, but by faith. This is the very point that Chriſt here intends to prooue, namely, that to beleeue in him, to eate his fleſh and to drinke his blood, are all one. Again, this chapter muſt not be vnderſtood of that ſpeciall eating of Chriſt in the ſacrament: for it is ſaid generally, v. 53. *Except ye eate the fleſh of Chriſt, & drinke his blood, ye haue no life in you:* and if theſe very words (which are the ſubſtance of the chapter) muſt be vnderſtood of a ſacramental B eating, no man before the comming of Chriſt was ſaued: for none did bodily eate or drinke his body or blood, conſidering it was not then exiſting in nature, but onely was preſent to the beleeuing heart by faith.

II. *Obiect.* Another argument is taken from the words of the inſtitution, *This is my bodie.* *Anſw.* Theſe words muſt not be vnderſtood properly but by a figure: his bodie beeing put for the ſigne & ſeale of his bodie. It is obiected, that when any make their laſt wils and teſtaments, they ſpeake as plainly as they can; now in this ſupper Chriſt ratifies his laſt will & teſtament: and therfore he ſpake plainly, without any figure. *Anſ.* Chriſt here ſpeaketh plainly, & by a figure alſo; for it hath beene alwaies C the vſual maner of the Lord in ſpeaking of the ſacraments, to giue the name of the thing ſignified to the ſigne: as Gen. 17. 10. circumciſion is called *the couenant of God:* & in the next verſe in the way of expoſition, *the ſign of the couenant*, And Exod. 12. 11. the paſchall lambe is called the angels paſſing by or ouer the houſes of the Iſraelites whereas indeede it was but a ſigne thereof: and 1. Cor. 10. 4. *The rocke was Chriſt.* 1. Cor. 5. 7. *The paſſeouer was Chriſt.* And the like phraſe is to be found in the inſtitution of this ſacrament concerning the cup, which the Papiſts themſelues confeſſe to be figuratiue: when it is ſaid, Luk. 22. 20. *This cup is the new teſtament in my blood*, D that is, a ſigne, ſeale, and pledge thereof. Againe, the time when theſe words were ſpoken muſt be conſidered, and it was before the paſſion of Chriſt, whereas yet his body was not crucified nor his blood ſhed: and conſequently neither of them could be receiued in bodily manner, but by faith alone. Againe, Chriſt was not onely the author, but the miniſter of this ſacrament at the time of the inſtitution therof: and if the bread had bin truly turned into his body, and the wine into his blood, Chriſt with his owne hand ſhould haue taken his owne body and blood, & haue giuen it to his Diſciples, nay, which is more, he ſhould with his owne hands, haue taken his owne fleſh, and drunken his owne blood, and haue eaten himſelfe. For Chriſt himſelfe did eate the bread and drinke the wine, that he

Luk. 22. 19.

A might with his owne perſon conſecrate his laſt ſupper, as he had conſecrated baptiſme before. And if theſe words ſhould be properly vnderſtood, euery man ſhould be a manſlaier in his eating of Chriſt. Laſtly, by meanes of popiſh reall preſence, it comes to paſſe, that our bodies ſhould be nouriſhed by naked qualities without any ſubſtance, which in all philoſophie is falſe and erroneous. To helpe this & the like abſurdities, ſome Papiſts make nine wonders in the ſacrament. *The firſt, that Chriſts bodie is in the Euchariſt in as large a quantitie as he was vpon the croſſe, and is now in heauen, and yet excludes not the quantitie of the bread. The ſecond, that there be accidēts without a ſubiect. The third, that bread is turned into the body of Chriſt, & yet it is not the matter of the body, nor reſolued to nothing.* B *The fourth, that the bodie increaſeth not by conſecration of many hoſts, and is not diminiſhed by often receiuing. The fifth, that the body of Chriſt is vnder many conſecrated hoſts. The ſixt, that when the hoſt is deuided, the bodie of Chriſt is not deuided, but vnder euery part thereof is whole Chriſt. The ſeauenth, that when the Prieſt holds the hoſt in his hand, the bodie of Chriſt is not felt by it ſelfe nor ſeene, but the formes of bread and wine. The eight, that when the formes of bread and wine ceaſe, the bodie and blood of Chriſt ceaſeth alſo to be there. The ninth, that the accidents of bread and wine haue the ſame effects with the bread and wine it ſelfe, which are to nouriſh and fill.* On this manner it ſhall be eaſie for any man to defend the moſt abſurd opinion that is or can be, if he may haue libertie to anſwer the arguments C alleadged to the contrarie by wonders.

Jo. de Combis comp. Theolog. l. 6. cap. 14.

To conclude, ſeeing there is a reall communion in the ſacrament betweene Chriſt and euery beleeuing heart, our dutie therefore is, to beſtow our hearts on Chriſt, endeauouring to loue him, and to reioyce in him, and to long after him aboue al things: al our affiance muſt be in him, and with him; we beeing now on earth muſt haue our conuerſation in heauen. And this is the true reall preſence, which the auncient Church of God hath commended vnto vs: for in all theſe liturgies theſe wordes are vſed, & yet are extant in the Popiſh-maſſe, *Lift vp your hearts: we lift them vp vnto the Lord.* D By which words the communicants were admoniſhed to direct their minds and their faith to Chriſt ſitting at the right hand of God. Thus ſaith Auguſtine, *If we celebrate the aſcenſion of the Lord with deuotion, let vs aſcend with him, and lift vp our hearts.* Againe, *they which are alreadie riſen with Chriſt in faith and hope, are inuited to the great table of heauen, to the table of angels,* where is the bread.

Serm. de Aſcenſ. 1.

Serm. 14. 2. fer. paſcæ.

The eleuenth point: Of the ſacrifice in the Lords Supper, which the Papiſts call the ſacrifice of the Maſſe.

Touching this point, firſt, I will ſet downe what muſt bee vnderſtood by the name Sacrifice. A ſacrifice is taken properly, or improperly. Properly, it is a ſacred or ſolemne action, in which man offereth and conſecrateth ſome outward bodily thing vnto God for this end, to pleaſe and honour him thereby. Thus all the ſacrifices of the old Teſtament, and the oblation of Chriſt vpon the croſſe in the new Teſtament are ſacrifices. Improperly, that is, onely by the way of reſemblance, the duties of the morall law are called ſacrifices. And in handling this queſtion, I vnderſtand a ſacrifice both properly and improperly by way of reſemblance.

Our conſent.

Our conſent I propound in two concluſions. B *Concluſ.* I. That the ſupper of the Lord is a ſacrifice, & may truely be ſo called as it hath beene in former ages; & that in three reſpects. I. Becauſe it is a memorial of the reall ſacrifice of Chriſt vpon the croſſe, and containes withall a thankſgiuing to God for the ſame, which thankſgiuing is the ſacrifice and *calues of our lips,* Hebr. 13. 15. II. Becauſe euery communicant doth there preſent himſelfe body and ſoule a liuing, holy, & acceptable ſacrifice vnto God. For as in this ſacrament God giues vnto vs Chriſt, with his benefits: ſo we anſwerably giue our ſelues vnto God as ſeruants to walke in the practiſe of all dutifull obedience. III. It is called a ſacrifice in reſpect of that which was ioyned with the ſacrament, namely, the C almes giuen to the poore as a teſtimonie of our thankefulneſſe vnto God. And in this regard alſo, the auncient fathers haue called the ſacrament, *an vnbloodie ſacrifice:* and the table, *an altar*; and the miniſters, *prieſts:* and the whole action an *oblation,* not to God but to the congregation, and not by the prieſt alone, but by the people. A canon of a certaine Councell ſaith, *We decree that euery Lords day the oblation of the altar bee offered of euery man and woman both for bread and wine.* And Auguſtine ſaith, that *women offer a ſacrifice at the altar of the Lord, that it might bee offered by the prieſt to God.* And vſually in auncient writers D the communion of the whole body of the congregation is called the ſacrifice or oblation.

Concil. Matiſc. 2. c. 4.
Epiſt. 122.

Concluſ. II. That the very body of Chriſt is offered in the Lords ſupper. For as wee take the bread, to bee the bodie of Chriſt ſacramentally by reſemblance and no otherwiſe: ſo the breaking of bread is ſacramentally the ſacrificing or offering of Chriſt vpon the croſſe. And thus the fathers haue tearmed the Euchariſt an immolation of Chriſt, becauſe it is a cōmemoration of his ſacrifice vpō the croſſe. Aug. Epiſt. 23. *Neither doth he lie which ſaith Chriſt was offered. For if ſacraments had not the reſemblance of things whereof they are ſacraments, they ſhould in no wiſe be ſacraments: but from a reſemblance, they often take their names.* Againe, Chriſt is ſacrificed in the laſt ſupper, in regard of the faith of the cōmunicāts, which makes a thing paſt & done as preſent. Auguſtine ſaith, *When we beleeue in Chriſt, he is offered for vs daily.* And, *Chriſt is then ſlaine for euery one, when he beleeues that he is ſlaine for him.* Ambroſe ſaith, *Chriſt is ſacrificed daily in the mindes of beleeuers, as vpon an altar.* Hierome ſaith, *He is alwaies offered to the beleeuers.*

Lib 2. quæſt. Vet. & Nov. Teſt. Ad Rom. Lib. 2. de. Virg. Ad Damaſ.

II. *The difference.*

They make the Euchariſt to be a reall, externall, or bodily ſacrifice offered vnto God: holding and teaching, that the miniſter is a prieſt properly: and that in this ſacrament he offers Chriſts bodie and blood to God the Father really and properly vnder the formes of bread and wine. We acknowledge no reall, outward, or bodily ſacrifice for the remiſſion of ſinnes, but onely Chriſts oblation on the croſſe once offered. Here is the maine difference betweene vs, touching this point: and it is of that waite and moment, that they ſtiffely maintaining their opinion (as they doe) can be no Church of God. For this point raſeth the foundation to the very bottome. And that it may the better appeare that we auouch the truth, firſt, I will confirme our doctrine by Scripture, and ſecondly, confute the reaſons which they bring for themſelues.

III. *Our reaſons.*

Reaſon I. Heb. 9. 15. and 26. and c. 10. 10. the holy Ghoſt ſaith, Chriſt offered himſelfe but once. Therefore not often: and thus there can be no reall or bodily offering of his bodie and blood in the ſacrament of his ſupper: the text is plaine. The Papiſts anſwer thus: The ſacrifice of Chriſt (ſay they) is one for ſubſtance, yet in regard of the manner of offering it is either bloody or vnbloody, & the holy Ghoſt ſpeaks onely of the bloody ſacrifice of Chriſt: which was indeede offered but once. *Anſ.* But the author of this epiſtle takes it for graunted, that the ſacrifice of Chriſt is onely one, & that bloodie ſacrifice. For he ſaith, Heb. 9. 25. *Chriſt did not offer himſelf often, as the high prieſts did:* and verſ. 26. *For then he muſt haue often ſuffered ſince the foundation of the world: but now in the end he hath appeared once to put away ſinne by the ſacrifice of himſelfe,* and verſ. 22. without ſhedding of blood *is no remiſſion of ſinnes.* By theſe words it is plaine, that the Scripture neuer knew the two-fold manner of ſacrificing of Chriſt. And euery diſtinction in diuinitie not founded in the written word, is but a forgerie of mans braine. And if this diſtinction be good, how ſhall the reaſon of the Apoſtle ſtand. He did not offer himſelfe but once, becauſe he ſuffered but once.

Reaſon II. The Romiſh Church holds that the ſacrifice in the Lords ſupper is all one for ſubſtãce, with the ſacrifice which he offered on the croſſe: if that be ſo, then the ſacrifice in the Euchariſt, muſt either be a cõtinuance of that ſacrifice which was begunne on the croſſe, or els an alteration or repetition of it. Now let them chooſe of theſe twaine which they wil: if they ſay it is a continuance of the ſacrifice on the croſſe, Chriſt beeing but the beginner, and the prieſt the finiſher thereof, they make it imperfect: for to continue a thing til it be accompliſhed, is to bring perfection vnto it: but Chriſts ſacrifice on the croſſe was then fully perfected, as by his own teſtimony it appeares, when he ſaid, *Conſummatum eſt, it is finiſhed.* Againe, if they ſay, it is a repetition of Chriſts ſacrifice, thus alſo they make it imperfect: for that is the reaſon which the holy Ghoſt vſeth to prooue that the ſacrifices of the old Teſtament were imperfect, becauſe they were repeated.

Reaſon III. A reall and outward ſacrifice in a ſacrament, is againſt the nature of a ſacrament & eſpecially the ſupper of the Lord: for one end therof is to keepe in memorie the ſacrifice of Chriſt. Now euery remembrance muſt be of a thing abſent, paſt, and done: and if Chriſt be daily and really ſacrificed, the ſacrament is no fit memorial of his ſacrifice. Again, the principall end for which the Sacrament was ordained, is that God might giue & we receiue Chriſt with his benefits: and therfore to giue and take, to eat and drinke, are here the principall actions. Now in a real ſacrifice God doth not giue Chriſt & the Prieſt receiue him of God; but contrariwiſe he giues and offers Chriſt vnto God, & God receiues ſomething of vs. To helpe the matter they ſay, that this ſacrifice ſerues not properly to make any ſatisfactiõ to God, but rather to apply vnto vs the ſatisfaction of Chriſt beeing alreadie made. But this anſwer ſtill maketh againſt the nature of a ſacrament, in which God giues Chriſt vnto vs: whereas in a ſacrifice God receiues from man, and man giues ſomething to God: a ſacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reaſon IV. Heb. 7. 24, 25. The holy Ghoſt makes a difference betweene Chriſt the high Prieſt of the new Teſtament, and all Leuiticall prieſts, in this, that they were many, one ſucceeding another: but he is onely one, hauing an eternall prieſthood, which cannot paſſe from him to any other. Now if this difference be good, then Chriſt alone in his owne very perſon muſt be the Prieſt of the new Teſtament, and no other with, or, vnder him: otherwiſe in the new Teſtament there ſhould be more prieſts in number then in the old. If they ſay, that the whole action remaines in the perſon of Chriſt, and that the Prieſt is but an inſtrument vnder him (as they ſay,) I ſay againe it is falſe; becauſe the whole oblation is acted or done by the prieſt himſelfe: and he which doth all, is more then a bare inſtrument.

Reaſon V. If the Prieſt doe offer to God Chriſts reall bodie and blood for the pardon of our ſins, then man is become a mediatour betweene God & Chriſt. Now the Church of Rome ſaith, that the prieſt in his maſſe is a prieſt properly, & his ſacrifice a reall ſacrifice, differing onely in the maner of offering from the Sacrifice of Chriſt vpon the croſſe: and in the very canon of the Maſſe they inſinuate thus much, when they requeſt *God to accept their gifts and offerings*, namely, Chriſt himſelfe offered, as he did the ſacrifices of Abel and Noe. Now it is abſurd, to thinke that any creature ſhould be a mediatour betweene Chriſt and God. Therfore Chriſt cannot poſſibly bee offered by any creature vnto God.

Tolet. Coucil. 12. c.5.

Reaſon VI. The iudgement of the auncient Church. A certaine Councell held at Toledo in Spaine, reprooueth the Miniſters that they offered ſacrifice often the ſame day without the holy communion. The words of the Canon are theſe: *Relation is made vnto vs that certaine prieſts doe not ſo many times receiue the grace of the holy communion, as they offer ſacrifices in one day: but in one day, if they offer many ſacrifices to God, in all the oblations, they* ſuſpend *themſelues from the communion* ------. Here marke, that the ſacrifices in auncient Maſſes were nothing elſe but formes of diuine ſeruice; becauſe none did communicate, no not the prieſt himſelfe. And in another Councell the *name* of the Maſſe is put onely for a forme of praier. *It hath pleaſed vs, that praiers, ſupplications, Maſſes, which ſhall be allowed in the Councell* ------, *be vſed.* And in this ſenſe it is taken when ſpeach is vſed of the making or compounding of Maſſes: for the ſacrifice propitiatorie of the bodie and blood of Chriſt admits no compoſition. Abbot Paſchaſius ſaith, *Becauſe we ſin daily Chriſt is ſacrificed for vs* myſtically, *and his paſſion is giuen in myſterie.* Theſe his wordes are againſt the reall ſacrifice: but yet he expoundes himſelfe more plainly, cap. 10. *The blood is drunke in my*ſterie ſpiritually: and, *it is all* ſpirituall *which we eate, and*, cap. 12. *The prieſt* ------ *diſtributes to euery one not as much as the outward ſight giueth, but as much as* faith receiueth. cap. 13. *The full ſimilitude is outwardly, and the immaculate fleſh of the lambe is* faith inwardly ------, *that the truth be not wanting to the ſacrament, and it be not ridiculous to Pagans that we drinke the blood of a killed man.* cap. 6. *One eates the fleſh of Chriſt ſpiritually and drinkes his blood, another ſeemes to receiue not ſo much as a morſell of bread from the hand of the prieſt:* his reaſon is, becauſe they come vnprepared. Now then conſidering all theſe places, he makes no receiuing but ſpirituall, neither doth hee make any ſacrifice but ſpirituall.

Milcuet. c. 12. Concil. Tol. 4. cap. 11. &c. Iacob. de conſecr. dist. 1.

Lib. de. corpor. &. ſang dom. cap. 9.

VI. Obiect. of Papiſts.

I. Gen. 14. v. 18. When Abraham was comming from the ſlaughter of the kings, Melchizedech mette him, & brought forth bread and wine: and he was a prieſt of the moſt high God. Now this bread and wine (ſay they) he brought forth to offer for a ſacrifice, becauſe it is ſaid, he was a prieſt of the moſt high God: and they reaſon thus. Chriſt was a prieſt after the order of Melchizedeck: A therefore as Melchizedeck offered bread and wine, ſo Chriſt vnder the formes of bread and wine offers himſelfe in ſacrifice vnto God. *Anſw.* Melchizedeck was no type of Chriſt in regard of the act of ſacrificing, but in regard of his perſon, and things pertaining thereto, which all are fully expounded, Heb. 7. the ſumme whereof is this: I. Melchizedeck was both King and Prieſt: ſo was Chriſt: II. He was a Prince of peace and righteouſnes: ſo was Chriſt. III. He had neither father nor mother: becauſe the Scripture in ſetting down his hiſtorie makes no mentiō of either beginning or ending of his daies: and ſo Chriſt had neither father nor mother: no father, as he was man: no mother, as he was God. IV. Melchizedeck B beeing greater then Abraham bleſſed him, and Chriſt by vertue of his prieſthood bleſſeth, that is, iuſtifieth & ſanctifieth all thoſe that be of the faith of Abraham. In theſe things onely ſtands the reſemblance, and not in the offering of bread and wine. Againe, the end of bringing forth the bread and wine, was not to make a ſacrifice, but to refreſh Abraham & his ſeruants that came frō the ſlaughter of the Kings. And he is called there a prieſt of the moſt high God, not in regard of any ſacrifice; but in conſideration of his bleſſing of Abraham, as the order of the words teacheth, *And he was the prieſt of the moſt high God, & therfore hee bleſſed him.* Thirdly, though it were granted, that he brought forth bread & wine to offer in ſacrifice, yet will it not follow, that C in the Sacrament Chriſt himſelfe is to be offered vnto GOD vnder the naked formes of bread and wine. Melchizedeks bread & wine were abſurd types of no-bread & no-wine, or of formes of bread & wine in the Sacrament.

II. *Obiect.* The paſchall lambe was both a ſacrifice and a ſacrament: now the Euchariſt comes in roome thereof. *Anſw.* The paſchall lambe was a ſacramēt, but no ſacrifice. Indeed Chriſt ſaith to his diſciples, *Goe and prepare a place to ſacrifice the Paſſeouer in,* Mark. 14. 12. but the words *to offer*, or *to ſacrifice*, doe often ſignifie no more but *to kill.* As when Iacob and Laban made a couenant, it is ſaid, *Iacob ſacrificed beaſts, and called his brethren to eate bread;* Gen. 31. 54. Which words muſt not be vnder- D ſtood of killing for ſacrifice, but of killing for a feaſt: becauſe he could not in good conſcience inuite them to his ſacrifice, that were out of the couenant, beeing (as they were) of another religion: ſecondly, it may be called a ſacrifice, becauſe it was killed after the maner of a ſacrifice. Thirdly, when Saul ſought his fathers aſſes, and asked for the Seer, a maide bids him goe vp in haſt: *for* (ſaith ſhee) *there is an offering of the people this day in the high place*, 1 Sam. 9. 12. where the feaſt that was kept in Rama, is called a ſacrifice: in all likelihood becauſe at the beginning thereof, the prieſt offered a ſacrifice to God: and ſo the paſſeouer may be called a ſacrifice, becauſe ſacrifices were offered within the compaſſe

Deut. 16. 2.

of the appointed feaſt or ſolemnity of the paſſeouer: & yet the thing it ſelfe was no more a ſacrifice then the feaſt in Rama was. Againe, if it were granted that the Paſſeouer was both, it will not make much againſt vs: for the ſupper of the Lord ſucceeds the Paſſeouer onely in regard of the maine end thereof, which is the increaſe of our communion with Chriſt.

III. *Obiect.* Malac. 1. 11. The prophet foretelleth of a cleane ſacrifice that ſhall be in the new teſtament: & that (ſay they) is the ſacrifice of the Maſſe. *Anſw.* This place muſt be vnderſtood of a ſpirituall ſacrifice, as we ſhall plainely perceiue if we compare it with 1. Tim. 2. 8. where the meaning of the Prophet is fitly expounded. *I will* (ſaith Paul) *that men pray in all places,* lifting vp pure hands, *without wrath or doubting.* And this is the cleane ſacrifice of the Gentiles. Thus Iuſtin Martyr ſaith, *That ſupplications & thankſgiuing are the* onely *perfect ſacrifices pleaſing God, and that Chriſtians haue learned to* offer them alone. And Tertull. ſaith, *We ſacrifice for the health of the Emperour ----: as God hath commanded with pure prayer.* And Ireneus ſaith, that this cleane offering to be offered in euery place, is the prayers of the Saints.

Dialog. cum Triph.

Ad Scapulam.

Lib. 4. c. 35

IV. *Obiect.* Heb. 13. 10. *We haue an altar, whereof they may not eate, which ſerue in the tabernacle.* Now (ſay they) if we haue an altar, then we muſt needs haue a prieſt; and alſo a reall ſacrifice. *Anſ.* Here is meant not a bodily, but a ſpirituall altar, becauſe the altar is oppoſed to the materiall Tabernacle; and what is meant thereby is expreſſed in the next verſe, in which he prooues that we haue an altar: *The bodies of the beaſts, whoſe blood was brought into the holy place by the high prieſt for ſinne, were burnt without the campe: ſo Chriſt Ieſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.* Now lay the reaſon or proofe to the thing that is prooued, and we muſt needes vnderſtand Chriſt himſelfe, who was both the altar, the prieſt, and the ſacrifice.

verſ. 11, 12.

V. *Obiect.* Laſtly, they ſay, where alteration is both of law and couenant, there muſt needs be a new prieſt and a new ſacrifice. But in the new Teſtament there is alteration both of law and couenent: and therefore there is both new prieſt and new ſacrifice. *Anſ.* Al may be graunted: in the new Teſtament there is both new prieſt, & ſacrifice: yet not any popiſh prieſt, but onely Chriſt himſelfe both God & man. The ſacrifice alſo is Chriſt as he is man: & the altar, Chriſt as he is God, who in the new Teſtament offered himſelfe a ſacrifice to his Father for the ſinnes of the world. For though he were the Lambe of God ſlaine from the beginning of the world, in regard of the purpoſe of God, in regard of the value of his merit, and in regard of faith which maketh things to come, as preſent, yet was he not actually offered till the fulnes of time came; and once offering of himſelfe, he remaineth a prieſt for euer, and all other prieſts beſide him are ſuperfluous: his one offering once offered, being al-ſufficient.

The twelfth point: Of Faſting.

Our conſent.

Our conſent may be ſet downe in three concluſions. I. We doe not condemne faſting, but maintaine three ſorts thereof, to wit, a morall, ciuill, & a religious faſt. The firſt being moral, is a practiſe of ſobrietie or temperance, when as in the vſe of meates & drinkes, the appetite is reſtrained, that it doth not exceede moderation. And this muſt be vſed of all Chriſtians in the whole courſe of their liues. The ſecond beeing ciuill, is when vpon ſome particular & politike conſiderations men abſtaine from certaine meates: as in this our commonwealth the law inioynes vs to abſtaine from fleſh-meate at certain ſeaſons of the yeare, for theſe ſpecial ends; to preſerue the breed of cattell, and to maintaine the calling of the fiſhermen. The third, namely a religious faſt, is whē the duties of religion, as the exerciſe of prayer and humiliation are practiſed in faſting. And I doe now ſpecially intreat of this kind.

Concluſ. II. We ioyne with them in the allowance of the principall and right ends of a religious faſt, and they are three. The firſt is, that thereby the minde may become attentiue in meditation of the duties of godlines to be performed. The ſecond is, that the rebellion of the fleſh may be ſubdued: for the fleſh pampered becomes an inſtrument of licenciouſnes. The third, and (as I take it) the chiefe end of a religious faſt is, to profeſſe our guiltines, and to teſtifie our humiliation before God for our ſinnes: and for this end in the faſt of Niniue, the very beaſt was made to abſtaine.

Concluſ. III. We yeeld vnto them, that faſting is an helpe and furtherance to the worſhip of God; yea, and a good worke alſo if it be vſed in a good maner. For though faſting in it ſelfe beeing a thing indifferent, as eating and drinking are, is not to bee tearmed a good worke; yet being applyed, and conſidered in relation to the right endes before ſpoken of, and practiſed accordingly, it is a worke allowed of God, and highly to bee eſteemed of all the ſeruants and people of God.

The diſſent or difference.

Our diſſent from the Church of Rome in the doctrine of faſting ſtands in three things. They appoint and preſcribe ſet times of faſting, as neceſſary to be kept; but we hold and teach that to preſcribe the time of a religious faſt, is in the liberty of the Church and the gouernours thereof, as ſpeciall occaſion ſhal be offered. When the diſciples of Iohn asked Chriſt, why they & the Phariſies faſted often; but his diſciples faſted not, he anſwered, *Can the children of the mariage chamber mourne as long as the bridegroome is with them? but the daies will*

come when the bridegroome ſhall be taken away A
from them, & then ſhall they faſt, Math. 9. 15.
where he giues them to vnderſtand, that they
muſt faſt, as occaſions of mourning are offered.
Where alſo I gather, that a ſet time of faſting
is no more to be enioyned then a ſet time
of mourning. It was the opinion of Auguſtine,
Epiſt. 86. that *neither Chriſt nor his Apoſtles appointed any*
times of faſting. And Tertullian ſaith, *that they of*
Cont. Pſychicos. *his time faſted of their owne accordes freely, without*
law or commandement, as occaſion and time ſerued.
And Euſebius ſaith, that *Montanus was the*
Hiſt. l.5. c.17. *firſt that made lawes of faſting*. It is obiected, that
there is a ſet time of faſting preſcribed, Leuit.
16.29. *Anſw.* This ſet and preſcribed faſt was
commaunded of God as a part of the Legall
worſhippe, which had his end in the death of B
Chriſt. Therefore it doth not iuſtifie a ſet time
of faſting in the new Teſtament, where God
hath left man to his owne libertie without giuing
the like commaundement. It is againe
alleadged, that Zach. 7. 5. there were ſet times
appointed for the celebration of religious
faſts vnto the Lord, the fifth and the ſeauenth
moneths. *Anſ.* They were appointed vpon occaſion
of the preſent afflictions of the Church
in Babylon, and they ceaſed vpon their deliuerance.
The like vpon like occaſion may we
appoint. It is further obiected, that ſome
Churches of the Proteſtants obſerue ſet times
of faſting. *Anſw.* In ſome Churches there be
ſet daies and times of faſting, not vpon the
neceſſitie, or for conſcience or religions ſake, C
but for politicke or ciuill regards, whereas in
the Romiſh Church it is held a mortall ſinne
to deferre the ſet time of faſting till the next
day following.

Secondly, wee diſſent from the Church of
Rome touching the manner of keeping a faſt.
For the beſt learned among them allow the
Mola. tract. 3. c. 11. drinking of wine, water, electuaries, and that
a Nauar. c. 21. num. 27 (a) often within the compaſſe of their appointed
faſt: yea, they allow the eating of one meale
on a faſting day at noone tide, & vpon a reaſonable
cauſe, one houre before: the time of faſting
not yet ended. But this practiſe indeed is
abſurde, & contrarie to the practiſe of the old D
Iud. 20. 26. Teſtament: yea it doth fruſtrate the end of faſting.
2. Sam. 1. 12 For the bodily abſtinence is an outward
meanes and ſigne whereby we acknowledge
our guiltineſſe and vnworthineſſe of any of
the bleſſings of God. Againe, they preſcribe a
differẽce of meates, as whit-meate onely to be
vſed on their faſting daies, and that of neceſſity,
and for conſcience ſake in moſt caſes. But
we hold this diſtinction of meates, both to be
fooliſh and wicked. Fooliſh, becauſe in ſuch
meates as they preſcribe, there is as much filling
& delight, as in any other meats: as namely
in fiſh, fruits, wine, &c. which they permit.
And it is againſt the end of a religious faſt to
vſe any refreſhing at all; ſo far as neceſſitie of
health and comelineſſe will permit. Thus the
Church in times paſt vſed to abſtaine not onely
from meate & drinke, but from all delights

A whatſoeuer, euen from ſoft apparell & ſweete
oyntments. Ioel. 2.15. ---*Sanctifie a faſt*---:
let the bridegroome goe forth of his chamber,
& the bride out of her bride chamber. Dan. 10. 3.
I eate no pleaſant *bread, neither came* fleſh nor
wine *within my mouth; neither did I* annoint *my*
ſelfe at all, till three weekes of daies were fulfilled. 1.
Cor. 7. 5. *Defraud not one another*, except *it be*
with conſent for a time, that ye may giue your ſelues
to faſting *and prayer*

Againe, we hold this practiſe to be wicked,
becauſe it taketh away the liberty of Chriſtiãs:
by which, *vnto the pure all things are pure.* And
the Apoſtle, Gal, 5. 1. biddes vs to *ſtand faſt in*
this libertie, which the Church of Rome would
thus aboliſh. For the better vnderſtanding of
B this, let vs conſider how the Lord himſelfe
hath from the beginning kept in his owne
hands, as a maſter in his owne houſe, the diſpoſition
of his creatures for the vſe of man, that
he might depend on him & his word for temporall
bleſſings. In the firſt age, he appointed
vnto him for meate euery hearb of the earth
bearing ſeede, and euery tree wherein there is
the fruite of a tree bearing ſeed, Gen. 1.
29. And as for fleſh, whether God gaue vnto
him libertie to eate or not to eate, we hold it
vncerten. After the flood the Lord renewed
his graunt of the vſe of the creatures, and gaue
his people libertie to eate the fleſh of liuing
creatures: yet ſo as hee made ſome things vncleane,
and forbad the eating of them: among
C the reſt, the eating of blood. But ſince the comming
of Chriſt he hath inlarged his word, and
giuen liberty to al both Iewes and Gentiles, *to*
eate of all kindes of fleſh. This word of his we reſt Act. 10. 13, 15.
vpon; holding it a doctrine of diuells, for men 1. Tim. 4. 4.
to commaund an abſtinence from meats for
conſcience ſake; which the Lord himſelfe
hath created to be receiued with thanſgiuing.
Socrates a Chriſtian hiſtoriographer ſaith,
that the Apoſtles left it free to euery one to vſe
what kinde of meate they would on faſting daies
and other times, Spiridion *in Lent dreſſed ſwines* Trip hiſt. l. 9. c. 38.
fleſh, and ſet it before a ſtranger, eating himſelfe Hiſt. trip. l. 1
and bidding the ſtranger alſo to eate: who refuſing c. 10.
D *and profeſſing himſelfe to be a Chriſtian, therefore*
(ſaith he) the rather muſt thou doe it: for to the
pure all things are pure, as the word of God teacheth
vs.

But they obiect, Ier. 35. 6. where Ionadab
commanded the Rechabites to abſtaine from
wine: which commaundement they obeyed,
and are commended for doing well in obeying
of it: therefore (ſay they) ſome kinde of
meates may lawfully be forbidden. *Anſw.* Ionadab
gaue this commaundement not in awe
of religion, or merit, but for other, wiſe and
politicke regardes. For he inioyned his poſteritie
not to drinke wine, nor to build houſes,
not to ſow ſeede, or plant vineyards, or to
haue any in poſſeſſion: but to liue in tents; to
the end they might be prepared to beare the
calamities, that ſhould befall them in time to
come. But the popiſh abſtinence from certain

meates, hath reſpect to conſcience and religion, and therefore is of an other kind, and can haue no warrant thence.

II. *Obiect.* Dan. 10. 3. Daniel beeing in heauines for three weekes of daies, abſtained from fleſh: and his example is our warrant. *Anſw.* It was the manner of the holy men in auncient times, when they faſted many daies together of their owne accords freely to abſtaine from ſundry things; & thus Daniel abſtained from fleſh. But the popiſh abſtinence from fleſh is not free, but ſtands by commandement, & the omitting of it, is mortall ſinne. Againe, if they wil ſollow Daniel in abſtaining from fleſh, why doe they not alſo abſtaine from all pleaſant bread and wine; yea from oyntments: and why will they eate any thing in the time of their faſt; whereas they can not ſhew that Daniel ate any things at all till euening? Tract. 3. c. 11, conc. 8. And Molanus hath noted, that our ancerours abſtained from wine & dainties, and that ſome of them ate nothing for two or three daies together.

Thirdly, they alleadge the diet of Iohn Baptiſt, whoſe meate was Locuſts and wild honie: & of Timothy, who abſtained from wine. *Anſ.* Their kind of diet, and that abſtinence which they vſed, was onely for temperance ſake; not for conſcience, or to merit any thing thereby: let them prooue the contrarie if they can.

Thirdly and laſtly, wee diſſent from them touching certaine ends of faſting. For they make abſtinence it ſelfe in a perſon fitly prepared, to be a part of the worſhippe of God: but we take it to be a thing indifferent in it ſelfe, and therefore no part of Gods worſhip: Mark. 7. 6. and yet withall: beeing well vſed, we eſteeme it as a proppe or furtherance of the worſhip, in that we are made the fitter by it to worſhip God. And hereupon ſome of the more learned ſort of them ſay: Not the worke of faſting done, but the deuotion of the worker, is to be reputed the ſeruice of God. Againe, they ſay, that faſting in, or, with deuotion, is a worke of ſatisfaction to Gods iuſtice for the temporall puniſhment of our ſins. Wherein we take it they doe blaſphemouſly derogate from Chriſt our Sauiour, who is the whole and perfect ſatisfaction for ſinne both in reſpect of fault and puniſhment. Here they alleadge the example of the Nineuites, & Achabs faſting, whereby they turned away the iudgements of God denounced againſt them by his Prophets. We anſwer, that Gods wrath was appeaſed towards the Nineuites, not by their faſting, but by faith laying hold on Gods mercie in Chriſt, and thereby ſtaying his iudgement. Their faſting was onely a ſigne of their repentance: their repentance a fruit Mat. 12. 14 and ſigne of their faith, whereby they beleeued the preaching of Ionas. As for Achabs humiliatiō, it is nothing to the purpoſe: for it was in hypocriſie: if they get any thing thereby, let them take it to themſelues. To conclude, we for our parts doe not condemne this exerciſe of faſting, but the abuſe of it: and it were to be A wiſhed, that faſting were more vſed of all Chriſtians in all places: conſidering the Lord doth daily giue vs new and ſpeciall occaſions of publike and priuate faſting.

The XIII. point: Of the ſtate of perfection.

Our conſent.

Our conſent I will ſet downe in two concluſions. I. All true beleeuers haue a ſtate of true perfection in this life, Math. 5. 48. *Be you perfect as your father in heauen is perfect.* Gen. 6. 9. *Noah was a iuſt and perfect man in his time, and walked with God.* Gen. 17. 1. *Walke before* B *me and be perfect.* And ſundrie kings of Iudah are ſaid to walke vprightly before God with a perfect heart, as Dauid, Ioſias, Hezekias, &c. and Paul accounteth himſelfe with the reſt of the faithfull to be perfect, ſaying, *Let vs all that are perfect be thus minded.* Phil. 3. 15. Now this perfection hath two parts. The firſt is, imputation of Chriſts perfect obedience, which is the ground and fountaine of all our perfection whatſoeuer. Heb. 10. 14. *By one offering,* that is, by his obedience in his death and paſſion, *hath he conſecrated,* or made perfect, *for euer them that beleeue.* The ſecond part of Chriſtian perfection is ſynceritie, or, vprightneſſe, ſtanding in two things. The firſt is, to acknowledge C our imperfection and vnworthineſſe in reſpect of our ſelues: and hereupon, though Paul had ſaid he was perfect, yet he addeth further, *he did account of himſelfe, not as though he had attained to perfection: but did forget the good things behinde, and endeauoured himſelfe to that which was before.* Phil. 3. 13. and 15. Here therefore it muſt be remembred, that the perfection whereof I ſpeake, may ſtand with ſundrie wants and imperfections. It is ſaid of Aſa, that his *heart was perfect with God all his daies:* 1. Kin. 15. 14. 2. Chr. 15. 17 and 16. 12. and yet *he pulled not downe the high places,* and beeing diſeaſed in his feete, *he put his truſt in the phyſitians and not in the Lord.* Secondly, this vprightneſſe ſtandes in a conſtant purpoſe, endeauour, and care to keepe not ſome few, but all and euery commaundement of the D law of God, as Dauid ſaith, Pſal. 119. 6. *Then ſhall I not be confounded, when I haue reſpect to all thy commaundements.* And this indeauour is a fruite of perfection, in that it proceedes from a man regenerate. For as all men through Adams fall, haue in them by nature the ſeedes of all ſinne, none excepted, no not the ſinne againſt the holy Ghoſt: ſo by grace of regeneration through Chriſt, all the faithfull haue in them likewiſe the ſeedes of all vertues needfull to ſaluation: and hereupon they both can and do indeauour to yeeld perfect obedience vnto God, according to the whole law. And they may be tearmed perfect, as a child is called a perfect man: though it want perfection of age & ſtature & reaſon: yet hath it perfection of parts: becauſe it hath all and euery part and facultie both of body and ſoule that is required to a perfect man.

Concluſ. II. There be certaine workes of ſupererogation: that is, ſuch workes as are not onely anſwerable to the law, and thereupon deſerue life euerlaſting: but goe beyond the law, and merit more then the law by it ſelfe can make any man to merit. But where may we finde theſe works? not in the perſon of any meere man, or angel, nor in al men and angels: but only in the perſon of Chriſt God & man; whoſe workes are not onely anſwerable to the perfection of the law, but goe farre beyond the ſame. For firſt the obedience of his life conſidered alone by it ſelfe, was anſwerable euen to the rigour of the law: and therefore the ſuffering of his death & paſſion, were more then the law could require at his hand: conſidering it requireth no puniſhment of him, that is a doer of all things contained therein. Secondly, the very rigour of the law requireth obedience onely of them that are meere men: but the obedience of Chriſt was the obedience of a perſon that was both God and man. Thirdly, the law requires perſonall obedience, that is, that euery man fulfill the law for himſelfe, and it ſpeakes of no more. *Chriſt obeyed the law for himſelfe*, not becauſe he did by his obedience merit his owne glorie: but becauſe hee was to be a perfect and pure high prieſt, not onely in nature, but alſo in life; and as hee was a creature, hee was to bee conformable to the law. Now the obedience which Chriſt performed, was not for himſelfe alone, but it ſerueth alſo for all the elect: and conſidering it was the obedience of God (as Paul ſignified when hee ſaid, Act. 20. 28. feede the Church of God, which *hee* purchaſed *with his blood*) it was ſufficient for many thouſand worlds: and by reaſon the law requireth no obedience of him that is God: this obedience therefore may truly be termed a worke of ſupererogation. This one we acknowledge, and beſide this wee dare acknowledge none. And thus far we agree with the Church of Rome, in the doctrine of the eſtate of perfection; and further we dare not.

The difference.

The Papiſts hold (as the writings of the learned among them teach) that a man beeing in the ſtate of grace, may not onely keepe all the commandements of the law, and thereby deſerue his owne ſaluation; but alſo goe beyond the law, and doe workes of ſupererogation which the law requireth not: as to performe the vow of ſingle life, and the vow of regular obedience, &c. And by this meanes (they ſay) men deſerue a greater degree of glorie then the law can affoard. Of perfection they make two kindes: one they call *neceſſarie perfection*, which is the fulfilling of the law in euery commaundement, whereby eternall life is deſerued.
A The ſecond, is *profitable perfection*, when men doe not onely ſuch things as the Law requires, but ouer and beſides, they make certaine vowes, and performe certaine other duties which the law inioynes not: for the doing whereof, they ſhall be rewarded with a greater meaſure of glorie, then the law deſigneth. This they make plaine by compariſon: Two ſouldiers fight in the field vnder one and the ſame captaine: the one onely keepes his ſtanding, and thereby deſerues his pay: the other in keeping of his place, doth alſo winne the enemies ſtandard, or doe ſome other notable exploit: now this man beſides his pay deſerues ſome greater reward. And thus (ſay they) it is with all true Catholikes in the ſtate of grace: they
B that keepe the law ſhall haue life eternall, but they that doe more then the law, as workes of ſupererogation, ſhall be crowned with greater glorie. This is their doctrine. But we on the contrarie teach, that albeit wee are to ſtriue to a perfection as much as wee can, yet no man can fulfill the law of God in this life: much leſſe doe workes of ſupererogation: for the confirmation whereof, theſe reaſons may bee vſed: I. In the morall law two things are commaunded. Firſt, the loue of God and man. Secondly, the manner of this loue: now the manner of louing God, is to loue him with all our heart and ſtrength. Luk. 10. 27. *Thou ſhalt loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy*
C *thought, &c.* As Bernard ſaid, *The meaſure of louing God, is to loue God without meaſure*, and that is, to loue him with the greateſt perfection of loue that can befall a creature. Hence it followes, that in louing God no man can poſſibly doe more then the law requireth: and therefore the performance of al vowes whatſoeuer, and all like duties, comes ſhort of the intention or ſcope of the law.

II. Reaſon. The compaſſe of the law is large, and comprehendeth in it more then the mind of man can at the firſt conceiue: for euery commandement hath two parts, the negatiue, and the affirmatiue. In the negatiue is forbidden not onely the capitall ſinne named, as murther, theft, adultery, &c. but all ſins of the ſame kinde, with all occaſions and prouocati-
D ons thereto. And in the affirmatiue is commanded not onely the contrary vertues, as the loue of God, and the loue of our neighbours honour, life, chaſtitie, goods, good name, but the vſe of all helpes and meanes, whereby the ſaid vertues may bee preſerued, furthered and practiſed. Thus hath our Sauiour Chriſt himſelfe expounded the law, Matth. 5. Vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the liſt of ſome moral commandement. And that the Papiſts making their workes of ſupererogation meanes to further the loue of God and man, muſt needes bring them vnder the compaſſe of the law. Vnder which if they be, they cannot poſſibly goe beyond the ſame.

Reaſon III. Luke 17. 10. *When we haue done all thoſe things that are commaunded vs, wee are vnprofitable ſeruants: we haue done that which was our duty to doe.* The Papiſts anſwer, that wee are vnprofitable to God, but not to our ſelues: but this ſhift of theirs is beſide the very intent of the place. For a ſeruant in doing his dutie is vnprofitable euen to himſelf, and doth not ſo much as deſerue thankes at his maſters hand, as Chriſt ſaith, verſ 9. *Doth he thanke that ſeruant?* Secondly they anſwer, that we are vnprofitable ſeruants in doing things commaunded: yet when we doe things preſcribed in the way of counſell, wee may profit our ſelues, and merit thereby. But this anſwer doth not ſtand with reaſon. For things commaunded, in that they are commaunded, are more excellent then things left to our libertie; becauſe the will and commaundement of God giues excellencie and goodneſſe vnto them. Againe, counſels are thought to bee harder then the commaundements of the law: and if men cannot profit themſelues by obedience of morall precepts, which are more eaſie; much leſſe ſhal they be able to profit themſelues by counſels which are of greater difficulty.

Reaſon IV. If it be not in the abilitie and power of man to keepe the law, then much leſſe he is able to do any worke that is beyond and aboue all the law requireth: but no man is able to fulfill the law, and therefore no man is able to ſupererogate. Here the Papiſts denie the propoſition: for (ſay they) though wee keepe not the law, yet wee may doe things of counſell aboue the law, and thereby merit. But by their leaue, they ſpeake abſurdly: for in common reaſon, if a man faile in the leſſe, hee cannot but faile in the greater. Now (as I haue ſaid) in popiſh doctrine, it is eaſier to obey the morall law then to performe the counſels of perfection.

Obiections of Papiſts.

I. Iſa. 56. 4. The Lord ſaith, *vnto Eunuches that keepe his ſabbath, and chooſe the thing that pleaſeth him, will he giue a place and name better then the ſonnes and daughters.* Now (ſay they) an Eunuch is one that liues a ſingle life, & keepes the vow of chaſtity, and hereupon he is ſaid to deſerue a greater meaſure of glory. *Anſ.* If the words be wel conſidered, they prooue nothing leſſe: for honour is promiſed to Eunuches, not becauſe they make and performe the vow of ſingle life, but becauſe (as the text ſaith) they obſerue the Lords Sabbath, and chooſe the thing that pleaſeth God, and keepe his couenant, which is, to beleeue the word of God, and to obey the cōmandements of the morall law.

Obiect. II. Matth. 19. 12. Chriſt ſaith, *There are ſome which haue made themſelues chaſt for the kingdome of heauen:* therefore the vowe of ſingle life is warrantable, and is a worke of ſpeciall glorie in heauen. *Anſ.* The meaning of the text is, that ſome hauing receiued the gift of continencie, doe willingly content themſelues A with ſingle eſtate, that they may with more libertie without diſtraction further the good eſtate of the Church of God, or the kingdome of grace in themſelues and others. This is that can be gathered out of this place; hence therefore cannot be gathered the merit of euerlaſting glory by ſingle life.

Obiect. III. Matth. 19. 21. Chriſt ſaith to the young man, *If thou wilt bee perfect, goe ſell that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen.* Therefore ſay they, a man by forſaking all may merit not only heauen, but alſo treaſure there, that is, an exceeding meaſure of glorie. *Anſ.* This young man being in likelihood a ſtrict Phariſie, thought B to merit eternall life by the workes of the law, as his firſt queſtion importeth, *Good maſter, what ſhall I doe to be ſaued?* and therefore Chriſt goeth about to diſcouer vnto him the ſecret corruption of his heart. And hereupon the words alleadged are a commaundement of trial not common to al, but ſpecially to him. The like commandement gaue the Lord to Abraham ſaying, *Abraham, take thine onely ſonne Iſaac, and offer him vpon the mountaine which I ſhall ſhew thee,* Geneſis 22. 2.

IV. *Obiect.* 1. Cor. 7. 8. Paul ſaith, *It is good for to be ſingle as he was:* and verſe 38. he ſaith, *It is better for virgins not to marrie:* and, *this he ſpeakes by permiſſion, not by commaundement,* v. 25. *Anſ.* Here the ſingle life is not preferred ſimply, but only in reſpect of the preſent neceſſity, becauſe C the Church was then vnder perſecution: and becauſe ſuch as liue a ſingle life, are freed from the cares and diſtractions of the world.

V. *Obiect.* 1. Corinth. 9. 15. 17. 18. Paul preached the Goſpell freely, and that was more then he was bound to do: and for ſo doing he had a reward. *Anſ.* It was generally in Pauls libertie to preach the Goſpell freely or not to doe it: but in Corinth vpon ſpeciall circumſtances, hee was bound in conſcience to preach it freely as hee did; by reaſon of the falſe teachers, who would otherwiſe haue taken occaſion to diſgrace his miniſterie, and haue hindred the glorie of God. Now it was Pauls duty by al meanes to preuent the hinderances of the Goſpell and the glorie of God: D and if he had not ſo done, *he had abuſed* his libertie. v. 18. Therefore he did no more in that caſe then the law it ſelfe required. For an action indifferent, or an action in our libertie, ceaſeth to be in our libertie, and becomes morall in the caſe of offence. What is more free and indifferent then to eate fleſh? yet in the caſe of offence Paul ſaid, *he would not eate fleſh as long as the world ſtood,* 1. Cor. 8 13.

The XIV point: Of the worſhipping of Saints, ſpecially of Inuocation.

Our conſent.

Concluſ. I. The true Saints of God, as Prophets, Apoſtles, and Martyrs, and ſuch like, are

A to bee worſhipped and honoured, and that three waies. I. by keeping a memorie of them in godly manner. Thus the Virgin Marie, as a Propheteſſe foretelleth, that *all nations ſhall call her bleſſed*, Luk.1.48. When a certaine woman powred a boxe of oyntment on the head of Chriſt, hee ſaith, *this fact ſhall be ſpoken of in remembrance of her, whereſoeuer that Goſpel ſhould be preached throughout the world.* Mar.14.9. This dutie alſo was practiſed by Dauid towards Moſes, Aaron, Phineas, and the reſt that are commended, Pſal.105. and 106. and by the author of the Epiſtle to the Hebrewes, vpon the Chap.11. Patriarkes and Prophets, and many others that excelled in faith, in the times of the olde B and newe Teſtament. II. They are to bee honoured by giuing of thankes to God for them, & the benefits that God vouchſafed by them vnto his Church. Thus Paul ſaith, that when the Churches heard of his conuerſion, they *glorified God for him*, or, *in him*. Gal.1.23. And the like is to bee done for the Saints departed. III. They are to bee honoured by an imitation of their faith, humilitie, meekeneſſe, repentance, the feare of God, and all good vertues wherein they excelled. For this cauſe the examples of godly men, in the olde and new Teſtament, are called a *cloud of witneſſes* by alluſion: for as the cloud did guide the Iſraelites through the wilderneſſe to the land of Canaan; ſo the faithfull now are to be guided to the C heauenly Canaan, by the examples of good men, that haue beleeued in God before vs, and haue walked the ſtrait way to life euerlaſting.

Concluſ. II. Againe, their *true Reliques*, that is, their vertues and good examples left to all poſteritie to bee followed, wee keepe and reſpect with due reuerence. Yea, if any man can ſhewe vs the bodily relique of any true Saint, and prooue it ſo to be, though we wil not worſhip it, yet will we not deſpiſe it, but keepe it as a monument, if it may conueniently bee done without offence. And thus farre we conſent with the Church of Rome. Further wee muſt not goe.

The diſſent.

D Our difference ſtands in the manner of worſhipping of Saints. The Papiſts make two degrees of religious worſhip. The higheſt they call *Latria*, whereby God himſelfe is worſhipped, and that alone. The ſecond lower then the former, is called *Doulia*, whereby the Saints & Angels that be in the ſpeciall fauour of God, and glorified with euerlaſting glorie in heauen, are worſhipped. This worſhip they place in outward adoration, in bending of the knee, and bowing of the body to them beeing in heauen: in inuocation, whereby they call vpon them: in dedication of Churches and houſes of religion vnto them: in Sabbaths and feſtiuall daies: laſtly, in pilgrimages vnto their reliques and images. Wee likewiſe diſtinguiſh adoration or worſhip: for it is either religious or ciuill. Religious worſhip, is that which is done to him that is Lord of all things, the ſearcher and trier of the heart, omnipotent, euery where preſent, able to heare and helpe them that call vpon him euery where, the author and firſt cauſe of euery good thing: and that ſimply for himſelfe, becauſe he is abſolute goodneſſe it ſelfe. And this worſhip is due to God alone, beeing alſo commaunded in the firſt and ſecond commaundement of the firſt table. Ciuil worſhip is the honour done to men ſet aboue vs by God himſelf, either in reſpect of their excellent giftes, or in reſpect of their offices and authoritie, whereby they gouerne others. The right ende of this worſhip is, to teſtifie and declare, that wee reuerence the gifts of God, and that power which he hath placed in thoſe that be his inſtruments. And this kind of worſhip is commanded onely in the ſecond table, and in the firſt commaundement thereof, *Honour thy father and mother.* Vpon this diſtinction wee may iudge, what honour is due to euery one. Honour is to be giuen to God, and to whom he commandeth. He commandeth that inferiours ſhould honour or worſhip their betters. Therefore the vnreaſonable creatures, and among the reſt images, are not to bee worſhipped, either with ciuill or religious worſhip: beeing indeede farre baſer then man himſelfe is. Againe, vncleane ſpirits the enemies of God, muſt not bee worſhipped: yea, to honour them at all, is to diſhonour God. Good Angels, becauſe they excell men both in nature and gifts, when they appeared were lawfully honoured: yet ſo, as when the leaſt ſignification of honour was giuen, that was proper to God, they refuſed it. And becauſe they appeare not now as in former times, not ſo much as ciuill adoration in any bodily geſture is to be done vnto them. Laſtly, gouernours and Magiſtrates haue ciuil adoration as their due: and it cannot be omitted without offence. Thus Abraham worſhipped the Hittites, Gen.23. and Ioſeph his brethren, Gen.50. To come to the very point, vpon the former diſtinction, we denie againſt the Papiſts, that any ciuill worſhip in the bending of the knee, or proſtrating of the bodie, is to be giuen to the Saints, they beeing abſent from vs: much leſſe any religious worſhip; as namely, inuocation ſignified by any bodily adoration. For it is the honour of God himſelfe: let them call it *latria*, or *doulia*, or by what name they will.

Our reaſons.

Reaſon I. All true inuocation and praier made according to the will of God, muſt haue a double foundation: a commandement, and a promiſe. A commandement, to mooue vs to pray: and a promiſe, to aſſure vs that we ſhal be heard. For all and euery prayer muſt be made in faith: and without a commaundement or promiſe, there is no faith. Vpon this vnfallible ground I conclude, that wee may not pray to Saints departed: for in the Scripture there is no word, either commanding vs to pray vnto them, or aſſuring vs that wee ſhall bee heard when wee pray. Nay we are commaunded, onely to call vpon God; *him onely ſhalt thou ſerue*, Matth.4.10. And, *How ſhall wee call vpon him, in whom wee haue not beleeued?* Rom. 10.14. And we haue no promiſe to bee heard, but for Chriſts ſake. Therfore prayers made to Saints departed, are vnlawfull. Anſwer is made, that inuocation of Saints, is warranted by miracles and reuelations, which are anſwerable to commaundements and promiſes. *Anſw.* But miracles & reuelations had an end before this kind of inuocation tooke any place in the Church of God: and that was about three hundred yeares after Chriſt. Againe, to iudge of any point of doctrine by miracles, is deceitfull; vnleſſe three things concurre: the firſt is, doctrine of faith and pietie to be confirmed: the ſecond is, praier vnto God, that ſomthing may be done for the ratifying of the ſaid doctrine: the third, is the manifeſt edification of the Church by the two former. Where any of theſe three are wãting, miracles may be ſuſpected: becauſe otherwhiles falſe prophets haue their miracles, to trie men, whether they will cleaue vnto God, or no; Deut.13.1,3. Againe, miracles are not done, or to be done for them that beleeue, but for infidels that beleeue not: as Paul ſaith, 1. Cor.14.22. *Tongues are a ſigne, not to them that beleeue, but to vnbeleeuers.* And to this agree Chryſoſtom, Ambroſe, and Iſidore, who ſaith, *Behold, a ſigne is not neceſſarie to beleeuers, which haue already beleeued, but to infidels, that they may be conuerted.* Laſtly, our faith is to be confirmed, not by reuelations and apparitions of dead men, but by the writings of the Apoſtles and Prophets, Luk.16.29.

Reaſon II. To pray vnto Saints departed, to bowe the knee vnto them, while they are in heauen, is to aſcribe that vnto them, which is proper to God himſelfe: namely, to knowe the heart, with the inward deſires and motions thereof: and to know the ſpeeches and behauiours of all men, in all places vpon earth at all times. The Papiſts anſwer, that Saints in heauen, ſee and heare all things vpon earth, not by themſelues (for that were to make them Gods) but in God, and in the glaſſe of the Trinitie, in which they ſee mens prayers reuealed vnto them. I anſwer firſt, that the Saints are ſtill made more then creatures; becauſe they are ſaid to know the thoughts, and all the doings of all men at all times, which no created power can well comprehend at once. Secondly, I anſwer, that this glaſſe in which all things are ſaid to bee ſeene, is but a forgerie of mans braine: and I prooue it thus. The Angels themſelues, who ſee further into God, then man can doe, neuer knewe all things in God: which I confirme on this manner. In the temple vnder the law, vpon the arke were placed two Cherubins, ſignifying the good Angels of God: and they looked downeward vpon the mercie-ſeat couering the arke, which was a figure of Chriſt; and their looking downward, figured their deſire to ſee into the myſterie of Chriſts incarnation, and our redemption by him: as Peter alluding, no doubt, to this type in the olde Teſtament ſaith, 1. Pet. 1.12. *which things the Angels deſire to behold:* and Paul ſaith, Eph.3.10. *The manifold wiſedome of God is reuealed by the Church, vnto principalities and powers in heauenly places*, that is, to the Angels: but how, & by what means? *by the Church*; and that two waies: firſt, by the Church, as by an example, in which the Angels ſaw the endleſſe wiſedome and mercie of God, in calling the Gentiles. Secondly, by the Church, as it was founded and honoured by the preaching of the Apoſtles. For it ſeemes that the Apoſtolicall miniſterie in the new Teſtament, reuealed things touching Chriſt, which the Angels neuer knew, before that time: thus Chryſoſtome vpon occaſion of this text of Paul ſaith, *that the Angels learned ſomething by the preaching of Iohn Baptiſt.* Prolog. in Ioh. Againe, Chriſt ſaith, that they know not *the houre of the laſt iudgement*, Matth.24.36. much leſſe doe the Saints knowe all thing in God. And hence it is that they are ſaid to be vnder the altar, where they crie, *How long Lord holy and true! wilt thou not auenge our blood?* Reu.6.10. as beeing ignorant of the day of their full deliuerance. And the Iewes in affliction confeſſe Abraham was ignorant of them, and their eſtate, Iſa.63.16.

Reaſon III. Matth. 4. 10. Chriſt refuſed ſo much as to bow the knee to Sathan, vpon this ground, becauſe *it was written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* Hence it was, that Peter would not ſuffer Cornelius ſo much as to kneele vnto him, though Cornelius intended not to honour him as God. Therefore neither Saint nor Angell is to bee honoured ſo much as with the bowing of the knee: if it carrie but the leaſt ſignification of diuine or religious honour.

Reaſon IV. The iudgement of the auncient Church. Auguſt. *We honour the Saints with charitie, and not by* ſeruitude: *neither doe wee erect Churches to them.* de vera relig. cap.35. And, *Let it* not bee religion *for vs to worſhip dead men.* And, *They are to be honoured for imitation, and not to be adored for religion.* Epiphan. Hær.79. *Neither Tecla, nor any Saint is to bee* adored, *for that auncient* errour *may not ouer-rule vs, that we ſhould leaue the liuing God, and adore things made by him.* Againe, L*et Marie bee in honour: let the Father, Sonne and the holy Ghoſt be adored: let* none adore Marie; *I meane neither woman nor man.* Againe, *Marie is beautifull, holy, and honoured, yet* not to adoration. When Iulian obiected to the Chriſtians, that they worſhipped their Martyrs as God, Cyrill graunts the memorie and honour of them, but denies their adoration: Lib.9.&10. and of inuocation, he makes no mention at all. Ambr. on Rom.1. *Is any ſo mad that he will giue to the Earle the honour of the King* ——? *yet* *theſe men do not thinke themſelues guiltie, who giue the honour of Gods name to a creature, and leauing the Lord,* adore their fellow ſeruants, *as though there were any thing more reſerued for God.*

Obiections of Papiſts.

I. Gen. 48. 16. *Let the Angel that kept mee Bleſſe thy children.* Here (ſay they) is a prayer made to Angels. *Anſ.* By the Angell is meant Chriſt, who is called the Angell of the couenant, Malac. 3. 1. and the Angel that guided Iſrael in the wilderneſſe, 1. Cor. 10. 9. compared with Exod. 23. 20.

Obiect. II. Exod. 32. 13. Moſes praieth that God would reſpect his people, for Abrahams B ſake, and for Iſaac & Iſraell his ſeruants, which were not then liuing. *Anſ.* Moſes praieth God to be mercifull to the people, not for the interceſſion of Abraham, Iſaac, and Iacob, but for his couenants ſake which hee had made with them, Pſal. 132. 10, 11. Againe by popiſh doctrine, the fathers departed knew not the eſtate of men vpon earth, neither did they pray for them: becauſe then they were not in heauen, but in *Limbo Patrum.*

III. *Obiect.* One liuing man makes interceſſion to God for another: therfore much more doe the Saints in glorie, that are filled with loue, pray to God for vs; and we pray to them no otherwiſe then wee deſire liuing men to pray for vs. *Anſ.* The reaſon is naught: for we C haue a commaundement, one liuing man to pray for another, and to deſire others to pray for vs: but there is no warrant in the word of God, for vs to deſire the prayers of men departed. Secondly, there is a great difference betweene theſe two: To requeſt our friend either by word of mouth, or by letter to pray for vs: & by inuocation to requeſt them that are abſent from vs and departed this life to pray for vs: for this is indeed a worſhip, in which is giuen vnto them a power to heare and helpe all that call vpon them, at what place or time ſoeuer, yea though they bee not preſent in the place in which they are worſhipped: and conſequently the ſeeing of the heart, preſence in all places, and infinite power to helpe all that D pray vnto them, which things agree to no creature but GOD alone. Thirdly, when one liuing man requeſts an other to pray for him, hee onely makes him his companion and fellow member in his praier made in the name of our mediatour Chriſt: but when men inuocate Saints in heauen, they being then abſent, they make them more then fellow members, euen mediatours betweene Chriſt and them.

The XV. point. Of interceſſion of Saints.

Our conſent.

Our conſent with them I will ſet downe in two concluſions. *Concluſ.* I. The Saints departed A pray vnto God, by giuing of thanks vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, Reuel. 5. 8. *The foure beaſts, and the foure and twentie Elders fell downe before the Lambe, ——, 9 and they ſung a new ſong, Thou art worthie to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God ——. 13. And all the creatures which are in heauen ——, heard I ſaying, Praiſe and honour and glorie and power bee vnto him that ſitteth vpon the throne, and to the Lambe for euermore.*

II. *Concluſ.* The Saints departed pray generally for the ſtate of the whole church, Reu. 6. 9. *And I ſaw vnder the altar, the ſoules of them that were killed for the word of God ——, and* B they cried, 10. *How long Lord holy and true! doeſt thou not iudge and auenge our blood on them that dwell on the earth?* whereby we ſee they deſire a finall deliuerance of the Church, and a deſtruction of the enemies thereof; that they themſelues, with all the people of God, might be aduanced to fulneſſe of glory in body and ſoule: yea, the dumbe creatures, Rom. 8. 23. are ſaid to *grone and ſigh, waiting for the adoption, euen the redemption of our bodies:* much more then doe the Saints in heauen deſire the ſame. And thus farre we conſent.

The diſſent or difference.

They hold and teach, that the Saints in hea- C uen, as the Virgin Marie, Peter, Paul, &c. doe make interceſſion to God for particular men, according to their ſeuerall wants: and that hauing receiued particular mens praiers, they preſent them vnto God. But this doctrine we flatly renounce vpon theſe grounds & reaſons.

I. Iſa. 63. 16. *The Church ſaith to God, doubtleſſe thou art our father, though* Abraham be ignorant of vs, *and Iſrael* know vs not. Now if Abraham knew not his poſteritie, neither Mary, nor Peter, nor any other of the Saints departed know vs, and our eſtate: and conſequently they cannot make any particular interceſſion for vs. If they ſay that Abraham & Iacob were then in *Limbo,* which they wil haue to be a part of hell; what ioy could Lazarus haue in Abra- D hams boſome? Luk. 16. 25. and with what comfort could Iacob ſay on his death-bed: *O Lord, I haue waited for thy ſaluation?* Gen. 49. 18.

II. Reaſon. 2. King. 22. 20. Huldah the Propheteſſe telleth Ioſias, *he muſt be gathered to his fathers, and put in his graue in peace, that his eies may not ſee all the euill which God would bring on that place.* Therefore the Saints departed ſee not the ſtate of the church on earth, much leſſe do they know the thoughts & praiers of men. This cōcluſion Auguſtine confirmeth at large.

III. Reaſon. No creature, Saint, or Angel, can bee a Mediatour for vs to God, ſauing Chriſt alone, who is indeede the onely Aduocate of his Church. For in a true and ſufficient Mediator there muſt be three properties. Firſt of all, the word of God muſt reueale and propound him vnto the Church, that wee may in conſcience be aſſured that praying to him, and to God in his name, wee ſhall be heard. Now there is no Scripture that mentioneth either Saints or Angels as Mediators in our behalfe, ſaue Chriſt alone. Secondly, a mediatour muſt bee perfectly iuſt, ſo as no ſinne bee found in him at all, 1.Ioh. 2.1. *If any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the righteous.* Now the Saints in heauen, howſoeuer they be fully ſanctified by Chriſt, yet in themſelues they were conceiued & borne in ſinne: and therefore muſt needes eternally ſtand before God by the mediation and merit of an other. Thirdly, a mediatour muſt be a propitiatour, that is, bring ſomething to God, that may appeaſe and ſatisfie the wrath and iuſtice of God for our ſinnes: therefore Iohn addeth, *and he is a* propitiation *for our ſinnes.* But neither Saint nor Angel can ſatisfie for the leaſt of our ſinnes: Chriſt only is the propitiation for them all. The virgin Marie and the reſt of the Saints beeing ſinners, could not ſatisfie ſo much as for themſelues.

Lib.3.cōtr. Parmen.c. 3.Tract. in Ioh.22.

De perfectu Euang.

IV. Reaſon. The iudgement of the Church. Auguſtine, *All Chriſtian men commended each other in their praiers to God.* And, *who* praies for all, *and for whome* none praies, *he is that one and true mediatour.* And, *This ſaith thy Sauiour, thou haſt* no whither *to goe but to me, thou haſt no way to goe but by me.* Chryſoſtom, *Thou haſt* no need of Patrons *to God, or much diſcourſe that thou ſhouldeſt ſooth others: but though thou be alone and want a Patron, and by thy ſelfe pray vnto God, thou ſhalt obtaine thy deſire.* And on the ſaying of Iohn, *If any ſinne, &c. Thy prayers haue no effect vnleſſe they be ſuch as* the Lord commends *vnto thy father.* And Auguſtine on the ſame place hath theſe wordes, *He being ſuch a man ſaid not, ye haue an Aduocate, but if any ſinne we haue: hee ſaid not, ye haue, neither ſaid he,* ye haue me.

Obiections of Papiſts.

I. Reuel. 5.8,9. *The foure and twentie Elders fall downe before the Lambe, hauing euery one harpes and golden vyals full of odours, which are the prayers of the Saints.* Hence the Papiſts gather, that the Saints in heauen receiue the prayers of men on earth, and offer them vnto the father. *Anſw.* There by prayers of the Saints, are meant their owne prayers, in which they ſing praiſes to God and to the Lambe, as the verſes following plainely declare. And theſe prayers are alſo preſented vnto God, onely from the hand of the Angel, which is Chriſt himſelfe.

chap.8.4.

II. *Obiect.* Luk.16.27. Diues in hell prayeth for his brethren vpon earth, much more doe the Saints in heauen pray for vs. *Anſ.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and ſcope thereof: for by the ſame reaſon it may as well be gathered, that the ſoule of Diues beeing in hell, had a tongue. Againe, if it were true which they gather, wee may gather alſo that the wicked in hell haue compaſſion and loue to their brethren on earth, and a zeale to Gods glorie: all which are falſe.

III. *Obiect.* The Angels in heauen know euery mans eſtate: they knowe when any ſinner *repenteth, and reioyce thereat:* and pray for particular men: therfore the Saints in heauen doe the like, for they are equall to the good Angels, Luk.20.36. *Anſw.* The place in Luke is to be vnderſtood of the eſtate of holy men at the day of the laſt iudgement: as appears, Mat. 22.30. where it is ſaid, that the ſeruants of God *in the reſurrection* are as the Angels in heauen. Secōdly, they are like the Angels, not in office and miniſterie, by which they are miniſtring ſpirits for the good of men: but they are like them in glorie.

Luk.15,10.

Secondly, wee diſſent from the Papiſts, becauſe they are not content to ſay that the Saints departed pray for vs in particular: but they adde further, that they make interceſſion for vs by their merits in heauen. New Ieſuits denie this: but let them heare Lumbard, *I think* (ſaith he, ſpeaking of one that is but of meane goodneſſe) *that hee, as it were paſſing by the fire ſhall be ſaued by the* merits *and interceſſions of the heauenly Church: which doe alwais make interceſſion for the faithfull by requeſt and merit, till Chriſt ſhall be compleat in his members.* And the Romane Catechiſme ſaith as much. *Saints are ſo much the more to be worſhipped, and called vpon, becauſe they make prayer daily for the ſaluation of men: and God for their merit and fauour beſtowes many benefits vpon vs.* Wee denie not, that men vpon earth haue help and benefit by the faith and pietie which the Saints departed ſhewed, when they were in this life. For God ſhewes mercie on them that keepe his commaundements, to a thouſand generations. And Auguſtine ſaith, It was good for the Iewes, that they were loued of Moſes, whom God loued. But wee vtterly denie, that wee are helped by merits of Saints, either liuing or departed. For Saints in glorie haue receiued the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

Lib. 4. diſt. 45.p.6.

On the ſecond command.

q.149 ſuper Exod.

The 16. point: of Implicite or infolded faith.

Our conſent.

Wee hold that there is a kind of implicite, or vnexpreſſed faith: yea, that the faith of euery man in ſome part of his life, as in the time of his conuerſion, and in the time of ſome grieuous temptation or diſtreſſe, is implicite or infolded. The Samaritans are ſaid to *beleeue,* Ioh.4.41. becauſe they tooke Chriſt for the Meſſias, and thereupon were content to learne and obey the glad tidings of ſaluation. And in the ſame place, verſe 53. the Ruler with his family is ſaid to beleeue, who did no more but generally acknowledge that Chriſt was the Meſſias, and yeelded himſelfe to beleeue and obey his holy doctrine, beeing mooued thereunto by a miracle wrought vpon his young ſonne. And Rahab, Hebr. 11. 13. is ſaid to beleeue, yea, ſhee is commended for faith euen at the time when ſhee receiued the ſpies. Now in the word of God wee cannot finde, that ſhee had any more but a confuſed, generall, or infolded faith, whereby ſhee beleeued that the God of the Hebrewes was the true God, & his word to be obeyed. And this faith (as it ſeemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby ſhee was mooued to ioyne her ſelfe vnto the people of God, and to beleeue as they did. By theſe examples then it is manifeſt, that in the very ſeruants of God, there is and may bee for a time an implicite faith. For the better vnderſtanding of this point, it is to bee conſidered that faith may bee infolded two waies: firſt, in reſpect of knowledge of things to be beleeued: ſecondly, in reſpect of the apprehenſion of the obiect of faith, namely, Chriſt and his benefits. Now faith is infolded in reſpect of knowledge, when as ſundrie thinges that are neceſſarie to ſaluation are not as yet diſtinctly knowne. Though Chriſt commended the faith of his Diſciples, for ſuch a faith, againſt which the gates of hell ſhould neuer preuaile; yet was it vnexpreſſed or wrapped vp in regard of ſundrie points of religion: for firſt of all, Peter that made confeſſion of Chriſt in the name of the reſt, was at that time ignorant of the particular meanes whereby his redemption ſhould bee wrought. For after this, hee went about to diſſwade his maſter from the ſuffering of death at Ieruſalem, whereupon Chriſt ſharpely rebuked him, ſaying, Matthew 16. 23. *Come behinde mee Sathan, thou art an offence vnto mee.* Againe, they were all ignorant of Chriſts reſurrection, till certaine women, who firſt ſawe him after hee was riſen againe, had tolde them: and they by experience in the perſon of Chriſt had learned the truth. Thirdly, they were ignorant of the aſcenſion: for they dreamed of an earthly kingdome at the very time when hee was about to aſcend: ſaying, *Wilt thou at this time reſtore the kingdome of Iſrael?* Act. 1. 6. And after Chriſts aſcenſion, Peter knew nothing of the breaking down of the partition wall betweene the Iewes and Gentiles, till God had better ſchooled him in a viſion, Act. 10. 14. And no doubt, we haue ordinarie examples of this implicite faith in ſundrie perſons among vs. For ſome there bee, which are dull and hard, both for vnderſtanding and memorie, and thereupon make no ſuch proceedings in knowledge, as many others doe: and yet for good affection and conſcience in their doings, ſo farre as they know, they come not ſhort of any; hauing withall a continuall care to increaſe in knowledge, and to walke in obedience according to that which they know. And ſuch perſons, though they be ignorant in many things, yet haue they a meaſure of true faith: and that which is wanting in knowledge, is ſupplyed in affection: and in ſome reſpects they are to be preferred before many that haue the glibbe tongue, and the braine ſwimming with knowledge. To this purpoſe Melancthon ſaid well, *We muſt acknowledge the great mercie of God, who putteth a difference betweene ſinnes of ignorance, and ſuch as are done wittingly: and forgiues manifolde ignorances to them, that know but the foundation and bee teachable; as may bee ſeene by the Apoſtles, in whome there was much want of vnderſtanding before the reſurrection of Chriſt. But as hath beene ſaid, he requires that we be teachable, and hee will not haue vs to be hardened in our ſluggiſhneſſe and dulneſſe. As it is ſaid,* Pſal. 1. *he meditateth in his law day and night.*

Math. 16. 18.

Epitom. Phil moral. de grad. delict.

The ſecond kinde of implicite faith is in regard of Apprehenſion; when as a man cannot ſay diſtinctly and certainely, *I beleeue the pardon of my ſinnes,* but *I doe vnfainedly deſire to beleeue the pardon of them all, and I deſire to repent.* This caſe befals many of Gods children, when they are touched in conſcience for their ſinnes. But where men are diſpleaſed with themſelues for their offences, and doe withall conſtantly from the heart deſire to beleeue, and to bee reconciled to God, there is faith, and many other graces of God infolded: as in the little and tender budde, is infolded the leafe, the bloſſome, and the fruit. For though a deſire to repent and to beleeue bee not faith and repentance in nature, yet in Gods acceptation it is. God accepting the will for the deede. Iſa. 42. 3. Chriſt will not *quench the ſmoaking flaxe,* which as yet by reaſon of weakeneſſe giues neither light nor heate. Chriſt ſaith, Matth. 5. 6. *Bleſſed are they* that hunger and thirſt *after righteouſneſſe, for they ſhall be ſatisfied:* where by perſons hungring and thirſting are meant all ſuch, as feele with griefe their owne want of righteouſneſſe, and withall deſire to bee iuſtified and ſanctified. Rom. 8. 26. God heares and regards the verie groanes and ſighes of his ſeruants: yea, though they bee vnſpeakable by reaſon they are oftentimes little, weake, and confuſed: yet God hath reſpect vnto them, becauſe they are the worke of his owne ſpirit. Thus then we ſee, that in a touched heart deſiring to beleeue, there is an infolded faith. And this is the faith which many of the true ſeruants of God haue: and our ſaluation ſtands not ſo much in our apprehending of Chriſt, as in Chriſts comprehending of vs: and therefore Paul ſaith, Philip. 3. 12. *hee followeth,* namely, after perfection, *if that hee might comprehend that, for whoſe ſake hee is comprehended of Chriſt.* Now if any ſhall ſay, that without a liuely faith in Chriſt none can be ſaued: I anſwer, that God accepts the deſire to belieue for liuely faith, in the time of temptation, & in the time of our firſt conuerſion, as I haue ſaid. Put caſe, a man that neuer yet repented fals into ſome grieuous ſickneſſe, and then beginnes to bee touched in conſcience for his ſinnes, and to bee truely humbled: hereupon hee is exhorted to beleeue his owne reconciliation with God in Chriſt, and the pardon of his owne ſinnes. And as hee is exhorted, ſo hee endeauoureth according to the meaſure of grace receiued, to beleeue, yet after much ſtriuing hee cannot reſolue himſelfe, that he doth diſtinctly and certainely beleeue the pardon of his owne ſinnes: onely this he can ſay, that he doth heartily deſire to beleeue: this hee wiſheth aboue all things in the world: and hee eſteemes all things as dung for Chriſt: and thus hee dies. I demaund now, what ſhall we ſay of him? ſurely wee may ſay nothing, but that he died the childe of God, and is vndoubtedly ſaued. For howſoeuer it were an happie thing if men could come to that fulneſſe of faith which was in Abraham, and many ſeruants of God: yet certaine it is, that God in ſundry caſes accepts of this deſire to beleeue, for true faith indeede. And looke as it is in nature, ſo it is in grace: in nature ſome die when they are children, ſome in olde age, and ſome in full ſtrength, and yet all die men: ſo againe, ſome die babes in Chriſt, ſome of more perfect faith: and yet the weakeſt hauing the ſeedes of grace, is the childe of God; and faith in his infancie is faith. All this while, it muſt be remembred, I ſay not, there is a true faith without all apprehenſion, but without a diſtinct apprehenſion for ſome ſpace of time: for this very deſire, by faith to apprehend Chriſt and his merits, is a kind of apprehenſion. And thus wee ſee the kindes of implicite or infolded faith.

This doctrine is to bee learned for two cauſes: firſt of all, it ſerues to rectifie the conſciences of weake ones, that they bee not deceiued touching their eſtate. For if we thinke that no faith can ſaue, but a full perſwaſion, ſuch as the faith of Abraham was, many truely bearing the Name of Chriſt muſt bee put out of the role of the children of God. Wee are therefore to know, that there bee differences and degrees of true faith, and the leaſt of them all is this infolded faith. This in effect is the doctrine of Maſter Caluin: that when wee beginne by faith to know ſomewhat, and haue a deſire to learne more, this may be termed an vnexpreſſed faith. Secondly, this point of doctrine ſerues to rectifie and in part to expound ſundrie Catechiſmes, in that they ſeeme to propound faith vnto men at ſo high a reach, as fewe can attaine vnto it: defining it to be a certaine and full perſwaſion of Gods loue and fauour in Chriſt; whereas, though euery faith bee for his nature a certaine perſwaſion, yet onely the ſtrong faith is the full perſwaſion. Therefore faith is not onely in generall tearmes to bee defined, but alſo the degrees and meaſures thereof are to be expounded, that weake ones to their comfort may be truely informed of their eſtate. And though wee teach there is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none muſt hereupon take an occaſion to content themſelues therewith, but labour to increaſe and goe on from faith to faith: and ſo indeede will euery one doe that hath any beginnings of true faith, bee they neuer ſo little. And he which thinkes hee hath a deſire to beleeue, and contents himſelfe therewith, hath indeed no true deſire to beleeue.

Inſtit. lib. 3. c. 2. §. 5.

The difference.

The pillars of the Romiſh Church laie downe this ground: that faith in his owne nature, is not a knowledge of things to bee beleeued; but a reuerent aſſent vnto them, whether they be knowne or vnknowne. Hereupon they build: that if a man know ſome neceſſarie points of religion, as the doctrine of the godhead, of the Trinitie, of Chriſts incarnation, and of our redemption, &c. it is needleſſe to know the reſt by a particular or diſtinct knowledge, and it ſufficeth to giue his conſent to the Church, and to beleeue as the Paſtours beleeue. Beholde a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleeued, and knowledge is of the nature of faith: and nothing is beleeued that is not knowne, Iſa. 53. 11. *The knowledge of my righteous ſeruant, ſhall iuſtifie many.* And Ioh. 17. 3. *This is eternall life, to know thee the eternall God, and whome thou haſt ſent Ieſus Chriſt.* In theſe places, by knowledge is meant faith grounded vpon knowledge, whereby we know, and are aſſured that Chriſt and his benefits belong vnto vs. Secondly, this kinde of aſſent is the mother of ignorance. For when men ſhall be taught, that for ſundrie points of religion they may beleeue as the Church beleeues: (*a*) that the ſtudie of the Scriptures is not to be required of them: yea, that to their good they may be barred the reading of them, ſo be it they know ſome principall things contained in the articles of faith: that (*b*) common beleeuers are not bound expreſſely to beleeue all the articles of the Apoſtles Creede: (*c*) that it ſufficeth them to beleeue the articles by an implicite faith, by beleeuing as the Church beleeueth: fewe or none will haue care to profit in knowledge. And yet Gods commaundement is that wee ſhould growe in knowledge, and that his word ſhould dwell plenteouſly in vs, Coloſſ. 3. 16. Againe, the Papiſts ſay, that the deuotion of the ignorant, is often ſeruice better accepted then that which is done vpon knowledge. *Such* (ſay they) *as pray in latine, pray with as great conſolation of ſpirit, with as little tedious ſneſſe, with as great deuotion and affection, and oftentimes more then the other, and alwaies more then any ſchiſmaticke or hereticke in his owne language.* To conclude, they teach that ſome articles of faith are beleeued generally of the whole Church onely by

[a] Mol. tract. 3. c. 27. concluſ. 15.

[b] Bonau. & Durand.

[c] Bannes 2. q. 2. art. 7. aſcribes this opiniō to Gul. Pariſienſis, & to Altiſiodorenſis.

Rhem. Teſtam. 1. Cor. 14.

Mol. tract. 5. c. 30. concluſ. 12.

by a ſimple or implicite faith, which afterward by the authority of a general councel are propounded to be beleeued of the Church by expreſſe faith. Roffenſis againſt Luther giues an example of this, when he confeſſeth that Purgatorie was little knowne at the firſt, but was made knowne partly by Scripture, and partly by reuelation in proceſſe of time. This implicite faith touching articles of religion wee reiect; holding that all things concerning faith and manners neceſſarie to ſaluation, are plainly expreſſed in Scripture, and accordingly to be beleeued.

Contra aſſer. Lut. art. 3.

The 17. point: Of Purgatorie.

Our conſent.

We hold a Christian Purgatorie, according as the word of God hath ſet downe the ſame vnto vs. And firſt of all, by this Purgatorie we vnderſtand the afflictions of Gods children here on earth. Lam. 1. the people afflicted ſay, *Thou haſt ſent a fire into our bones.* Pſal. 66. 12. *We haue gone through water and fire.* Mal. 3. 3. The children of Leui muſt bee *purified in a purging fire* of affliction. 1. Pet. 1. 7. Afflictions are called *the fiery triall,* wherby men are clenſed from their corruption, as golde from the droſſe by the fire. Secondly, the blood of Chriſt is a Purgatorie of our ſinnes. 1. Ioh. 1. 7. *Chriſts blood* purgeth *vs from all our ſinnes.* Heb. 9. 14. *It* purgeth *our conſciences* from dead workes. And Chriſt baptizeth with the holy Ghoſt *and with fire:* becauſe our inward waſhing is by the blood of Chriſt: and the holy Ghoſt is as fire to conſume and aboliſh the inward corruption of nature. To this effect ſaith Origen, *Without doubt, we ſhall feele the vnquenchable fire, vnleſſe we ſhall now intreat the Lord to ſend downe* from heauen a purgatorie fire *vnto vs, whereby worldly deſires may bee vtterly conſumed in our mindes.* Auguſt. *Suppoſe the* mercie *of God is* thy purgatorie.

Mat. 3. 11.

in Leuit. l. 9 apud Cyril.

de Act. Fœlic, cap, 21.

The difference or diſſent.

Wee differ from the Papiſts touching purgatorie in two things. And firſt of all for the place. They holde it to be a part of hell, into which an entrance is made onely after this life: we for our parts denie it, as hauing no warrant in the word of God: which mentioneth onely two places for men after this life, heauen and hell, with the two-folde condition thereof, ioy and torment, Luke 16. 25, 26. Iohn 3. 36. Apoc. 20. 14. 15. and 21. 7, 8. Matthew 8. 11. Nay, wee finde the contrarie, Reuel. 14. 13. they that die in the Lord are ſaid *to reſt from their labours:* which cannot bee true, if any of them goe to purgatorie. And to cut off all cauils: it is further ſaid, *their workes,* that is, the reward of their workes, *follow them,* euen at the heeles, as an Acoluth or ſeruant doth his maſter, Auguſtine ſaith well, *After this life there remaines no compunction or* ſatisfaction. And, *Here is all remiſſion of ſinne: here bee temptations that mooue vs to ſinne: laſtly, here is the euill from which we deſire to be deliuered: but there is none of all theſe.* And, *We are not here without ſinne, but we ſhall* goe hence without ſinne. Cyrill ſaith, *They which are once dead, can adde nothing to the things which they haue done, but ſhall* remaine as they were left, *and waite for the time of the laſt iudgement.* Chryſoſtome, *After the end of this life there be* no occaſions *of merits.*

Hom. 50. tom. 10. Enchir. c. 115.

de verb. Apoſt. ſerm. 31.

lib. 3. in Eſ.

Ad pop. Antioch. hom. 22.

Secondly, we differ from them touching the meanes of Purgation. They ſay, that men are purged by ſuffering paine in Purgatory, wherby they ſatisfie for their veniall ſinnes, and for the temporall puniſhment of their mortall ſinnes. Wee teach the contrarie, holding that nothing can free vs from the leaſt puniſhment of the ſmalleſt ſin, but the ſufferings of Chriſt, and purge vs from the leaſt taint of corruption, ſauing the blood of Chriſt. Indeede they ſay, that our ſufferings in themſelues conſidered, doe not purge and ſatisfie, but as they are made meritorious by the ſufferings of Chriſt: but to this I oppoſe one text of Scripture, *Heb.* 1. 3. where it is ſaid, that *Chriſt hath purged our ſinnes by himſelfe:* where the laſt clauſe cuts the throate of all humane ſatisfactions & merits: and it giueth vs to vnderſtand, that whatſoeuer thing purgeth vs from our ſinnes, is not to bee found in vs, but in Chriſt alone: otherwiſe it ſhould haue bin ſaid, that Chriſt purgeth the ſinnes of men by themſelues, as wel as by himſelfe: and hee ſhould merit by his death, that we ſhould become our owne Sauiours in part.

To this place I may well referre prayer for the dead: of which I wil propound two concluſions affirmatiue, and one negatiue. *Concluſ.* I. Wee hold that Chriſtian charitie is to extend it ſelfe to the very dead: and it muſt ſhew it ſelfe in their honeſt buriall, in the preſeruation of their good names, in the helpe and reliefe of their poſteritie, as time and occaſion ſhall be offered, Ruth 1. 8. Ioh. 19. 40.

II. *Concl.* We pray further in generall maner for the faithfull departed, that God would haſten their ioyful reſurrectiō, & the faithfull accompliſhment of their happines, both for the body and the ſoule: and thus much we aske in ſaying, *Thy kingdome come,* that is, not onely the kingdome of grace, but alſo the kingdome of glorie in heauen. Thus farre we come: but nearer the gates of Babilon we dare not approch.

III. *Concluſ.* To pray for particular men departed, and to pray for their deliuerance out of Purgatorie, we thinke it vnlawfull: becauſe we haue neither promiſe, nor commandement ſo to doe.

The eighteenth point: Of the Supremacie in cauſes Eccleſiaſticall.

Our conſent.

Touching the point of Supremacie Eccleſiaſticall, I will ſet downe how neere wee may come to the Romane Church, in two concluſions. *Concluſ.* I. For the founding of the Primitiue Church, the miniſterie of the word was diſtinguiſhed by degrees not onely of order, but alſo of power, and Peter was called to the higheſt degree. Eph. 4. 11. Chriſt *aſcended vp on high, and gaue gifts vnto men,* for the good of his Church: *as ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtours and Doctours.* Now howſoeuer one Apoſtle, be not aboue another, or one Euangeliſt aboue another, or one Paſtour aboue another: yet an Apoſtle was aboue an Euangeliſt: and an Euangeliſt aboue all Paſtours and teachers. And Peter was by calling an Apoſtle, and therefore aboue all Euangeliſts and Paſtours, hauing the higheſt roome in the miniſtery of the new teſtament both for order and authority.

Concluſ. II. Among the twelue Apoſtles Peter had a three-fold priuiledge or prerogatiue. I. The prerogatiue of authoritie. II. Of primacie. III. Of principalitie. For the firſt, by the priuiledge of authoritie, I meane a preheminence in regard of eſtimation, whereby hee was had in reuerence aboue the reſt of the twelue Apoſtles: for Cephas with Iames and Iohn *are called Pillars,* and *ſeemed to bee great,* Gal. 2. 6. 9. Againe, hee had the preheminence of primacie, becauſe he was the firſt named, as the fore-man of the queſt. Matth. 10. 2. *The names of the twelue Apoſtles are theſe, the firſt is Simon, called Peter, &c.* Thirdly, hee had the preheminence of principalitie among the twelue, becauſe in regard of the meaſure of grace, he excelled the reſt: for when Chriſt asked his diſciples whome they ſaid he was, Peter as beeing of greateſt abilitie and zeale, anſwered for them all, Matth. 16. 16. I vſe this clauſe *among the twelue,* becauſe Paul excelled Peter euery way, in learning, zeale, vnderſtanding, as farre as Peter excelled the reſt. And thus neere we come to popiſh ſupremacie.

The difference.

The Church of Rome giues to Peter a ſupremacie vnder Chriſt aboue all cauſes and perſons: that is, full power, to gouerne and order the Catholike Church vpon the whole earth, both for doctrine and regiment. This ſupremacie ſtandes (as they teach) in a power or iudgement, to determine of the true ſenſe of all places of Scripture: to determine all cauſes of faith: to aſſemble generall Councels: to ratifie the decrees of the Councels: to excommunicate any man vpon earth, that liues within the Church, euen princes and nations: properly to abſolue and forgiue ſinnes: to decide cauſes brought to him by appeale from all the parts of the earth: laſtly, to make lawes that ſhall binde the conſcience. This fulneſſe of power with one conſent is aſcribed to Peter, and the Biſhops of Rome that follow him in a ſuppoſed ſucceſſion. Now we holde on the contrary, A that neither Peter, nor any Biſhoppe of Rome hath any ſupremacie ouer the Catholike Church: but that all ſupremacie vnder Chriſt is pertaining to kings and princes within their dominions. And that this our doctrine is good, and theirs falſe and forged, I wil make it manifeſt by ſundrie reaſons.

I. Chriſt muſt bee conſidered of vs as a king two waies. Firſt as hee is God: and ſo is hee an abſolute king ouer all things in heauen and earth, with the Father and the holy Ghoſt by the right of creation. Secondly, he is a king as hee is a redeemer of mankinde: and by the right of redemption he is a ſoueraigne king ouer the whole Church, and that in ſpeciall maner. Now as Chriſt is God with the Father B and the holy Ghoſt, hee hath his deputies on earth to gouerne the world: as namely kinges and princes, who are therefore in Scripture called *Gods.* But as Chriſt is Mediatour, and conſequently a King ouer his redeemed ones, he hath neither fellow, nor deputie. No fellow: for then he ſhould be an imperfect mediatour. No deputie: for no creature is capable of this office, to doe in the roome and ſtead of Chriſt, that which hee himſelfe doth: becauſe euery worke of the Mediatour is a compound work, ariſing of the effects of two natures concurring in one and the ſame action, namely, the Godhead and the manhood: and therefore to the effecting of the ſaid worke, there is required an infinite power, which farre exceeds the C ſtrength of any created nature. Againe, Hebr. 7. 24. Chriſt is ſaid to haue a prieſthood which cannot paſſe from his perſon to any other: whence it followes, that neither his kingly, nor his propheticall office can paſſe from him to any creature, either in whole, or in part: becauſe the three offices of mediation in this regard bee equall. Nay, it is a needeleſſe thing for Chriſt to haue a deputie, to put in execution any part of his Mediatourſhippe: conſidering a deputie onely ſerueth to ſupply the abſence of the principall, whereas Chriſt is alwaies preſent with his Church by his Word and Spirit: for where two or three bee gathered together in his name, hee is in the middeſt among them. It may bee ſaid, that the Miniſters in the worke of the miniſterie are deputies D of Chriſt. I anſwer, that they are no deputies, but actiue inſtruments. For in the preaching of the Word there be two actions: the firſt is, the vttering or propounding of it to the eare: the ſecond is, the inward operation of the holy Ghoſt in the heart: which indeede is the principall, and belongs to Chriſt alone: the action of ſpeaking in the miniſter beeing onely inſtrumentall. Thus likewiſe the Church of God in cutting off any member by excommunication, is no more but an inſtrument performing a miniſterie in the name of Chriſt, and that is, to teſtifie and pronounce whome Chriſt himſelfe hath cutte off from the kingdome of Heauen: whome hee alſo will haue for this cauſe, to bee ſeuered from the company of his own people till he repent. And ſo it is in all eccleſiaſticall actions. Chriſt hath no deputie, but onely inſtruments: the whole entire action being perſonall in reſpect of Chriſt. This one concluſion ouerthrowes not onely the Popes ſupremacie, but alſo many other points of poperie.

Reaſon II. All the Apoſtles in regard of power and authority were equall: for the commiſſion Apoſtolicall both for right and execution was giuen equally to them all, as the very words import, Matth. 28. 19. *Goe teach all nations, baptizing them, &c.* And the promiſe, *I will giue to thee the keyes of the kingdome of heauen*, is not priuate to Peter, but is made in his perſon to the reſt, according as his confeſſion was in the name of the reſt. Thus ſaith Theophylact, Mar. 16. *They haue the power of committing and binding that receiue the gift of a Biſhoppe as Peter.* And Ambroſe ſaith in Pſal. 38. *What is ſaid to Peter is ſaid to the Apoſtles.* Therefore Peter had no ſupremacie ouer the reſt of the Apoſtles in reſpect of right to the commiſſion: which they ſay belongeth to him onely, and the execution thereof to the reſt. But let all be graunted, that Peter was in commiſſion aboue the reſt for the time of his life: yet hence may not any ſuperioritie bee gathered for the Biſhops of Rome: becauſe the authority of the Apoſtles was perſonall, and conſequently ceaſed with them, without being conueied to any other: becauſe the Lord did not vouchſafe the like honour to any after them. For firſt of all, it was the priuiledge of the Apoſtles to be called immediately, and to ſee the Lord Ieſus. Secondly, they had power to giue the gift of the holy Ghoſt by the impoſition of hands. Thirdly, they had ſuch a meaſure of the aſſiſtance of the ſpirit, that in their publike ſermons, and in writing of the word, they could not erre: and theſe things were all denied to thoſe that followed after them. And that their authoritie ceaſed in their perſons, it ſtands with reaſon alſo, becauſe it was giuen in ſo ample a manner for the founding of the Church of the new Teſtament: which beeing once founded, it was needfull onely, that there ſhould be paſtours and teachers for the building of it vp vnto the end of the world.

Reaſon II. When the ſonnes of Zebedeus ſued vnto Chriſt for the greateſt roomes of honour in his kingdome (deeming he ſhould bee an earthly king) Chriſt anſwers them again, Mat. 20. 25, 26. *Ye know that the Lords of the Gentiles haue dominion, and they that are great, exerciſe authority ouer them: but it ſhall not be ſo with you.* Bernard applies theſe very words to Pope Eugenius on this manner, *It is plaine*, ſaith he; *that here dominion is forbidden the Apoſtles. Goe to then: dare if you will, to take vpon you ruling and Apoſtleſhip, or in your Apoſtleſhip rule or dominion: if you will haue both alike, you ſhall loſe both. Otherwiſe you muſt not thinke your ſelfe exempted from the number of them, of whome the Lord complaineth thus: they haue raigned, but not of me: they haue beene, but I haue not knowne them.*

De conſider. ad Eug. l. 2.

Reaſon IV. Eph. 4. 11. Mention is made of gifts which Chriſt gaue to his Church after his aſcenſion, whereby ſome were Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtours and teachers. Now if there had beene an office in which men as deputies of Chriſt ſhould haue gouerned the whole Church to the ende of the world, the calling might here haue beene named fitly with a gift thereto pertaining: and Paul (no doubt) would not here haue concealed it, where hee mentioneth callings of leſſer importance.

Reaſon V. The Popes ſupremacie was iudged by ſentences of Scripture, & condemned long before it was manifeſt in the world: the ſpirit of propheſie fore-ſeeing and fore-telling the ſtate of things to come. 2. Theſ. 2. 3, 4. *The man of ſinne* (which is that Antichriſt) *ſhal exalt himſelfe aboue all that is called God, &c.* Now this whole chapter with all the circumſtances thereof, moſt fitly agrees to the Sea of Rome and the Head thereof: and the thing which then ſtaied the reuealing of the man of ſin. v. 6. is of the moſt expounded to be the Romane Emperour. I wil alleadge one teſtimony in the roome of many. Chryſoſt. ſaith on this place, *As long as the Empire ſhall bee had in awe, no man ſhall ſtraightly ſubmit himſelfe to Antichriſt: but after that the Empire ſhall be diſſolued, Antichriſt ſhall inuade the ſtate of the Empire ſtanding void, and ſhall labour to pull vnto himſelfe the Empire both of man and God.* And this we find now in experience to bee true: for the Sea of Rome neuer flouriſhed, till the Empire deceaſed, and the ſeate thereof was remooued from the citie of Rome. Againe, Reu. 13. mention is made of two beaſts, one comming out of the ſea, whome the Papiſts confeſſe to be the heatheniſh Romane Emperour: the ſecond comming out of the earth; which doth all that the firſt beaſt could doe before him: and this fitly agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very ſight.

Reaſon VI. The iudgement of the ancient Church. Cyprian ſaith, *Doubtleſſe the ſame were the reſt of the Apoſtles that Peter was: indued with* equall *fellowſhippe both of honour and of* power: *but a beginning is made of vnitie, that the Church may appeare to bee one.* Gregorie ſaith, *If one be called vniuerſall Biſhoppe, the vniuerſall Church goeth to decay.* And chapter 144. *I ſay boldly, that whoſoeuer calleth or deſireth to call himhimſelfe vniuerſall prieſt, in his pride is a* forerunner of Antichriſt. And, *beholde, in the preface of the Epiſtle which ye directed vnto mee, you cauſed to be ſet a* proud title, *calling mee vniuerſall Pope.* Bernard, *Conſider that thou art not a Lord of Biſhoppes, but one of them. Churches are* maimed, *in that the Romane Biſhoppe draweth all power to himſelfe.* Againe, Gregorie himſelfe beeing Pope ſaith to the Emperour, *I which* am ſubiect to your commaundement——; *haue euery way diſcharged that which was due, in*

De ſimplicit. Prælat.

In regiſtro l. 6. cap. 118.

Lib. 7. c. 30.

Ad Eugen, lib. 3.

that I haue performed mine allegiance to the Emperour, *and haue not concealed what I thought on Gods behalfe.* And Pope Leo the fourth after Gregorie 200. yeares, acknowledged the Emperour Lotharius for *his ſoueraigne prince*, and profeſſed obedience without gainſaying to his imperiall commaundements.

C. de capitulis. diſt. 10.

To conclude, whereas they ſay, that there is a double head of the Church; one imperiall, which is Chriſt alone, the other miniſteriall, which is the Pope, gouerning the whole Church vnder Chriſt; I anſwer, this diſtinction robbeth Chriſt of his honor, because in ſetting vp their miniſteriall head, they are faine to borrow of Chriſt things proper vnto him; as the priuiledge to forgiue ſinnes (a) properly, and the power to gouerne the whole earth by making of lawes, that ſhall as truly binde conſcience as the lawes of God, &c.

a Allens booke of prieſthood.

The nineteenth point. Of the efficacie of the Sacraments.

Our conſent.

Concluſ. I. We teach and beleeue that the ſacraments are ſignes to repreſent Chriſt with his benefits vnto vs.

Concluſ. II. We teach further, that the Sacraments are indeede inſtruments whereby God offereth and giueth the fore-ſaid benefits vnto vs. Thus farre wee conſent with the Romane Church.

The difference.

The difference betweene vs ſtands in ſundrie points. Firſt of all, the beſt learned among them teach, that Sacraments are *phyſicall inſtruments*, that is, true and proper inſtrumentall cauſes, hauing force and efficacie in them to produce and giue grace. They vſe to expreſſe their meaning by their compariſons: When the ſcriuener takes the pen into his hand and writes, the action of writing comes from the penne, mooued by the hand of the writer: and in cutting of wood or ſtone, the diuiſion comes from the ſawe, mooued by the hand of the workeman: euen ſo the grace (ſay they) that is giuen by God, is conferred by the Sacrament it ſelfe. Now we for our parts holde, that Sacraments are not phyſicall, but meere voluntarie inſtruments. Voluntarie, becauſe it is the will and appointment of God, to vſe them as certaine outward meanes of grace. Inſtruments; becauſe when we vſe them aright according to the inſtitution, God then anſwerably conferres grace from himſelfe. In this reſpect onely take wee them for inſtruments and no otherwiſe.

Bellarm. de Sacram. l. 2. cap. 11.

The ſecond difference is this: They teach that the very action of the miniſter diſpenſing the ſacrament as it is the *worke done*, giues grace immediately, if the partie be prepared: as the very waſhing or ſprinkling of water in baptiſme, and the giuing of bread in the Lords Supper: euen as the orderly moouing of the pen vpon the paper by the hand of the writer causeth writing. We hold the contrary: namely, that no action in the diſpenſation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacie and force of the very ſacramentall action it ſelfe, though ordained of GOD: but for two other waies. Firſt, by the ſignification thereof. For God teſtifies vnto vs his will and good pleaſure partly by the word of promiſe, and partly by the ſacrament; the ſignes repreſenting to the eyes that which the word doth to the eares: beeing alſo types and certaine images of the very ſame things, that are promiſed in the word and no other. Yea, the elements are not generall and confuſed, but particular ſignes to the ſeuerall communicants, and by the vertue of the inſtitution: for when the faithfull receiue the ſignes from God by the hands of the Miniſter, it is as much as if God himſelfe with his own mouth ſhould ſpeake vnto them ſeuerally, and by name promiſe to them remiſſion of ſinnes. And things ſaid to men particularly, doe more affect, and more take away doubting, then if they were generally ſpoken to an whole companie. Therefore ſignes of grace are as it were an applying and binding of the promiſe of ſaluation to euery particular beleeuer: and by this meanes, the oftner they are receiued, the more they helpe our infirmitie, and confirme our aſſurance of mercie.

Againe, the Sacrament conferres grace, in that the ſignes thereof confirmes faith as a pledge, by reaſon it hath a promiſe annexed to it. For when God commaunds vs to receiue the ſignes in faith, and withal promiſeth to the receiuers to giue the thing ſignified, he bindes himſelfe, as it were in bond vnto vs to ſtand to his own word; euen as men bind themſelues in obligations, putting to their hands and ſeales, ſo as they cannot goe backe. And when the ſignes are thus vſed as pledges, and that often, they greatly increaſe the grace of God; as a token ſent from one friend to another, renewes and confirmes the perſwaſion of loue.

Theſe are two principall waies whereby the Sacraments are ſaid to conferre grace, namely, in reſpect of their ſignification, and as they are pledges of Gods fauour vnto vs. And the very point here to bee conſidered is, in what order and manner they confirme. And the manner is this: The ſignes and viſible elements affect the ſenſes outward and inward: the ſenſes conuey their obiect to the minde: the minde directed by the holy Ghoſt reaſoneth on this manner, out of the promiſe annexed to the ſacrament: He that vſeth the elements aright, ſhal receiue the grace therby: but I vſe the elements aright in faith & repentance, ſaith the mind of the beleeuer: therefore ſhall I receiue from God increaſe of grace. Thus then, faith is confirmed not by the worke done, but by a kinde of reaſoning cauſed in the minde, the argument or proofe whereof is borrowed from the elements, beeing ſignes and pledges of Gods mercie.

The third difference. The Papiſts teach that in the Sacrament by the worke done, the very grace of iuſtification is conferred. We ſay no: becauſe a man of yeares muſt firſt beleeue and be iuſtified, before he can be a meete partaker of any ſacrament. And the grace that is conferred, is onely the increaſe of our faith, hope, ſanctification, &c.

Our reaſons.

Reaſon I. The word preached and the ſacraments differ in the maner of giuing Chriſt and his benefits vnto vs: becauſe in the word the ſpirit of God teacheth vs by a voice conueied to the minde by the bodily eares: but in the ſacraments annexed to the word, by certaine ſenſible and bodily ſignes viewed by the eye. (*a*) Sacraments are nothing but viſible wordes and promiſes. Otherwiſe for the giuing it ſelfe they differ not. Chriſt himſelfe ſaith, that in the very word, *is eaten his owne fleſh, which he was to giue for the life of the world*: and what can be ſaid more of the Lords ſupper? Auguſtine ſaith, that *beleeuers are partakers of the body and blood of Chriſt in baptiſme*: and Hierome to Edibia, *that in baptiſme we eate and drinke the bodie and blood of Chriſt*. If thus much may be ſaid of baptiſme, why may it not alſo be ſaid of the word preached? Againe, Hierome vpon Eccleſiaſtes ſaith, *It is profitable to be filled with the bodie of Chriſt and drinke his blood, not onely in myſterie but in knowledge of holy Scripture*. Now vpon this it followes, that ſeeing the worke done in the word preached conferres not grace, neither doth the worke done in the ſacrament conferre any grace.

a Aug.l.19. contra Fauſt.cap.16.

Serm. ad infant. ad altar de Sacr.

cap.3.

Reaſon II. Matth.3.11. *I baptize you with water to repentance: but he that commeth after me is ſtronger then I ----, he ſhall baptize you with the holy Ghoſt and with fire.* Hence it is manifeſt that grace in the ſacrament proceedes not from any action in the ſacrament: for Iohn, though he doe not disioyne himſelfe and his action from Chriſt, and the action of his ſpirit, yet doth he diſtinguiſh them plainely in number, perſons, and effect. To this purpoſe Paul, who had ſaid of the Galathians, that he *trauelled of them* and *begat them by the Goſpell*, ſaith of himſelfe, that *he is not any thing*, not onely as he was a man, but as he was a faithfull Apoſtle: thereby excluding the whole Euangelicall miniſterie, whereof the Sacrament is a part, from the leaſt part of diuine operation, or efficacie in conferring of grace.

Gal.4.19. 1.Cor.3.7.

Reaſon III. The bleſſed Angels, nay the very fleſh of the Sonne of God hath not any quickning vertue from it ſelfe; but all this efficacie or vertue is in and from the Godhead of the Sonne: who by meanes of the fleſh apprehended by faith, deriueth heauenly and ſpirituall life from himſelfe to the members. Now if there be no efficacie in the fleſh of Chriſt, but by reaſon of the hypoſtaticall vnion: how ſhall bodily actions about bodily elements conferre grace immediately?

Reaſon IV. Paul, Rom.4. ſtands much vpon this, to prooue that iuſtification by faith is not conferred by the ſacraments. And from the circumſtance of time he gathereth that Abraham was firſt iuſtified, & then afterward receiued circumciſion, the ſigne and the ſeale of his righteouſneſſe. Now we know, that the generall condition of al ſacraments is one and the ſame, and that baptiſme ſucceeded circumciſion. And what can be more plaine then the example of Cornelius, Act.10. who before Peter came vnto him, had the commendation of the feare of God, and was indued with the ſpirit of prayer: and afterward when Peter by preaching opened more fully the way of the Lord, he and the reſt receiued the holy Ghoſt. And after all this they were baptized. Now if they receiued the holy Ghoſt before baptiſme, then they receiued remiſſion of ſinnes, and were iuſtified before baptiſme.

Reaſon V. The iudgement of the auncient Church. Baſil, *If there be any grace in the water, it is not from the nature of the water*, but *from* the preſence of the Spirit. Hierome ſaith, *Man giues water, but God giues the holy Ghoſt*. Auguſt. ſaith, *Water toucheth the bodie, and waſheth the heart*: but he ſhewes his meaning elſewhere. *There is one water* (ſaith he) *of the ſacrament, another of the Spirit: the water of the Sacrament is viſible, the water of the Spirit inuiſible. That waſheth the bodie*, and ſignifieth *what is done in the ſoule; By this the ſoule is purged and healed.*

Lib. de Spir. ſan. cap.15.
In Eſa.14.
Tract.6. in epiſt. Ioh.

Obiect. Remiſſion of ſins, regeneration, and ſaluation, is aſcribed to the ſacrament of baptiſme, Act.22.16. Eph.5.26. Gal.3.27. Tit.3.5.

Anſ. Saluation and remiſſion of ſins is aſcribed to baptiſme and the Lords ſupper, as to the word; which is the power of God to ſaluatiō to al that beleeue: & that, as they are inſtruments of the holy Ghoſt to ſignifie, ſeale, & exhibite to the beleeuing minde the foreſaid benefits: but indeede the proper inſtrument whereby ſaluation is apprehended, is faith, and ſacraments are but proppes of faith furthering ſaluation two waies: firſt, becauſe by their ſignification they helpe to nouriſh and preſerue faith: ſecondly, becauſe they ſeale grace and ſaluation to vs: yea God giues grace and ſaluation when we vſe them well: ſo be it we beleeue the word of promiſe made to the ſacrament, whereof alſo they are ſeales. And thus we keepe the middle way, neither giuing too much, nor too litle to the Sacraments.

The XX. point. Of ſauing faith: or, the way to life.

Our conſent.

Concluſ. I. They teach it to be the propertie of faith, to beleeue the whole word of God, and eſpecially the redemption of mankind by Chriſt.

Concluſ. II. They auouch that they beleeue and looke to be ſaued by Chriſt and by *Chriſt alone*, and by the *meere mercie* of God in Chriſt.

Concluſ. III. Thirdly, the moſt learned among them hold and confeſſe, that the obedience of Chriſt is imputed vnto them for the ſatisfaction of the law, and for their reconciliation with God.

Concl. IV. They auouch that they put their whole truſt and confidence in Chriſt, and in the meere mercie of God, for their ſaluation.

Concluſ. V. Laſtly, they hold that euery man muſt apply the promiſe of life euerlaſting by Chriſt vnto himſelfe: and this they graunt we are bound to doe. And in theſe fiue points doe they & we agree, at leaſt in ſhew of words.

By the auouching of theſe fiue concluſions, Papiſts may eaſily eſcape the hands of many magiſtrates. And vnleſſe the myſterie of popiſh doctrine be well knowne, any common man may eaſily be deceiued, and take ſuch for good Proteſtants that are but popiſh prieſts. To this end therefore, that we may the better diſcerne their guile, I will ſhew wherein they faile in each of their concluſions, and wherein they differ from vs.

The difference.

Touching the firſt concluſion, they beleeue indeede all the written word of God, and more then al: for they alſo beleeue the bookes Apocryphall, which antiquitie for many hundred yeares hath excluded from the canon: yea they beleeue vnwritten traditiõs receiued (as they ſay) from Councels, the writings of the Fathers, and the determinations of the Church: making them alſo of equall credit with the written word of God, giuen by inſpiration of the Spirit. Now we for our parts deſpiſe not the Apocrypha, as namely, the bookes of the Macchabees, Eccleſiaſticus, and the reſt, but wee reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue beene approoued by an vniuerſall conſent of the Church: yet we thinke them not meete to be receiued into the Canon of holy Scripture, and therefore not to be beleeued, but as they are conſenting with the written word. And for this our doing, we haue direction from Athanaſius, Origen, Hierome, and the Councell of Laodicea. As for the vnwritten Traditions, they come not within the compaſſe of our faith, neither can they: becauſe they come vnto vs by the hands of men, that may deceiue and be deceiued. And we hold and beleeue, that the right Canon of the bookes of the old and new Teſtament, containes in it ſufficient direction for the Church of God to life euerlaſting, both for faith and manners. Here then is the point of difference, that they make the obiect of faith larger then it ſhould be, or can be: & we keepe our ſelues to the written word; beleeuing nothing to ſaluation out of it.

In the ſecond concluſion, touching ſaluation by Chriſt alone, there is a manifeſt deceit: becauſe they craftily include and couch their ownd workes vnder the name of Chriſt. For (ſay they) workes done by men regenerate, are not their own, but Chriſts in them; and as they are the workes of Chriſt, they ſaue, and no otherwiſe. But we for our parts looke to be ſaued onely by ſuch workes as Chriſt himſelfe did in his owne perſon: and not by any worke at all done by him in vs. For all workes done, are in the matter of iuſtification and ſaluation, oppoſed to the grace of Chriſt: Rom. 11. 6. *Election is of grace, not of workes: if it be of workes, it is no more of grace.* Againe, whereas they teach that we are ſaued by the workes of Chriſt, which he worketh in vs, and maketh vs to work, it is flat againſt the word. For Paul ſaith, *We are not ſaued by ſuch workes as God hath ordained that man regenerate ſhould walke in*, Eph. 2. 10. And he ſaith further, *that he counted* all things, euen after his conuerſion, *loſſe vnto him, that he might be found in Chriſt, not hauing his owne righteouſneſſe which is of the law*, Phil. 3. 8. Againe, Heb. 1. 3. *Chriſt waſhed away our ſinnes by himſelfe:* which laſt words exclude the merit of all workes done by Chriſt within man. Thus indeede the papiſts ouerturne all that which in word they ſeeme to hold touching their iuſtification & ſaluation. We confeſſe with them, that good works in vs are the works of Chriſt: yet are they not Chriſts alone, but ours alſo, in that they proceede from Chriſt by the minde and will of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountaine; euen ſo the minde and will of man defiled by the remnants of ſinne, defile the workes, which as they come from Chriſt, are vndefiled. Hence it is, that the workes of grace, which we doe by Chriſt, or Chriſt in vs, are defectiue: and muſt be ſeuered from Chriſt in the act of iuſtification, or ſaluation.

The third concluſion is touching the imputation of Chriſts obedience, which ſome of the moſt learned among them acknowledge, and the difference betweene vs ſtands on this manner. They hold that Chriſts obedience is imputed onely to make ſatisfaction for ſinne, and not to iuſtifie vs before God. We hold & beleeue that the obedience of Chriſt is imputed to vs euen for our righteouſneſſe before God. Paul ſaith, 1. Cor. 1. 30. *Chriſt is made vnto vs of God, wiſedome*, righteouſneſſe, ſanctification, *and redemption.* Hence I reaſon thus. If Chriſt be both our ſanctification, and our righteouſnes; then he is not onely vnto vs inherent righteouſneſſe, but alſo righteouſneſſe imputed. But he is not onely our ſanctification (which the Papiſts themſelues expound of inherent or habituall righteouſnes) but alſo our righteouſnes: for thus by Paul are they diſtinguiſhed. Therfore he is vnto vs both inherent and imputed righteouſneſſe. And very reaſon

A teacheth vs thus much. For in the end of the world at the barre of Gods iudgement, we muſt bring ſome kind of righteouſnes for our iuſtification, that may ſtand in the rigour of the law according to which we are to be iudged. But our inherent righteouſnes is imperfect, and ſtained with manifold defects, and ſhall be as long as we liue in this world, as experience tels vs: and conſequently it is not ſutable to the iuſtice of the law: and if we goe out of our ſelues, we ſhall finde no righteouſneſſe ſeruing for our turnes either in men or Angels, that may or can procure our abſolution before God and acceptation to life euerlaſting. We muſt therefore haue recourſe to the perſon of Chriſt, and his obedience imputed B vnto vs muſt ſerue not onely to be a ſatisfaction to God for all our ſinnes, but alſo for our perfect iuſtification, in that GOD is content to accept of it for our righteouſneſſe, as if it were inherent in vs, or performed by vs.

Touching the fourth concluſion, they hold it the ſafeſt and the ſureſt courſe to put their truſt and confidence in the mercie of God alone for their ſaluation: yet they condeſcend, that men may alſo (a) put their confidence in the merit of their owne workes, and in the merits alſo of other men, ſo it be in ſobrietie. But this doctrine quite marres the concluſion; becauſe, by teaching that men are to put confidence in the creature, they ouerturne all confidence in the Creatour. For in the very C firſt commaundement we are taught to make choice of the true God for our God, which thing we do when we giue to God our hearts: and we giue our hearts to God, when we put our whole confidence in him for the ſaluation of our ſoules. Now then to put confidence in men, or in workes, is to make them our Gods. The true and auncient forme of making confeſſion was on this manner: *I beleeue in God the Father, in Ieſus Chriſt, and in the holy Ghoſt*, without mention making of any confidence in workes or creatures: the auncient Church neuer knew any ſuch confeſſion or cõfidence. Cyprian ſaith, *He beleeueth not in God, who putteth not affiance concerning his ſaluation in God alone.* And indeed the Papiſts themſelues when D death comes, forſake the confidence of their merits, and flie to the meere mercie of God in Chriſt. And for a confirmation of this, I alleadge the teſtimony of one *Vlinbergius* of Colen, who writeth thus. There was a booke found in the Veſtry of a certaine pariſh of Colen, written in the Dutch tongue, in the yeare of our Lord, 1475. which the prieſts vſed in viſiting of the ſicke. And in it theſe queſtions be found. *(b) Doeſt thou beleeue that thou canſt not be ſaued but by the death of Chriſt? The ſicke perſon anſwered, Yea. Then it is ſaid vnto him, Goe too then, while breath remaines in thee, put thy confidence in this* death alone: *haue affiance in nothing elſe: commit thy ſelfe wholly to this death: with it alone couer thy ſelfe: diue thy ſelfe in euery part into this death: in euery part pierce thy ſelfe with it: infold thy ſelfe in this death: and if the Lord will iudge thee, ſay: Lord, I put the death of our Lord Ieſus Chriſt betweene me and thy iudgement,* and by no other meanes *I contend with thee. And if he ſhall ſay vnto thee, that thou art a ſinner, ſay: Lord the death of my Lord Ieſus Chriſt, I put betweene thee and my ſinnes. If he ſhall ſay vnto thee, that thou haſt deſerued damnation, ſay: Lord, I oppoſe the death of our Lord Ieſus Chriſt betweene thee and my euill merits,* and I offer his merit for the merit which I ſhould haue, and haue not. *If he ſhall ſay, that he is angrie with thee, ſay: Lord, I oppoſe the death of our Lord Ieſus Chriſt betweene me & thine anger.* Here we ſee, what Papiſts doe and haue done in the time of death. And that which they hold and practiſe, when they are dying; they ſhould hold and practiſe euery day while they are liuing.

[a] Bellar. l. 5. c. 7. de iuſtific.

De duplici Martyr.

Lib. de cauſis cur Euang. p. 436.

[b] Suppoſed to be queſtions of Anſelme.

In the laſt concluſion they teach, that we muſt not onely beleeue in generall, but alſo apply vnto our ſelues the promiſes of life euerlaſting. But they differ from vs in the very manner of applying. They teach, that the promiſe is to be applied, not by faith aſſuring vs of our owne ſaluation: but onely by hope, in likelihood coniecturall. We hold that we are bound in dutie to apply the promiſe of life by faith without making doubt thereof, and by hope to continue the certaintie after the apprehenſion made by faith. We doe not teach that all and euery man liuing within the precincts of the Church, profeſſing the name of Chriſt, is certaine of his ſaluation, and that by faith: but that he ought ſo to be, and muſt indeauour to attaine thereto. And here is a great point in the myſterie of iniquitie to be conſidered: for by this vncertain application of the promiſe of ſaluation, and this wauering hope, they ouerturne halfe the doctrine of the Goſpel. For it inioynes two things: firſt, to beleeue the promiſes thereof to be true in themſelues: ſecondly to beleeue, & by faith to apply them vnto our ſelues. And this latter part, without which the former is voide of comfort, is quite ouerturned. The reaſons which they alleadge againſt our doctrine, I haue anſwered before: now therefore I let them paſſe.

To conclude, though in coloured tearmes they ſeeme to agree with vs in doctrine concerning faith; yet indeede they denie and aboliſh the ſubſtance thereof, namely, the particular and certaine application of Chriſt crucified and his benefits vnto our ſelues. Againe they faile, in that they cut off the principall dutie and office of true ſauing faith, which is to apprehend and to apply the bleſſing promiſed.

The XXI. point. Of Repentance.

Our conſent.

Concluſ. I. That repentance is the conuerſion, of a ſinner. There is a two-fold cõuerſion, paſſiue,and actiue:paſſiue, is an action of God whereby he conuerteth man beeing as yet vnconuerted. Actiue, is an action whereby man beeing once turned of God, turnes himſelfe: and of this latter muſt this concluſion be vnderſtood. For the firſt conuerſion, conſidering it is a worke of God turning vs vnto himſelfe, is not the repentance whereof the Scripture ſpeaketh ſo oft, but it is called by the name of regeneration: and repentance, whereby we being firſt turned of God doe turne our ſelues, and doe good workes, is the fruit thereof.

Concluſ. II. That repentance ſtands ſpecially for practiſe, in contrition of heart, confeſſion of mouth, and ſatisfaction in worke or deed. Touching contrition there be two kinds thereof: Legal, and Euangelicall. Legal contrition is nothing but a remorſe of conſcience for ſinne in regard of the wrath & iudgement of God, and it is no grace of God at all: nor any part, or cauſe of repentance: but onely an occaſion thereof, and that by the mercie of God: for of it ſelfe, it is the ſting of the law, and the very entrance into the pit of hell. Euangelicall contrition is, when a repentant ſinner is grieued for his ſinnes, not ſo much for feare of hell, or any other puniſhment; as becauſe he hath offended and diſpleaſed ſo good & mercifull a GOD. This contrition is cauſed by the miniſterie of the Goſpel, and in the practiſe of repentance it is alwaies neceſſarie, and goes before as the beginning thereof. Secondly we hold and maintaine, that confeſſion is to be made, and that in ſundrie reſpects; firſt to God, both publikely in the congregation, and alſo priuately in our ſecret & priuate prayers. Secondly to the Church, when any perſon hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly, to our priuate neighbour, when wee haue vpon any occaſion offended and wronged him. Matth. 5. 23. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, go firſt and be reconciled to him:* now reconciliation preſuppoſeth confeſſion. Laſtly, in all true repentance, we hold and acknowledge there muſt be ſatisfaction made; firſt to God, and that is, when we intreat him in our ſupplications to accept the death and paſſion of Chriſt, as a full, perfect, and ſufficient ſatisfaction for all our ſinnes. Secondly, it is to be made vnto the Church, after excommunication for the publike offences; and it ſtands in duties of humiliation that fitly ſerue to teſtifie the truth of our repentance. Thirdly, ſatisfaction is to be made to our neighbor: becauſe if he be wronged, hee muſt haue recompence and reſtitution made, Luk. 19. 8. and there repentãce may iuſtly be ſuſpected, wher no ſatisfaction is made, if it lie in our power.

Concluſ. III. That in repentance wee are to bring outward fruits worthie amendment of life: for repentance it ſelfe is in the heart: and therefore muſt be teſtified in all manner of good workes: whereof the principall is, to indeauour day by day, by Gods grace to leaue and renounce all and euery ſin, and in all things to doe the will of God. And here let it be remembred, that we are not patrons of licenciousneſſe and enemies of good works. For though we exclude them from the act of our iuſtification and ſaluation: yet we maintaine a profitable and neceſſarie vſe of them in the life of euery Chriſtian man. This vſe is three-fold, in reſpect of God, of man, of our ſelues. Workes are to be done in reſpect of God, that his commaundement may be obeyed, 1. Ioh. 3. 22. that his will may be done, 1. Theſſ. 4. 3. that we may ſhew our ſelues to be obedient children to God our Father, 1. Pet. 1. 14. that we may ſhew our ſelues thankfull for our redemption by Chriſt, Tit. 2. 14. that we might not grieue the ſpirit of God, Eph. 4. 30. but walke according to the ſame. Gal. 5. 22. that God by our good workes may be glorified, Math. 5. 16. that we may be good followers of God, Eph. 5. 1. Againe, workes are to be done in regard of men: that our neighbour may be helped in worldly things, Luk. 6. 38. that he may be won by our example to godlines, 1. Pet. 3. 14. that we may preuent in our ſelues the giuing of any offence, 1. Cor. 10. 32. that by doing good, we may ſtoppe the mouthes of our aduerſaries. Thirdly and laſtly, they haue vſe in reſpect of our ſelues: that we may ſhew our ſelues to bee newe creatures, 2. Cor. 5. 17. that wee may walke as the children of light, Eph. 5. 8. that wee may haue ſome aſſurance of our faith, and of our ſaluation, 2. Pet. 1. 8. 10. that wee may diſcerne dead and counterfeit faith, from true faith, Iam. 2. 17. that faith and the gifts of God may bee exerciſed and continued vnto the end, 2. Tim. 1. 6. that the puniſhments of ſinne, both temporall and eternal may be preuented, Pſal. 89. 32. that the reward may be obtained, which God freely in mercie hath promiſed to men for their good workes, Gal. 6. 9.

The difference.

We diſſent not from the Church of Rome in the doctrine of repentance it ſelfe, but in the damnable abuſes thereof; which are of two ſorts, generall, and ſpeciall. Generall, are thoſe which concerne repentance wholly conſidered; and they are theſe. The firſt is, that they place the beginning of repentance, partly in the holy Ghoſt, or, in the power of their naturall free-will, beeing helped by the holy Ghoſt: whereas Paul indeed aſcribeth this worke, wholly vnto God, 2. Tim. 2. 25. *Prouing if God at any time will giue them repentance.* And men that are not weake, but dead in treſpaſſes and ſinnes, cannot do any thing that may further their conuerſion, though they bee helped neuer ſo much: no more then dead men in their graues can riſe from thence. The ſecond abuſe is, that they take penance, or rather repentance for that publike diſcipline and order of correction that was vſed againſt notorious offenders in the open congregation. For the Scripture ſets downe but one repentance, and that common to all men without exception: and to be practiſed in euery part of our liues for the neceſſarie mortification of ſinne: whereas open Eccleſiaſticall correction pertained not to all and euery man within the compaſſe of the Church, but to them alone that gaue any open offence. The *third* abuſe is, that they make repentance to be not onely a vertue, but alſo a Sacrament: whereas for the ſpace of a thouſand yeares after Chriſt, and vpward, it was not reckoned among the Sacraments: yea, it ſeemes that Lumbard was one of the firſt that called it a Sacrament: and the ſchoolemen after him diſputed of the matter & forme of this Sacrament; not able any of them certainly to define, what ſhould be the outward element. The *fourth* abuſe is touching the effect and efficacie of repentance: for they make it a meritorious cauſe of remiſſion of ſinnes, and of life euerlaſting, flat againſt the word of GOD. Paul ſaith notably, Rom. 3 24. *Wee are iuſtified freely by his grace through the redemption which is in Chriſt Ieſus, whom God hath ſent to be a reconciliation by faith in his blood.* In theſe wordes theſe formes of ſpeech, *redemption in Chriſt, reconciliation in his blood, by faith, freely by grace*, muſt be obſerued and conſidered: for they ſhew plainely that no part of ſatisfaction or redemption is wrought in vs, or by vs: but out of vs onely in the perſon of Chriſt. And therefore we eſteeme of repentance onely as a fruit of faith; and the effect, or efficacie of it, is to teſtifie remiſſion of our ſinnes, and our reconciliation before God. It will be ſaid, that remiſſion of ſinnes & life euerlaſting, are promiſed to repentance. *Anſ.* It is not to the worke of repentance, but to the perſon which repenteth, and that not for his owne merits or worke of repentance, but for the merits of Chriſt, which he applieth to himſelfe by faith. And thus are we to vnderſtand the promiſes of the Goſpell, in which workes are mentioned; preſuppoſing alwaies in them the reconciliation of the perſon with God, to whom the promiſe is made. Thus we ſee wherefore we diſſent from the Romane Church touching the doctrine of repentance.

Speciall abuſes doe concerne Contrition, Confeſſion, and Satisfaction. The firſt abuſe concerning contrition is, that they teach it muſt be ſufficient & perfect. They vſe now to helpe the matter by a diſtinction: ſaying, that the ſorrow in contritiō, muſt be in the higheſt degree in reſpect of (*a*) value and eſtimation. Yet the opinion of (*b*) Adrian was otherwiſe, that in true repentance a man ſhould be grieued according to all his indeauour. And the Romane Catechiſme ſaith as much, (*c*) that *the ſorrow conceiued of our ſins muſt be ſo great, that* none can be conceiued to be greater: *that we muſt be contrite in the ſame manner we loue God, and that is with all our heart and ſtrength, in a moſt* vehement ſorrow: *and that the hatred of ſinne muſt be not onely the greateſt, but alſo* moſt vehement *and perfect, ſo as it may exclude all ſloth and ſlacknes.* Indeed afterward it followes that true contrition may be effectuall though it be imperfect: but how can this ſtand, if they will not onely commend but alſo preſcribe and auouch, that contrition muſt be moſt perfect and vehement? We therfore onely teach, that God requires not ſo much the meaſure, as the truth of any grace: and that it is a degree of vnfained contrition to be grieued becauſe we cannot be grieued for our ſinnes as we ſhould. The ſecond abuſe is, that they aſcribe to their contrition the merit of congruity. But this cannot ſtand with the all-ſufficient merit of Chriſt. And an auncient Councell ſaith, God *inſpires into vs firſt of all the faith and loue of himſelfe*, no merits going before, *that we may faithfully require the Sacrament of baptiſme, and after baptiſme doe the things that pleaſe him.* And wee for our parts hold, that God requires contrition at our hands, not to merit remiſſion of ſinnes; but that we may acknowledge our own vnworthineſſe and be humbled in the ſight of God, and diſtruſt all our owne merits: and further, that we may make the more account of the benefits of Chriſt, whereby we are receiued into the fauour of God: laſtly, that we might more carefully auoid all ſinnes in time to come, whereby ſo many paines & terrours of conſcience are procured. And we acknowledge no contrition at all to be meritorious, ſaue that of Chriſt: whereby he was broken for our iniquities. The third abuſe is, that they make imperfect contrition or attrition ariſing of the feare of hell, to be good and profitable: and to it they apply the ſaying of the Prophet, *The feare of God is the beginning of wiſedome.* Psal. 111. 10. But ſeruile feare of it ſelfe is the fruit of the law, which is the miniſterie of death and condemnation: and conſequently it is the way to eternall deſtruction, if God leaue men to themſelues: and if it turne to the good of any, it is onely by accident: becauſe God in mercie makes it to be an occaſion going before, of grace to be giuen: otherwiſe remorſe of conſcience for ſinne is no beginning of repentance, or the reſtrainement of any ſinne: but rather is, and that properly, the beginning of vnſpeakable horrours of conſcience, and euerlaſting death, vnleſſe God ſhew mercie. And yet this feare of puniſhment, if it be tempered and delaied with other graces and gifts of God in holy men, it is not vnprofitable; in whome there is not onely a ſorrow for puniſhment, but alſo, and that much more, for the offence. And ſuch a kind of feare or ſorrow, is commanded. Malac. 1. 6. *If I be a father, where is my honour? If I be a Lord, where is my feare?* And Chryſoſtome ſaith, *that the feare of hell in the heart of a iuſt man, is a ſtrong man armed againſt theeues and robbers, to driue them from the houſe.* And Ambroſe ſaith, *that Martyrs in the time of their ſufferings, confirmed themſelues againſt the*

[a] Appretiativè non intenſivè.

[b] q. 1. de pœnit. art. 2. & quod. lib. 5. art. 3.

[c] cap. de. Sacr pœnit.

crueltie of perſecutors by ſetting the feare of hell before their eies.

Abuſes touching confeſſion are theſe. The firſt is, that they vſe a forme of confeſſion of their ſinnes vnto God, vttered in an vnknown language: beeing therefore fooliſh and ridiculous, withall requiring the aide and interceſſion of dead men and ſuch as be abſent: whereas there is but one Mediatour betweene God and man, the man Ieſus Chriſt. The ſecond is, that they in practiſe make confeſſion of their ſinnes not onely to God, but to the Saints departed; in that they make prayer to them in which they aske their interceſſion for the pardon of their ſinnes: and this is, not onely to match them with God in ſeeing and knowing the heart, but alſo to giue a part of his diuine worſhip vnto them. The third and principall abuſe is, that they haue corrupted Canonicall confeſſion by turning it into priuate auricular confeſſion: binding all men in conſcience by a law made, to confeſſe al their mortall ſinnes, with all circumſtances that change the kinde of the ſinne (as farre as poſſibly they can remember) once euery yeare at the leaſt, and that to a prieſt, vnleſſe it be in the caſe of extreame neceſſitie. But in the word of God there is no warrant for this confeſſion, nor in the writings of Orthodoxe antiquitie for the ſpace of many hundred yeares after Chriſt, as one of their owne ſide auoucheth. And the commandement of the holy Ghoſt, *Confeſſe one to another, and pray one for another*, Iam. 5.16. bindes as well the prieſt to make confeſſion vnto vs, as any of vs to the prieſt. And wheras it is ſaid, Math. 3.6. that *many were baptized confeſſing their ſinnes*: and Act. 19.18. *many that beleeued came & confeſſed & ſhewed their works*, the confeſſion was voluntary & not conſtrained: it was alſo generall and not particular of all and euery ſinne, with the neceſſarie circumſtances thereof. And in this libertie of confeſſion the Church remained 1200. yeares till the Councill of Lateran; in which the law of auricular confeſſion was firſt inacted: being a notable inuention ſeruing to diſcouer the ſecrets of men, & to inrich that couetous and ambitious See, with the reuenewes of the world. It was not known to Auguſtine when he ſaid, *What haue I to doe with men that they ſhould heare my confeſſions, as though they ſhould heale my diſeaſes?* nor to Chryſoſtome, when he ſaith, *I doe not compell thee to confeſſe thy ſinnes to others.* And, *If thou be aſhamed to confeſſe them to any man, becauſe thou haſt ſinned, ſay them daily in thine owne mind. I doe not bid thee confeſſe them to thy fellow ſeruant, that he ſhould mocke thee: confeſſe them to God that cureth thee.*

Beatus Rhenanus on Tertull. lib. de pœnit.

Confeſſ. lib. 10. c. 3.

De Dei nat. hom. 5. tom. 5. Hom. 2. in Pſal. 50.

The abuſe of Satisfaction is, that they haue turned canonical ſatisfaction, which was made to the congregation by open offenders, into a ſatisfaction of the iuſtice of God for the temporall puniſhment of their ſins. Behold here a moſt horrible prophanation of the whole Goſpell, and eſpecially of the ſatisfaction of Chriſt, which of it ſelfe without any ſupply is ſufficient euery way for the remiſſion both of fault and puniſhment. But of this point I haue ſpoken before.

Hitherto I haue handled & prooued by induction of ſundrie particulars, that we are to make a ſeparation from the preſent Church of Rome, in reſpect of the foundation & ſubſtance of true religion. Many more things might be added to this very purpoſe, but here I conclude this firſt point: adding onely this one caueat, that we make ſeparation from the Romane religiō without hatred of the perſons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion ([a] though they deſerue it) but for the treaſons which they intend & enterpriſe: we are readie to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts in many of them: we pray for them, wiſhing their repentance and eternall ſaluation.

[a] Deut. 13. 5.

Now I meane to proceede, and to touch briefly other points of doctrine contained in this portion of Scripture, which I haue now in hand. In the ſecond place therfore out of this commaundement, *Goe out of her my people*, I gather, that the true Church of God is and hath bin in the preſent Romane Church, as corne in the heape of chaffe. Though Poperie raigned and ouerſpread the face of the earth for many hundred yeares; yet in the midſt thereof, God reſerued a people vnto himſelfe, that truely worſhipped him: and to this effect the holy Ghoſt ſaith, that the Dragon, which is the diuell, cauſed the woman, that is, the Church, to flie into the wilderneſſe, where he ſought to deſtroy her, but could not: *and ſhee ſtill retaines a* remnant of her ſeede, *which keepe the commandements of God, and haue the teſtimony of Ieſus Chriſt.* Now this which I ſpeake of the Church of Rome, cannot be ſaid in like manner of the congregation of Turks and other infidels, that the hidden Church of GOD is preſerued among them; becauſe there is no meanes of ſaluation at all: wheras the Church of Rome hath the Scriptures, though in a ſtraunge language: and baptiſme, for the outward forme: which helpes God in all ages preſerued that his elect might be gathered out of the midſt of Babylon. This ſerues to ſtoppe the mouthes of Papiſts, which demand of vs, where our Church was fourescore yeares ago, before the dayes of Luther: whereby they would inſinuate to the world, that our Church and religion is greene or new: but they are anſwered out of this very text, that our Church hath euer beene ſince the dayes of the Apoſtles, and that in the very midſt of the papacy. It hath beene alwaies a Church, and did not firſt beginne to be in Luthers time: but onely then began to ſhew it ſelfe, as hauing beene hid by an vniuerſall Apoſtaſie, for many hundred yeares togither. Againe, we haue here occaſion to conſider the dealing of God with his

Reu. 12. 17.

owne Church and people. He will not haue them for externall ſocietie to bee mixed with their enemies, and that for ſpeciall purpoſe: namely, to exerciſe the humilitie and patience of his few ſeruants. 1.Kin.19.4. When Elias ſaw idolatrie ſpread ouer all Iſraell, hee went apart into the wilderneſſe, and in griefe deſired to die. And Dauid cried out: *Woe is me that am conſtrained to dwell in Meſheck, and to haue my habitation in the tents of Kedar*, Pſ.120.5. And iuſt Lot muſt haue his righteous ſoule vexed with ſeeing and hearing the abominations of Sodome.

Thirdly, by this commaundement wee are taught what opinion to carrie of the preſent Church of Rome. It is often demaunded, whether it bee a Church or no; and the anſwer may hence bee formed on this manner. If by this Church be vnderſtood a ſtate or regiment of the people, whereof the Pope is head, and the members are all ſuch as doe acknowledge him to be their head, and doe beleeue the doctrine eſtabliſhed in the Councell of Trent; wee take it to be no Church of God. Becauſe Babylon, which I haue prooued to bee the Church of Rome, is here oppoſed to the Church or people of God: and becauſe we are commanded to come out of it: whereas we may not wholly forſake any people til they forſake Chriſt. Some will happily ſay, the Church of Rome hath the Scriptures and the Sacrament of baptiſme. I anſwer firſt of all, they haue indeede the bookes of holy Scripture among them: but by the reſt of their doctrine they ouerthrow the true ſenſe thereof in the foundation, as I haue prooued before. And though they haue the outward forme of baptiſme, yet they ouerturne the inward baptiſme, which is the ſubſtance of all, ſtanding in the iuſtification and ſanctification of a ſinner. Againe I anſwer, that they haue the word and baptiſme, not for themſelues, but for the true Church of God among them: like as the lanterne holdeth the candle, not for it ſelfe, but for others. 2.Theſ.2.4. Secondly, it may bee and is alleadged, that if the Pope be Antichriſt, he then ſits in the temple, that is, the Church of God, and by this meanes the Romane Church ſhall be the true Church. *Anſ.* He ſits in the temple of God, but marke further how: *as God*, that is, not as a member, but as a manifeſt vſurper: like as the theefe ſits in the true mans houſe. For the Popiſh Church and Gods Church are mingled like chaffe and corne in one heape: and the Church of Rome may bee ſaid to bee in the Church of God, & the Church of God in the Church of Rome, as wee ſay the wheate is among the chaffe, and the chaffe in the wheate. Againe, he is ſaid to ſit in the Temple of God; becauſe the Romane Church, though falſely, takes vnto it ſelfe the title of the true Catholike Church. Some goe about to delay & qualifie the matter, by comparing this Church to a man lying ſicke full of ſoares, hauing alſo his throat cut, yet ſo as a body and ſoule are ioyned together, and life is remaining ſtill. But all things well conſidered, it is rather like a dead carkaſſe, and is void of all ſpirituall life; as the popiſh errours in the foundation do manifeſt. Indeede a knowne harlot may afterward remaine a wife and be ſo tearmed; yet after the bill of diuorcement is giuen, ſhee ceaſeth to be a wife, though ſhe can ſhew her marriage ring: now that Church hath receiued the bill of her diuorcement in the written Word, namely, 2. Theſſ.2. and Reu.13.11,12, &c.

Furthermore, in this commaundement we may ſee a liuely portraiture of the ſtate of all mankinde. Here we ſee two ſorts of men: ſome are pertaining to Babylon, a people running on to their deſtruction: ſome againe are a people of God ſeuered from Babylon, and reſerued to life euerlaſting. If any aske the cauſe of this diſtinction; I anſwer, it is the very will of God vouchſafing mercie to ſome, and forſaking others by withdrawing his mercy from them, for the better declaration of his iuſtice. Thus ſaith the Lord, Rom.11.4. I haue reſerued *ſeauen thouſand that neuer bowed the knee to Baal*: and the Prophet Eſay ſaith, Iſa.1.9. *Vnleſſe the Lord had reſerued a remnant, we had beene as Sodome and Gomorrha*. By this diſtinction we are taught aboue all things to ſeeke to bee of the number of Gods people, and to labour for aſſurance of this in our owne conſciences. For if all ſhould bee ſaued, leſſe care would ſuffice: but this mercy is not common to all: and therfore the more to be thought vpon.

Laſtly, here I note the ſpeciall care that God hath ouer his owne children. He firſt giueth them warning to depart, before he begin to execute his iudgement vpon his enemies, with whom they liue: that they might not bee partakers of their ſins and puniſhments. Ezek.9.4. Thus before God would puniſh Hieruſalem, an Angel is ſent to marke them in the fore-head that mourned for the abhominations of the people. Exod.12.23. And in the deſtruction of the firſt borne of Egypt, the Angel paſſed ouer the houſes of the Iewes, that had their poſts ſprinckled with the blood of the Paſchall lambe: and this paſſing ouer, betokeneth ſafety and preſeruation in the common deſtruction, to thoſe that haue their hearts ſprinckled with the blood of Chriſt. This bleſſing of protection ſhould mooue vs all, to become true and hearty ſeruants of God. Men vſually become members of thoſe ſocieties & corporations, where they may inioy many freedomes and priuiledges. Well, beholde: in the ſocietie of the Saints of God, which is the true Church, there is the freedome from danger in all common deſtructions, and from eternall vengeance at the laſt day. When Heſter had procured ſafetie for the Iewes, and libertie to reuenge themſelues vpon their enemies, it is ſaid, that many of the people of the land *became Iewes*: Euen ſo, conſidering Chriſt hath procured freedome from hell, death, and damnation for all that beleeue in him: we ſhould labour aboue all thinges to become new creatures, ioyning our ſelues alwaies to the true Church of God.

Sinnes of the church of Rome.

Hitherto I haue ſpoken of the commandement: now followes the reaſon thereof drawne from the end, *that they be not partakers of her ſins: and that they receiue not of her plagues.* Heere I might ſtand long to ſhew what be the ſinnes of the Church of Rome: but I will onely name the principall. The firſt ſinne is *Atheiſme*: and that I prooue on this manner: *Atheiſme* is twofolde, open, coloured. Open Atheiſme is, when men both in word and deede denie God & his word. Coloured Atheiſme is not ſo manifeſt: and it hath two degrees. The firſt is, when men acknowledge God the Creatour and gouernour of heauen and earth, and yet denie the Father, Sonne, and holy Ghoſt. Thus the Epheſians before they receiued the Goſpell, are ſaid to be *without God*, whome in their naturall iudgement they acknowledged; becauſe they denied Chriſt, and conſequently worſhipped an idol of their owne braine, in that they worſhipped God out of Chriſt. And in this reſpect though the Samaritans worſhipped the God of Abraham, yet our Sauior Chriſt ſaith, Ioh. 4.22. *they worſhipped they knew not what.* And the Pſalmiſt ſaith of the Gentiles, Pſal 96.5. that *their gods are idols.* In this degree of Atheiſme are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that conceiue and worſhip God out of the Trinity. The ſecond degree is, when men doe rightly acknowledge the vnity of the Godhead in the Trinity of perſons: yet ſo, as by other neceſſary conſequents partly of their doctrine, and partly of the ſeruice of God, they ouer-turne that which they haue well maintained. And thus I ſay, that the very religion of the church of Rome is a kinde of Atheiſme. For whereas it makes the merit of the works of men to concurre with the grace of God, it ouerthrowes the grace of God. Rom. 11. In word they acknowledge the infinite iuſtice, and mercie of God: but by conſequent both are denied. How can that be infinite iuſtice, which may any way be appeaſed by humane ſatisfaction? And how ſhall Gods mercy be infinite, when wee by our ſatisfactions muſt adde a ſupply to the ſatisfaction of Chriſt? Againe, 1. Ioh. 2.23. *Hee that hath not the Sonne, hath not the Father*: and hee that hath neither Father nor Sonne, denies God. Now the preſent Romane religion hath not the Sonne, that is, Ieſus Chriſt, God and man, the Mediator of mankind: but hath transformed him into a fained Chriſt. And I ſhew it thus: For one Ieſus Chriſt, in all things like vnto vs in his Humanity, ſinne onely excepted; they haue framed a Chriſt, to whome they aſcribed two kindes of exiſting: one naturall, whereby he is viſible, touchable, & circumſcribed in heauen: the other not onely aboue, but alſo againſt nature; by which, he is ſubſtantially according to his fleſh in the hands of euery prieſt, in euery hoſt, and in the mouth of euery communicant, inuiſible, vntouchable, vncircumſcribed. And thus in effect they aboliſh

Eph. 2.12.

A his manhood. Yea they diſgrade him of his offices. For one Ieſus Chriſt the onely king, lawgiuer, and head of the Church, they ioyne vnto him the Pope, not onely as a Vicar, but alſo as a fellow: in that they giue vnto him power to make lawes binding conſcience, to reſolue & determine vnfallibly the ſenſe of holy ſcripture, properly to pardon ſin both in reſpect of fault & temporall puniſhment, to haue authority ouer the whole earth and a part of hell: to depoſe Kings, to whome vnder Chriſt euery ſoule is to be ſubiect, to abſolue ſubiects from the oath of allegiãce, &c. For one Ieſus Chriſt the only real Prieſt of the new teſtament, they ioyne many ſecondary prieſts vnto him, which offer Chriſt daily in the maſſe for for the ſins B of the quicke & the dead. For one Ieſus Chriſt the al-ſufficient Mediatour of interceſſion, they haue added many fellowes vnto him to make requeſt for vs, namely, as many Saints as be in the Popes kalender. Laſtly, for the onely merits of Chriſt, in whome alone the Father is well pleaſed, they haue deuiſed a Treaſurie of the Church, containing beſide the merits of Chriſt, the ouerplus of the merits of Saints to bee diſpenſed to men, at the diſcretion of the Pope. And thus we ſee, that Chriſt, and conſequently God himſelfe to bee worſhipped in Chriſt, is transformed into a phantaſie or idol of mans conceit. Againe, there is alwaies a proportion betweeene the worſhip of God, & our perſwaſion of him: and men in giuing vnto C God any worſhip, haue reſpect to his nature, that both may be ſutable, and he well pleaſed. Let vs then ſee what manner of worſhip the Romane religion affoardeth. It is for the greateſt part meere wil-worſhippe, without any allowance or commaundement from God, as Durand in his *Rationale* in effect acknowledgeth. It is a carnall ſeruice ſtanding of innumerable bodily rites and ceremonies borrowed partly from the Iewes, & partly from the heathen: it is deuided betweene God and ſome of his creatures; in that they are worſhipped both with one kinde of worſhip: let them paint it as they can. Thus then, if by their manner of worſhipping of God, we may iudge how they conceiue of him, as we may; they haue plainly tur- D ned the true God into a phantaſie of their own. For God is no otherwiſe to be conceiued, then he hath reuealed himſelfe in his creatures and word, and ſpecially in Chriſt: who is the ingrauen image of the perſon of the Father.

The ſecond ſinne is *idolatrie*, and that as groſſe as was euer among the heathen. And it is to bee ſeene in two things. Firſt, that they worſhip the Saints with religious worſhippe, which without exception is proper to God. Yea they transforme ſome of them into deteſtable idols, making them in truth mediatours of redemption, ſpecially the virgin Mary, whome they call a *Ladie, a Goddeſſe, a Queene, whom* (a) *Chriſt her Sonne obeyed in heauen, a mediatreſſe: or life, hope, the medicine of the diſeaſed*: and they pray vnto her thus, *Prepare thou glory*

a Bellar. l. 3. de ſanct. ca. 36. Miſſali & Breuiario refor.

for vs: defend vs from our enemies, and in the houre of death receiue vs, looſe the bonds of the guiltie, bring light to the blinde, driue away all diuels. Shew thy ſelfe to be a mother: Let him receiue the prayers. Againe, their idolatrie is manifeſt, in that they worſhip God in, at, or before images: hauing no commaundement ſo to doe, but the contrary. They alleadge, that they vſe & worſhip images onely in a remembrance of God. But this is all one, as if an vnchaſte wife ſhould receiue many louers into her houſe in the abſence of her husband: and beeing reprooued, ſhould anſwer, that they were the friends of her husband, and that ſhee kept them onely in remembrance of him. Thirdly, their Idolatrie exceedes the Idolatry of the heathen, in that they worſhip a Breaden-god, or Chriſt in and vnder the formes of bread and wine. And if Chriſt according to his humanity bee abſent from the earth, as I haue prooued, the Popiſh hoſt is as abominable an idoll as euer was.

The third ſinne is the maintenance of *Adulterie.* And that is manifeſt: firſt of all, in the toleration of the ſtewes, flat againſt the commaundement of God, Deut. 23. 17. *There ſhall be no whore of the daughters of Iſrael, neither ſhall there be a whore-keeper of the ſonnes of Iſrael.* And this toleration is an occaſion of vncleannes to many young Men & Women, that otherwiſe would abſtaine from all ſuch kind of filthines. And what an abomination is this when brother and brother, father and ſonne, nephew & vncle, ſhall come to one and the ſame harlot, one before or after the other? Secondly, their law beyond the fourth degree allowes the marriage of any perſons: and by this meanes, they ſometime allow inceſt. For in the vnequal collaterall line, the perſon next the common ſtocke is a father or mother to the brothers or ſiſters poſteritie, as for example:

Greg. cap. 9 de conſang.

1 Iohn
Anne
Nicholas
2 Thomas
3 Lewes
4 Roger
5 Anthonie
6 Iames.

Here *Anne* and *Nicholas* are brother and ſiſter, and *Anne* is diſtant from *Iames* ſixe degrees, he being her nephew afarre off: and the marriage betweene them is allowed by the Church of Rome, they not beeing within the compaſſe of foure degrees: which neuertheleſſe is againſt the law of nature. For *Anne* beeing the ſiſter of *Nicholas*, is in ſtead of a mother to all that are begotten of Nicholas, euen to Iames, and Iames his poſterity. Yet thus much I graunt, that the daughter of Anne may lawfully marrie Iames or Anthonie, the caſe beeing altered, becauſe they are not one to another as parents and children.

The fourth ſinne is *Magicke, ſorcerie, or witchcraft,* in the conſecration of the hoſt, in which they make their Breaden-god: in exorciſmes ouer holy bread, holy water, and ſalt; in the caſting out or driuing away of diuels, by the ſigne of the croſſe, by ſolemne coniurations, by holy water, by the ringing of bels, by lighting tapers, by reliques, and ſuch like. For theſe things haue not their ſuppoſed force either by creation, or by any inſtitution of God in his holy Word: and therefore if any thing be done by them, it is from the ſecret operation of the diuell himſelfe.

Mola. tract. 2. cap. 4. can. 3.

The fifth ſinne is, that in their doctrine they maintaine *periury*, becauſe they teach with one conſent, that a Papiſt examined may anſwer doubtfully againſt the direct intention of the examiner: framing another meaning vnto himſelfe in the ambiguitie of his words. As for example, when a man is asked whether hee ſaid or heard Maſſe in ſuch a place: though he did: they affirme he may ſay, no: and ſweare vnto it: becauſe hee was not there to reueale it to the examiner: whereas in the very law of nature, hee that takes an oath ſhould ſweare according to the intention of him that hath power to miniſter an oath: and that in truth, iuſtice, iudgement. Let them cleare their doctrine from all defence of periury if they can.

Mola. tract. 2. c. 7. conc. prop. 6. idem communiter omnes.

The ſixt ſinne is, that they *reuerſe many of Gods commaundements,* making that no ſinne which Gods Word makes a ſinne. Thus they teach, *that if any man ſteale ſome little thing, that is thought not to cauſe any notable hurt, it is no mortall ſinne*: that, *the officious lie, and the lie made in ſport, are veniall ſinnes*: that, *to pray for our enemies in particular, is no precept, but a counſell* and *that none is bound to ſalute his enemie in the way of friendſhippe,* flatte againſt the rule of Chriſt, Mat. 5. 47. where the word ἀσπάσησθε, ſignifieth all manner of duty and courteſie: that, *raſh iudgement, though conſent come thereto, is regularly but a veniall ſinne*: that, *it is lawfull otherwhiles to faine holines*: that, *the painting of the face is ordinarily but a veniall ſinne*: that, *it is not lawfull to forbidde begging*: whereas the Lord forbad there ſhould be any beggar in Iſrael. Againe, they teach, that men in their choler, when they are a chiding, and ſweare, *wounds and blood,* are not indeede blaſphemers.

Mola. tract. 2 ca. 6. con. 1. prop. 5. idem cæteri.

Deut. 15.

Greg. de Val. tom. 3 diſ. 1. q. 13 & Caietan

Laſtly, their writers vſe manifeſt *lying*, to iuſtifie their doctrine. They pleade falſly that all antiquitie is on their ſide; whereas it is as much againſt them, as for them: and as much for vs as them. Againe, their maner hath bene, and is ſtill to prooue their opinions, by forged and counterfeit writings of men, ſome whereof I will name.

1 *Saint Iames Liturgie.*
2 *The Canons of the Apoſtles.*
3 *The books of Dionyſius Areopagita, & namely, De Hierarchia Eccleſiaſtica.*
4 *The Decretall Epiſtles of the Popes.*
5 *Pope Clements workes.*
4 *Some of the Epiſtles of Ignatius.*

7 *Origens booke of repentance. His homilies in diuerſos ſanctos. Commentaries on Iob: and book of Lamentation.*

8 *Chryſoſtomes Liturgie.*

9 *Baſils Liturgie and his Aſcetica.*

10 *Auguſtines booke de 8. quaeſt. Dulcitii. A booke of true and falſe repentance.*

Serm. de feſto cõmemorationis animarum, booke de dogm. Eccleſiaſt. Serm. ad fratres in Heremo. Ser. of Peters chaire. Book of viſiting the ſick, &c.

11 *Iuſtin Martyrs Queſtions and Anſwers.*

12 *Athanaſius Epiſtle to Pope Fœlix.*

13 *Bernards Sermons of the Lords Supper.*

14 *Hieromes Epiſtle ad Demetriadem ſauouring of Pelagius.*

15 *Tertullian de Monogamia.*

16 *Cypriã de Chriſmate & de ablutione pedum.*

17 *In the Councell of Sardica the 3. 4. and 5. canons are forged.*

18 *In the Councel of Nice al ſaue 20. are forged.*

19 *Certain Romane Councels vnder Syluester are forged. For hee was at this time dead, and therefore could not confirme them: Zozom. lib. 2.*

20 *To the ſixt canon of the Councell of Nice are patched theſe words,* That the Romane Church hath alwaies had the Supremacie.

21 *Laſtly, I wil not omit that Pope Sozimus, Boniſacius, & Cœleſtinus falſified the Canõs of the Councell of Nice, to prooue appeales from al places to Rome; ſo as the Biſhops of Africk were forced to ſend for the true copies of the ſaid Cõucell from Conſtantinople & the Churches of Greece.*

I might here rehearſe many other ſinnes which with the former call for vengeance vpon the Romane Church, but it ſhall ſuffice to haue named a fewe of the principall.

Now in this reaſon, our Sauiour Chriſt preſcribes another maine dutie to his owne people: and that is, to bee carefull to eſchew all the ſinnes of the Church of Rome, that they may withall eſcape her deſerued plagues and puniſhments. And from this preſcribed duty I obſerue two things. The firſt is, that euery good ſeruant of God, muſt carefully auoide contracts of marriage with profeſſed Papiſts, that is, with ſuch as holde the Pope for their head, and beeleeue the doctrine of the Councell of Trent. For in ſuch matches men hardly keep faith & good conſcience, & hardly auoid communication with the ſins of the Romane Church. A further ground of this doctrine I thus propoũd: In Gods word there is mentioned a double league between man & man, coũtry & country. The firſt is, the *league of concord* when one kingdom binds it ſelf to liue in peace with another, for the maintenance of trafficke without diſturbance: & this kind of league may ſtand betweene Gods Church, & the enemies therof. The ſecond is, the *league of amity:* which is when men, people, or countries binde themſelues to defend each other in al cauſes: and to make the warres of the one, the warres of the other; and this league may not be made with thoſe that be enemies of God. Iehoſaphat, otherwiſe a good king, made this kind of league with Ahab: and is therefore reprooued by the Prophet, ſaying, Wouldeſt thou help the wicked, and loue them that hate the Lord? 2. *Chro.* 19. 2. Now the marriages of Proteſtants with Papiſts, are priuate leagues of amity, betweene perſon and perſon: and therefore not to be allowed. Again, *Iudah hath defiled the holines of the Lord which he loued, & hath married the daughter of a ſtrange god:* where is flatly condemned marriages made with the people of a falſe god: Now the Papiſts by the conſequents of their doctrine & religion, turne the true Iehouah into an idol of their owne braine, as I haue ſhewed, and the true Chriſt reuealed in the written word into a fained chriſt made of bread. Yet if ſuch a marriage bee once made and finiſhed, it may not be diſſolued. For ſuch parties ſin not ſimply in that they marrie, but becauſe they marrie not in the Lord, being of diuers religions. The fault is not in the ſubſtance of marriage, but in the maner of making it; and for this cauſe, the Apoſtle commaunds the beleeuing party, not to forſake or refuſe the vnbeleeuing partie, being a very infidel (which no Papiſt is) if he or ſhee will abide, 1. Cor. 7. 13.

Mal, 2. 11.

The ſecõd thing is, that euery ſeruant of God muſt take heed how he trauels into ſuch countries where Popiſh religion is ſtabliſhed, leſt he partake in the ſins & puniſhments thereof. Indeed to go vpon ambaſſage to any place, or to trauell for this end, that we may performe the neceſſary duties for our ſpeciall or general callings, is not vnlawfull: but to trauell out of the precincts of the Church, onely for pleaſures ſake, & to ſee ſtrange faſhions, hath no warrant. And hence it is, that many men which goe forth in good order well minded, come home with crazed conſciences. The beſt traueller of all is he, that liuing at home or abroad, can go out of himſelfe, and depart from his owne ſins and corruptions by true repentance.

AN ADVERTISEMENT TO ALL FAVOVRERS OF THE ROmane religion, ſhewing that the ſaid religion is againſt the Catholike principles *and grounds of the Catechiſme.*

GReat is the number of thẽ that imbrace the religiõ of the preſent Church of Rome, being deceiued by the glorious titles of Vniuerſality, Antiquity, Succeſſion. And no doubt though ſome be wilfully blinded, yet many deuoted this way, neuer ſaw any other truth. Now of them and the reſt I deſire this fauour, that they will but weigh & ponder with themſelues this one thing, which I will now offer to their conſiderations, & that is, *That the Romane religion now ſtabliſhed by the Councell of Trent, is in the principall points thereof againſt the grounds of the Catechiſme,* that haue beene agreed vpon euer ſince the daies of the Apoſtles, by all Churches. Theſe grounds are foure: the firſt is, the Apoſtles Creed: the ſecond is, the decalogue or ten commandemẽts; the third is, the forme of prayer called the Lords prayer: the fourth is, the inſtitution of the two Sacraments, Baptiſme, and the Lords ſupper, 1. Cor. 11. 23. That I may in ſome order manifeſt this which I ſay, I will begin with the Symbole or Creede. And firſt of al it muſt be conſidered, that ſome of the principall doctrines beleeued in the Church of Rome are, that the Pope or Biſhop of Rome is the vicar of Chriſt, and the head of the Catholike Church: that there is a fire of purgatorie after this life: that images of God and Saints are to bee placed in Churches and worſhipped: that praier is to be made to Saints departed, and their interceſſion to be required: that there is a propitiatorie ſacrifice daily offered in the Maſſe for the ſinnes of the quicke & the dead. Theſe points are of that moment, that without them the Romane religion cannot ſtand: and in the Councell of Trent the curſe *Anathema* is pronounced vpon all ſuch as denie theſe or any of them. And yet marke; the Apoſtles Creed which hath bene thought to containe all neceſſarie points in religion to be beleeued, and hath therefore beene called the *key and rule of faith*; this Creede I ſay hath not any of theſe points: nor the Expoſitions made thereof by the auncient fathers, nor any other Creede or confeſſion of faith made by any Councell or Church for the ſpace of many hundred yeares. This is a plaine proofe to any indifferent man, that theſe be new articles of faith neuer knowne in the Apoſtolike Church: and that the fathers & councels could not find any ſuch articles of faith in the books of the old and new teſtament. Anſwer is made, that all theſe points of doctrine are beleeued vnder the article, *I beleeue the Catholike church*, the meaning whereof they will haue to be this, I beleeue all things which the Catholike Church holdeth and teacheth to be beleeued. If this be as they ſay, wee muſt needes beleeue in the Church: that is, put our confidence in the Church, for the manifeſtation and the certenty of all doctrines neceſſarie to ſaluation: and thus the eternall truth of God the Creatour, ſhall depend on the determination of the creature; and the written word of God in this reſpect is made vnſufficient; as though it had not plainly reuealed al points of doctrine pertaining to ſaluation. And the auncient Churches haue been far ouerſeene, that did not propound the former points to be beleeued as articles of faith, but left thẽ to theſe latter times.

2. In this Creed, *to beleeue in God*, and *to beleeue the Church*, are diſtinguiſhed, *To beleeue in*, is pertaining to the Creatour, *to beleeue*, to the creature: as Ruffinus hath noted, when hee ſaith, that by this prepoſition *in*, the Creatour is diſtinguiſhed from the creature, and thinges pertaining to God from things pertaining to men. And Auguſtine ſaith, *It muſt bee knowne that we muſt beleeue the Church, and* not beleeue in the Church: *becauſe the Church is not God, but the houſe of God*. Hence it followes that we muſt not beleeue in the Saints, nor put our confidence in our workes, as the learned Papiſts teach. Therefore Euſebius ſaith, *Wee ought of right to beleeue Peter and Paul, but to* beleeue *in Peter and Paul, that is, to giue to the ſeruant the honour of the Lord, we ought not*. And Cyprian ſaith, *Hee doth not beleeue in God, which doth not place in him alone the truſt of his whole felicitie*.

Ruff. in Symb.

Serm. 131. de Temp.

Rhem. Teſt. on Rom. 10. 14.

Euſeb. Emiſſ. hom. 2. de Symb.

Cypr. de dupl. Martyr.

3. The article, *conceiued by the holy Ghoſt*, is ouerturned by the tranſubſtantiation of bread and wine in the Maſſe, into the body & blood of Chriſt. For here we are taught to confeſſe the true and perpetuall incarnation of Chriſt, beginning in his conception, and neuer ending afterward: and we acknowledge the truth of his manhood, and that his body hath the eſſentiall properties of a true body, ſtanding of fleſh and bone: hauing quantity, figure, dimenſions, namely length, breadth, thickneſſe: hauing part out of part, as head out of feete, and feete out of head, being alſo circumſcribed, viſible, touchable: in a word, it hath all things in it, which by order of creation, belong to a body. It will be ſaid, that the body of Chriſt may remaine a true bodie and yet be altered in reſpect of ſome qualitie, as namely circumſcription. But I ſay againe, that locall circumſcription can no way bee ſeuered from a body, it remaining a bodie. For to bee circumſcribed in place, is an eſſentiall propertie of euery quantitie: and quantitie is the common eſſence of euery bodie. And therefore a bodie in reſpect of his quantitie muſt needes be circumſcribed in one place. This was the iudgement of Leo, when he ſaid, *The bodie of Chriſt is by no meanes out of the truth of our bodie*. And Auguſtine, when he ſaid, Onely *God in Chriſt ſo comes that he doth not depart: ſo returnes, that he doth not leaue vs: but man according to bodie is in place, and goes out of the ſame place, and when he ſhall come to another place*, hee is not in that place whence hee comes. To helpe the matter, they vſe to diſtinguiſh thus: Chriſts bodie in reſpect of the (a) whole eſſence thereof may bee in many places; but not in reſpect of the whole quantitie, whereby it is onely in one place: but as I haue ſaid, they ſpeake contraries: for quantitie (by all learning) is the eſſence of a bodie, without which a bodie cannot be.

Epiſt. 70.

Tract. 31. in Ioh.

a totalitate eſſentiæ, non totalitate quantitatis.

4. In the Creede we confeſſe that Chriſt is aſcended into heauen, and there after his aſcenſion ſits at the right hand of his Father, and that according to his manhood. Hence I conclude, that Chriſts body is not really and locally in the Sacrament, & in euery Hoſt, which the prieſt conſecrateth. This argument was good when Vigilius againſt Eutyches ſaid, *Whẽ it* (the fleſh) *was on earth, it was not in heauen: and becauſe it is now in heauen, it is not on earth*: and he addes afterward, that this is the Catholike faith & confeſſion. And it was good when Fulgentius ſaid, *According to his humane ſubſtance*

Lib. 4.

ad Thraſ.

hee was abſent from earth, when hee was in heauen, A *and he left the earth when he aſcended into heauen.* And, *The ſame inſeparable Chriſt, according to his whole manhood* leauing the earth, *locally aſcended into heauen, & ſits at the right hand, & according to the ſame whole manhood, he is to come to iudgment.* And it was good when Cyril ſaid, *No man doubts but that when hee aſcended into heauen, though he be alwaies preſent by the power of his ſpirit,* he was abſent in reſpect of the preſence of his fleſh. And it was good when Auguſtine ſaid, *According to the fleſh which the Word aſſumed, he aſcended into heauen,* he is not here: *there he ſits at the right hand of the Father: and he is here according to the preſence of his Maieſtie.* And, *Hee went as he was man, and he aboad as he was God: he* B went by that whereby he was in one place; *hee* aboade *by that whereby he was euery where.*

Cyril. lib. 9. in Ioh.

5. Againe, in that wee beleeue the Catholike Church, it followes that the Catholike Church is inuiſible: becauſe things ſeene are not beleeued. And the anſwer commonly vſed, that we beleeue the holines of the Church, will not ſerue the turne. For the wordes are plaine, and in them we make confeſſion, that we beleeue not only the holineſſe of the Church, but alſo the Church it ſelfe.

Laſtly, the articles, Remiſſion of ſinnes, Reſurrection of the body, and Life euerlaſting, containe a confeſſion of ſpeciall faith. For the meaning of them is thus much: I beleeue the remiſſion of mine owne ſinnes, and the reſurrection of mine owne body to life euerla- C ſting; and that by the iudgement of learned antiquitie. Auguſtine ſaith, *If thou alſo beleeue that* thou ſhalt riſe againe *and aſcend into heauen (becauſe thou art ſure of ſo great a patrone) thou art certaine of ſo great a gift.* And, *Make not Chriſt leſſe,* who bringes thee *to the kingdome of heauen for remiſſion of ſinnes. Without this faith, if any come to baptiſme, he ſhuts the gate of mercie againſt himſelfe.* And, *Whoſoeuer faithfully beleeueth, and holdes this profeſſion of his faith (in which all his ſinnes* are forgiuen him) *let him prepare his will to the will of God, and not feare his paſſage by death.* And, *The whole Sacrament of baptiſme ſtands in this, that we beleeue the reſurrection of the body, and remiſſion of ſinnes* to be giuen vs *of God.* D And, *He gaue theſe keies to the Church——, that whoſoeuer in his Church, ſhould not beleeue his ſinnes to be forgiuen, they ſhould not be forgiuen vnto him: and whoſoeuer beleeued, and turned from them, abiding in the lappe of the ſaid Church, at length ſhall bee healed by faith and amendment of life.* And, *That which thou haſt heard to be fulfilled in the glorious reſurrection of Chriſt, beleeue that the very ſame* ſhall be fulfilled in thee, *in the laſt iudgement, and the reſurrection of thy fleſh, ſhall reſtore thee for all eternitie. For vnleſſe thou ſhalt beleeue that* thou art *to be repaired by death, thou canſt not come to the reward of life eternall.* And in auncient time, the article of the reſurrection hath beene rehearſed on this manner, *The reſurrection of the fleſh:* and the laſt applied vnto it, *To euerlaſting life.* Hence then two maine opinions of the Church of Rome are quite ouerthrowne: one, that we cannot by ſpeciall faith be certaine of the remiſſion of our ſinnes, and the ſaluation of our ſoules: the other, that a man truly iuſtified may fall and be damned, Now this cannot be, if the practiſe of the auncient Church bee good, which hath taught vs to beleeue euerlaſting life ioyntly with remiſſion of ſinnes.

Symb. ad Catech. lib. 4. c. 7. & l. 2. c. 10.

Serm. 115. de Temp.

de Doct. Chriſt. l. 1. cap. 18.

Serm. 123. de Temp.

Ruffin. in Symb. Aug. de Symb. l. 1. c. 6. ad Catech. & Enchir. c. 44.

To come to the Decalogue, firſt of all, it is a rule in expounding the ſeuerall commandements, that where any vice is forbidden, there the contrarie vertue is commaunded, and all vertues of the ſame kind, with all their cauſes, occaſions, furtherances. This rule is graunted of all: and hence it followes, that counſels of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore preſcribe no ſtate of perfection beyond the ſcope of the law.

Secondly the commandement, Thou ſhalt not make to thy ſelfe any grauen image, &c. hath two ſeuerall parts. The firſt forbids the making of carued or grauen images: the ſecond forbids the adoration of them. Now the firſt part is notably expounded by Moſes, Deut. 4. 16. *Take good heede vnto your ſelues that yee corrupt not your ſelues, and make you a grauen image or repreſentation of any figure in the likeneſſe of male or female.* Marke the reaſon of this prohibition in the ſame place: *for* (ſaith he) *yee ſawe no image in the day the Lord ſpake vnto you in Horeb.* And v. 12. *Ye heard the voice of the words, but ſawe no ſimilitude ſaue a voice.* Now the reaſon beeing vnderſtood of the image of God himſelfe, the prohibition [illegible]ſt needes bee ſo vnderſtood. Againe, [illegible]re is no queſtion, that God directs his commaundement againſt a ſinne in ſpeculation, but againſt ſome common and wicked practiſe of the Iewes, and that was to repreſent God himſelfe in likeneſſes and bodily formes. Eſa. 40. 18. And that was alſo the practiſe of the Gentiles, that were more groſſe in this kinde then the Iewes. *Rom.* 1. 23. This then is plaine to any indifferent man, that the firſt part of the commandement forbids the making of grauen images, or likeneſſes of the true Iehouah: and thus the Romane Catechiſme vnderſtands the words. As for the ſecond part, it muſt be vnderſtood according to the meaning of the firſt: and therefore it forbids vs, to bow down to any image of God. Hence then it followes, that to worſhip God or Saints in, or at images, and to worſhip images with religious worſhip, is abominable idolatry. And common reaſou might teach vs thus much. For they that adore and worſhip the true God in images, do binde the preſence of God, his operation, grace, and his hearing of vs, to certaine things, places, ſignes, to which hee hath not bound himſelfe, either by commaundement or promiſe: and this is, otherwiſe to worſhip God, and to ſeeke for his bleſſings, then he hath commaunded himſelfe to bee worſhipped, or promiſed to heare vs.

Vpon this ground is plainly ouerthrowne the excuſe which they make, that they worſhippe not images, but God and Saints in images: for neither God nor the Saints doe acknowledge this kind of honour, but they abhorre it. Whence it followes neceſſarily, that they worſhip nothing beſide the Image, or the deuice of their owne braine, in which they faine to themſelues ſuch a God as will be worſhipped, and receiue our prayers at images. It will be ſaide, that the Papiſts doe not otherwiſe tie the worſhippe and inuocation of God to Images, then God tyed himſelfe to the Sanctuarie and the temple of Salomon. And I ſay againe, it was the will of God that he would ſhew his preſence, and be worſhipped at the Sanctuarie, and the Iewes had the warrant of Gods Word for it: but we haue no like warrant, either by promiſe or commandement to tie Gods preſence to an image or crucifixe. Againe, reaſon yet further may diſcouer their idolatry. They, which worſhip they know not what, worſhip an Idol: but the Papiſts worſhip they know not what: I prooue it thus. To the conſecration of the hoſt, there is required the intention of the Prieſt, at the leaſt vertually, as they ſay: and if this be true, it followes that none of them can come to the maſſe, or pray in faith, but he muſt alwaies doubt of that which is lifted vp by the hands of the prieſt in the maſſe: whether it be bread or the body and blood of Chriſt. For none can haue any certaintie of the intention of the prieſt in conſecrating this bread and this wine: but rather may haue a iuſt oc[illegible]ion of doubting, by reaſon of the commo[illegible]ance and looſeneſſe of life in ſuch perſons.

Thirdly, the commandement touching the Sabbath, giues a libertie to worke ſixe daies in the ordinarie affaires of our callings: and this libertie cannot be repealed by any creature. The Church of Rome therefore erreth, in that it preſcribeth ſet and ordinarie feſtiuall daies, not onely to God, but alſo to Saints, inioyning them as ſtraitly and with as much ſolemnity to be obſerued as the Sabbath of the Lord.

Fourthly, the fift commaundement, or (as they ſay) the fourth, inioynes children to obey father and mother in all things, ſpecially in matters of moment, as in their marriage and choice of their callings: and that euen to death: and yet the Church of Rome againſt the intent of this commaundement, allowes that clandeſtine marriages, and the vowe of religion ſhall be in force, though they be without, and againſt the conſent of wiſe and carefull parents.

Fiftly, the laſt commandement of luſt, forbids the firſt motions to ſinne, that are before conſent. I prooue it thus. Luſting is forbidden in the former commaundements as well as in the laſt, yea luſting that is ioyned with conſent: as in the commandement, *Thou ſhalt not commit adulterie*, is forbidden luſting
A after our neighbours wife: and in the next, luſting after our neighbours goods, &c. Now if the laſt commandement alſo forbid no more but luſt with conſent, it is confounded with the reſt: and by this meanes there ſhall not be ten diſtinct words, or commaundements: which to ſay is abſurd: it remaines therefore that the luſt here forbidden goes before conſent. Againe, the Philoſophers knew that luſt with conſent was euill, euen by the light of nature but Paul a learned Phariſie, and therefore more then a Philoſopher, knew not luſt to be ſinne, that is forbidden in this commandement. Rom. 7. 7. Luſt therefore that is forbidden here, is without conſent. Wicked then is the doctrine of the Romane Church,
B teaching that *in euery mortall ſinne is required an act commanded of the will: and hence they ſay, many thoughts againſt faith, and vncleane imaginations are no ſinnes.*

Mol. tract, c.27. conc, 4.

6. Laſtly, the words of the ſecond commandement, *And ſhew mercie to thouſands on them that loue me and keepe my commandements*, ouerthrowes all humane merits. For if the reward be giuen of mercie to them that keepe the law, it is not giuen for the merit of the worke done.

To come to the third part of the Catechiſme: the Lords prayer is a moſt abſolute and perfect forme of prayer. For which cauſe it was called of Tertullian, *The breuiarie of the Goſpell*: & Cœleſtinus ſaith, *The law of praying is the law of beleeuing, and the law of working.* Now
C in this prayer we are taught to direct our prayers to God alone, *Our Father, &c.* and that onely in the name and mediation of Chriſt. For God is our Father only by Chriſt. It is needles therfore, to vſe any inuocation of Saints, or to make them our mediatours of interceſſion vnto God: and it is ſufficient if we pray onely vnto God in the name of Chriſt alone.

2. In the fourth petition, we ſay thus, *Giue vs our daily bread.* In which words, we acknowledge that euery morſel of bread is the meere gift of God. What madnes then is it for vs to thinke, that wee ſhould merit the kingdome of heauen by workes, that cannot merit ſo much as bread?

D 3. In the next petition, *Forgiue vs our debts*, foure opinions of the Romiſh religion are directly ouerthrowne. The firſt is, concerning humane Satisfactions. For the childe of God is here after his conuerſion taught, to humble himſelfe day by day, & to pray for the pardon of his daily ſins: now to make ſatisfaction, and to ſue for pardon, be contrarie. The ſecond opinion here ouerthrowne, is touching merits. For we doe acknowledge our ſelues to be debters vnto God, yea bankrupts, and that beſide the main ſumme of many thouſand talents, we daily increaſe the debt: therefore we cannot poſſibly merit any of the bleſſings of God. It is meere madneſſe to thinke, that they which cannot pay their debts, but rather increaſe

A them day by day, ſhould deſerue or purchaſe any of the goods of the creditours, or the pardon of their debts: and if any fauour be ſhewed them, it comes of meere good will without the leaſt deſert. In a word, this muſt be thoght vpon, that if all we can doe, will not keepe vs from increaſing the main ſumme of our debt, much leſſe ſhall we be able by any merit to diminiſh the ſame: by good right therefore doe all good ſeruants caſt downe themſelues and pray, *Forgiue vs our debts.* The third opinion is, that puniſhment may be retained, the fault beeing wholly remitted: but this cannot ſtand, for here ſinne is called our debt: becauſe by nature we owe vnto God obedience, and for B the defect of this paiment, we further owe vnto him the forfeiture of puniſhment. Sinne then is called our debt in reſpect of the puniſhment. And therefore when we pray for the pardon of ſinne, we require the pardon not only of fault, but of the whole puniſhment. And when a debt is pardoned, it is abſurd to thinke that the leaſt paiment ſhould remaine. The fourth opinion is, that a man in this life may fulfill the law, whereas in this place euery ſeruant of God is taught to aske a daily pardon for the breach of the law. Anſwer is made, that our daily ſinnes are veniall and not *againſt the law*, but *beſide the law*. But this which they ſay C is againſt the petition: for a debt that comes by forfiture is againſt the bond or obligation. Now euery ſinne is a debt cauſing the forfiture of puniſhment; and therefore is not beſide, but directly againſt the law.

4. In this clauſe, *As we forgiue our debters*, it is taken for graunted, that we may certainely know that we are in loue & charitie with men, when we make reconciliation: why then may we not know certainly that we repent, and beleeue, and are reconciled to God? which all Romane Catholikes denie.

5. In the laſt words, *and leade vs not into temptation*, we pray not, that God ſhould free vs from temptation (for it is otherwhiles good to D be tempted, Pſal. 26. 1.) but that we be not left to the malice of Sathan, & held captiue of the temptation, for here *to be lead into temptation*, and to *be deliuered*, are oppoſed. Now hence I gather, that he which is the child of God truly iuſtified and ſanctified, ſhall neuer fall wholly, and finally from the grace of God: and I concluſde on this manner. That which we aske according to the will of GOD, ſhall be graunted, but this the child of God asketh, that he might neuer be wholly forſaken of his father, and left captiue in temptation. This therefore ſhalbe graunted.

1. Ioh. 5. 14.

6. This clauſe *Amen*, ſignifieth a ſpecial faith touching all the former petitions, that they ſhalbe graunted: and therefore a ſpeciall faith concerning remiſſion of ſinnes: which the Romane Church denieth.

To come to the laſt part, to the Inſtitution of the ſacrament of the Lords ſupper, 1. Cor. 11. 23. In which firſt of all the reall preſence is by many circumſtances ouerthrowne. Out of the words, *he tooke and brake*, it is plaine, that that which Chriſt tooke was not his body: becauſe he cannot be ſaid with his owne hands to haue taken, held, and broken himſelfe, but the very bread. Againe, Chriſt ſaid not: *vnder the forme of bread*, or *in bread:* but *This*, that is, *bread is my bodie.* 3. Bread was not giuen for vs, but onely the body of Chriſt: and in this firſt inſtitution, the body of Chriſt was not really giuen to death. 4. The cuppe *is the new Teſtament* by a figure: why may not the bread be the bodie of Chriſt by a figure alſo? 5. Chriſt did eate the ſupper, but not himſelfe. 6. We are bidden to doe it, *till he come:* Chriſt then is not bodily preſent. 7. Chriſt bids the bread to be eaten in *a remembrance of him:* but ſignes of remembrance are of things abſent. 8. If the Popiſh reall preſence be graunted, then the bodie and blood of Chriſt are either ſeuered, or ioyned together: if ſeuered, then Chriſt is ſtill crucified: if ioyned together, then the bread is both the body and blood of Chriſt: whereas the inſtitution ſaith, *The bread is the bodie, and the wine is the blood.*

2. Againe, here is condemned the adminiſtration of the Sacrament vnder one only kind. For the commaundement of Chriſt is, *Drinke ye all of this*, Ma[illegible]7. And this commaundement is reh[illegible]ed to the church of Corinth in theſe words: *Do this as oft as ye drinke it in remembrance of me*, 1. Cor. 11. 25. And no power can reuerſe this commaundement: becauſe it was eſtabliſhed by the ſoueraigne head of the Church.

Theſe few lines, as alſo the former treatiſe, I offer to the view and reading of them, that fauour the Romane religion: willing them with patience to conſider this one thing, that their religion, if it were Catholike and Apoſtolike (as they pretend) could not be contrarie ſo much as in one point, to the grounds of all Catechiſmes, that haue bin vſed in Churches, confeſſing the name of Chriſt, euer ſince the Apoſtles dayes. And whereas it croſſeth the ſaid grounds in ſundry points of doctrine, (as I haue prooued) it is a plaine argument, that the preſent Romane religion is degenerate. I write not this, deſpiſing or hating their perſons for their religion, but wiſhing vnfainedly their conuerſion in this world, and their ſaluation in the world to come.

FINIS.

A
DECLARATION OF
THE TRVE MANNER OF
KNOWING CHRIST CRVCIFIED.

Gal. 6. 14.

God forbid that I ſhould reioyce, but in the Croſſe *of our Lord Ieſus Chriſt, &c.*

To the Reader.

IT is the common ſinne of men at this day, and that in the very places of learning, that Chriſt crucified *is not knowne as he ought. The right knowledge of whom, is not to make often mention of his death and paſſion, and to call him our Sauiour, or to handle the whole myſterie of God incarnate ſoundly or learnedly; (though that be a worthy gift of God) but firſt of all, by the conſideration of the paſſion to be touched with an inward and a liuely feeling of our ſinnes, for which our Redeemer ſuffered the pangs of hell, and to grow to a through diſlike of our ſelues and our liues paſt for them, and from the ground of the heart to purpoſe a reformation and a conformitie with Chriſt in all good duties that concerne man: ſecondly, in the paſſion, as in a myrrour, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father, that gaue his owne deare Sonne to death, and the goodneſſe of the Sonne, that loued his enemies more then himſelfe; that our hearts might be rooted and grounded in the ſame loue, and be further inflamed to loue God againe.*

To further this true manner of knowing Chriſt crucified, *I haue penned theſe few lines; reade them at thy leaſure, and haue care to put them in practiſe: otherwiſe, thou art but an enemie of the croſſe of Chriſt, though thou profeſſe his name neuer ſo much.* Ian. 3. 1596.

W. Perkins.

Of

Of the right knowledge of Chriſt crucified.

A IT is the moſt excellent and worthy part of diuine wiſedome, to know Chriſt crucified. The Prophet Eſay ſaith; *The knowledge of my righteous ſeruant:* that is, Chriſt crucified, *ſhall iuſtifie many.* Eſa.53.11. And Chriſt himſelfe ſaith; *This is life eternall, to know thee the onely God, and whom thou haſt ſent, Ieſus Chriſt.* Ioh 17.3. And Paul ſaith; *I haue decreed to know nothing among you, but Ieſus Chriſt and* him crucified. 1.Cor.2.2. Againe, *God forbid that I ſhould reioyce in any thing, but in the* croſſe *of our Lord Ieſus Chriſt.* Gal 6.14 Againe, *I thinke all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, and doe iudge them but* dung, *that I might* winne Chriſt. Phil.3.8. B

In the right way of knowing *Chriſt crucified*, two points muſt be conſidered: one, how Man for his part is to know Chriſt: the other, how he is to be knowne of man.

Touching the firſt: Man muſt know Chriſt, not generally and confuſedly, but by a liuely, powerfull, and operatiue *knowledge*: for otherwiſe the diuels themſelues know Chriſt.

In this *knowledge*, three things are required. The firſt is *notice* or *conſideration*, whereby thou muſt conceiue in mind, vnderſtand, and ſeriouſly bethinke thy ſelfe of Chriſt, as he is reuealed in the hiſtorie of the Goſpell, and as he is offered to thy particular perſon, in the miniſterie of the word and Sacraments. C And that this conſideration may not be dead and idle in thee, two things muſt be done. Firſt, thou muſt labour to feele thy ſelfe *to ſtand in need* of Chriſt crucified; yea, to ſtand in exceſſiue need euen of the very leaſt droppe of his blood, for the waſhing away of thy ſinnes. And vnleſſe thou throughly feeleſt thy ſelfe, *to want* all that goodneſſe and grace that is in Chriſt; and that thou euen ſtand in extreame need of his paſſion, thou ſhalt neuer learne or teach Chriſt in deed and truth. D The ſecond thing is, with the vnderſtanding of the doctrine of Chriſt, to ioyne thirſting, whereby man in very ſoule and ſpirit, longs after the participation of Chriſt, and ſaith in this caſe as Sampſon ſaid; *Giue me water, I die for thirſt.* Iudg 15.18.

The ſecond part of knowledge, is *application*, whereby thou muſt know and beleeue, not onely that Chriſt was crucified, but that he was crucified for thee; for *thee* I ſay in particular. Here two rules muſt be remembred and practiſed. One, that Chriſt on the croſſe was *thy* pledge and ſurety in particular, that he then ſtood in the very roome and place, in which A thou thy ſelfe in thine owne perſon, ſhouldeſt haue ſtood: that thy very perſonall and particular ſinnes were imputed and applied to him: that he ſtood guiltie as a malefactor for them, and ſuffered the very pangs of hell, and that his ſufferings are as much in acceptation with God, as if thou hadſt borne the curſe of the law in thine owne perſon eternally. The holding and beleeuing of this point, is the very foundation of religion, as alſo of the Church of God. Therefore in any wiſe be carefull to apply Chriſt crucified to thy ſelfe: and as Elizeus, when he would reuiue the childe of the Shunamite, went vp and lay vpon him, and 2.King.4.34. B put his mouth vpon his mouth, and his hands vpon his hands, and his eyes vpon his eyes, and ſtretched himſelfe vpon him: euen ſo, if thou wouldſt be reuiued to euerlaſting life, thou muſt by faith as it were, ſet thy ſelfe vpon the croſſe of Chriſt, and apply thy hands to his hands, thy feete to his feete, & thy ſinfull heart to his beleeuing heart: and content not thy ſelfe with *Thomas*, to put thy finger in his ſide, but euen diue & plunge thy ſelfe wholly, both bodie and ſoule, into the wounds and blood of Chriſt. This will make thee to crie with *Thomas*, and ſay; *My Lord [illegible]od:* and this is to be *crucified with Chriſt.* [illegible]nd yet do not content C thy ſelfe with this, but by faith alſo deſcend with Chriſt from the croſſe to the graue, & bury thy ſelfe in the very buriall of Chriſt: and then looke as the dead ſouldier tumbled into the graue of Elizeus, was made aliue at the very touching of his body: 2.King.13.21. ſo ſhalt thou by a ſpirituall touching of Chriſt dead and buried, be quickened to life euerlaſting. The ſecond rule is, that Chriſt crucified *is thine*, beeing really giuen thee of God the Father, euen as truely as houſes & lands are giuen of earthly fathers to their children; thus muſt thou firmely hold and beleeue: and hence is it, that the benefits of D Chriſt, are before God ours indeed for our iuſtification and ſaluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts, we muſt be carried to Chriſt, and as it were, transformed into him. Wheras he gaue himſelf wholly for vs, we can doe no leſſe then beſtow our hearts vpon him. We muſt therfore labour aboue al, following the Martyr *Ignatius*, who ſaid, that Chriſt *his loue was crucified.* We muſt value him at ſo high a price, that he muſt be vnto vs better then ten thouſand worlds: yea, al things which we enioy, muſt be but as *droſſe and dung* vnto vs in reſpect of him. Laſtly, al our ioy, reioycing, comfort and confidence, muſt be

placed

A placed in him. And that thus much is requiſite in knowledge, it appeares by the common rule of expounding Scripture, that *workes of knowledge imply affection*. And indeed it is but a knowledge ſwimming in the braine, which doth not alter and diſpoſe the affections, and the whole man.

Thus much of our knowledge. Now followes the ſecond point, how Chriſt is to be knowne. He muſt not be knowne barely as God, or as man, or as a Iew, borne in the tribe of Iudah, or as a terrible and iuſt Iudge, but as he is our Redeemer, and the very *price* of our redemption: and in this reſpect, he muſt be conſidered as the common *treaſure* and Coloſſ. 2.3. *ſtorehouſe* of Gods Church, as Paul teſtifieth B Eph. 1.3. when he ſaith, *In him are* all *the treaſures of knowledge and wiſedome hid*. And againe, *Bleſſed be God, which hath bleſſed vs with all ſpirituall* Ioh. 1.16. *bleſſings in Chriſt*. And S. Iohn ſaith, that *of his fulneſſe, we receiue grace for grace*. Here then let vs marke, that all the bleſſings of God, whether ſpirituall or temporall; all, I ſay, without exception, are conueyed vnto vs from the Father, by Chriſt: and ſo they muſt be receiued of vs, and no otherwiſe. That this point may be further cleared, the benefits which we receiue from Chriſt, are to be handled, and the manner of knowing them. The benefits of Chriſt are three, his *Merit*, his *Vertue*, his *Example*.

The *merit* of Chriſt, is the *value* and *price* of C his death and paſſion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *remiſſion* of ſinnes, and *acceptation* to life euerlaſting. Remiſſion of ſins, is the remoouing, or the aboliſhing both of the *guilt* and *puniſhment* of mans ſinnes. By *guilt*, I vnderſtand a *ſubiection* or *obligation* to puniſhment, according to the order of diuine iuſtice. And the puniſhment of ſinne, is the *malediction* or *curſe* of the whole law, which is the ſuffering of the firſt, and ſecond death. *Acceptation* to life euerlaſting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Chriſts obedience imputed. D Now this benefit of reconciliation, muſt be knowne, not by conceit and imagination, nor by carnall preſumption; but by the inward teſtimonie of *Gods ſpirit*, certifying our conſciences thereof; which for this cauſe, is called the *ſpirit of Reuelation*. And that we may attaine Eph. 1.17. to infallible aſſurance of this benefite, we muſt call to mind the promiſes of the Goſpell, touching remiſſion of ſinnes, and life euerlaſting. This beeing done, we muſt further *ſtriue* and indeauour, by the aſſurance of Gods ſpirit, to apply them to our ſelues, and to beleeue that they belong vnto vs: and we muſt alſo put our ſelues often to the exerciſes of inuocation and true repentance. For in, and by our crying vnto heauen to God for our reconciliation, comes the aſſurance thereof, as Scriptures and chriſtian experience makes manifeſt. And if ſo it fall out, that any man in temptation, apprehend and feele nothing but the furious indignation and wrath of God, againſt al reaſon & feeling, he muſt hold to the merit of Chriſt, and know a point of religion hard to be learned, that God is a moſt louing Father to them that haue care to ſerue him, euen at that inſtant, when he ſhewes himſelfe a moſt fierce and terrible enemie.

From the benefit of *reconciliation* proceede foure benefits. Firſt, that excellent *peace of God* that paſſeth al vnderſtanding, which hath ſixe parts. The firſt is, *peace* with God and the bleſſed Trinitie, Rom. 5.1. *Beeing iuſtified we haue peace with God*. The ſecond, *peace* with the good Angels, Ioh. 1.51. *Yee ſhall ſee the Angels of God aſcending and deſcending vpon the Sonne of man*. And that Angels, like armies of ſouldiers incampe about the ſeruants of God, and as nurces beare them in their armes, that they be neither hurt by the diuell and his Angels, nor by his inſtruments, it proceedes of this, that they being in Chriſt, are partakers of his merits. The third is, *peace* with all ſuch as feare God, and beleeue in Chriſt. This Eſai foretold when he ſaid, that the *wolfe ſhall dwell with the lambe, and the Leopard with the kidde, and the lyon and a fatte beaſt together, and that a little child ſhall lead them, &c.* c. 11. v. 6. The fourth, is *peace* with a mans owne ſelfe, when the conſcience waſhed in the blood of Chriſt, ceaſeth to accuſe and terrifie: and when the will, affections and inclinations of the whole man, are obedient to the minde, enlightened by the ſpirit and word of God, Coloſſ. 3.15. *Let the peace of God rule in your hearts*. The fift is, *peace* with enemies, and that two waies: firſt, in that ſuch as beleeue in Chriſt, ſeeke to haue peace with all men, hurting none, but doing good to all. Secondly, in that God reſtraines the malice of the enemies, and inclines their hearts to be peaceable. Thus God brought Daniel *into loue and fauour with the chiefe of the Eunuches*. Dan. 1.9. The laſt is, *peace* with all creatures in heauen & earth, in that they ſerue for mans ſaluation, Pſal. 91.13. *Thou ſhalt walke vpon the lyon and the Aſpe, the young Lyon & the Dragō ſhalt thou* tread *vnder foote*. Hoſ. 2.18. *And in that day will I make a* couenant *for them, with the* beaſts *of the field, & with the fowles of heauen*. Now this benefite of peace, is known, partly by the teſtimony of the ſpirit, & partly by a daily experience thereof.

The ſecond benefit, is a *recouerie* of that *right* and *title*, which man hath to all creatures in heauen and earth, and all temporall bleſſings, which right Adam loſt to himſelfe, and euery one of his poſteritie, 1. Cor. 3. 22. *Whether it be the world, or life, or death, whether they be things preſent, or things to come*, all *are yours*. Now, the right way of knowing this one benefite, is this. When God vouchſafeth meate, drinke, apparell, houſes, lands, &c. We muſt not barely conſider them as bleſſings of God, for that very heathen men, which know not Chriſt, can do: but we muſt acknowledge and eſteeme them as bleſſings, proceeding from the ſpeciall loue of God the Father, whereby A he loues vs in Chriſt: and procured vnto vs by the merit of Chriſt crucified: and we muſt labour in this point to be ſetled and perſwaded: and ſo oft as we ſee and vſe the creatures of God for our owne benefite, this point ſhould come to our minds. Bleſſings conceiued apart from Chriſt, are miſconceiued: whatſoeuer they are in themſelues, they are no bleſſings to vs, but in, and by Chriſts merits. Therefore this order muſt be obſerued touching earthly bleſſings: Firſt, we muſt haue part in the merit of Chriſt: and then ſecondly, by meanes of that merit, a right before God, and comfortable vſe of the things we enioy. All men that haue and vſe the creatures of God otherwiſe, as gifts of God, but not by Chriſt, vſe them but as flat *vſurpers* and *theeues*. B For this cauſe it is not ſufficient for vs generally & confuſedly, to know Chriſt to be our Redeemer; but we muſt learne to ſee, know, and acknowledge him in euery particular gift and bleſſing of God. If men, vſing the creatures of meate and drinke, could, when they behold them, withall by the eye of faith, behold in them the merit of Chriſts paſſion, there would not be ſo much exceſſe and riot, ſo much ſurfetting & drunkenneſſe as there is: and if men could conſider their houſes and lands, &c. as bleſſings to them, and that by the fountaine of bleſſing, the *merits* of Chriſt, there ſhould not be ſo much fraud & deceit, ſo much iniuſtice and oppreſſion in bargaining, as there is.

C That which I haue now ſaid of meates, drinkes, apparell, muſt likewiſe be vnderſtood of Gentry and Nobilitie, in as much, as noble birth without new birth in Chriſt, is but an earthly vanitie: the like may be ſaid of phyſicke, ſleepe, health, libertie, yea, of the very breathing in the ayre. And to goe yet further, in our recreation Chriſt muſt be knowne: for all recreation ſtands in the vſe of things indifferent: and the holy vſe of all things indifferent, is purchaſed vnto vs by the blood of Chriſt. For this cauſe it is very meet, that Chriſtian men and women, ſhould with their earthly recreations, ioyne ſpiritual meditation of the death of Chriſt, and from the one, take D occaſion to bethinke themſelues of the other. If this were practiſed, there ſhould not be ſo many vnlawfull ſports and delights, and ſo much abuſe of lawfull recreation, as there is.

Conſider Coloſſ.3.11,& 2,10.

The third benefite is, that all croſſes, afflictions, and iudgements whatſoeuer, ceaſe to be curſes and puniſhments to them that are in Chriſt, and are onely meanes of *correction* or *triall*; becauſe his death hath taken away, not ſome few parts, but all, and euery part of the curſe of the whole law. Now, in all *croſſes*, Chriſt is to be knowne of vs on this manner. Wee muſt iudge of our afflictions, as chaſtiſements or trials, proceeding not from a reuenging iudge; but from the hand of a bountifull and louing Father; and therfore they muſt be conceiued in, and with the merit of Chriſt; and if we doe otherwiſe regard them, we take them as curſes and puniſhments of ſinne. And hence it followes, that ſubiection to Gods hand in *all croſſes*, is a marke and badge of the true Church.

The laſt benefite is, that death is properly no death, but a reſt or ſleepe. Death therefore muſt be knowne and conſidered, not as it is ſet foorth in the law, but as it is altered and chaunged by the death of Chriſt: and when death comes, we muſt then looke vpon it through Chriſts death, as through a glaſſe; and thus it will appeare to be but a paſſage from this life to euerlaſting life.

Thus much of the *merit* of Chriſt crucified: Now followes his *vertue*, which is the power of his godhead, wherby he creates new hearts in all them that beleeue in him, and makes them new creatures. This vertue is double: the firſt is the *power of his death*, whereby he freed himſelfe from the puniſhment and imputation of our ſins: and the ſame vertue ſerueth to mortifie and crucifie the corruptions of our minds, wils, affections, euen as a coraſiue doth waſte and conſume the rotten and dead fleſh in any part of mans body.

The ſecond is, the *vertue of Chriſts reſurrection*, which is alſo the power of his Godhead, wherby he raiſed himſelfe from death to life: and the very ſame power ſerueth to raiſe thoſe that belong to Chriſt, from their ſinnes in this life, and from the graue in the day of the laſt iudgement. Now the knowledge of this double vertue, muſt not be onely ſpeculatiue; that is, barely conceiued in the braine, but it muſt be experimentall: becauſe we ought to haue experience of it in our hearts and liues, and we ſhould labour by all meanes poſſible, to feele the power of Chriſts death, killing and mortifying our ſinnes, and the vertue of his reſurrection, in the putting of ſpirituall life into vs, that we might be able to ſay, that we liue not, but that Chriſt liues in vs. This was one of the moſt excellent and principall things which Paul ſought for, who ſaith: *I haue counted all things* loſſe, *and doe iudge them to be* dung, *that I may* know *him, and the vertue of his reſurrection*, Phil.3.8.10. And he ſaith, that this is the right way to know and learne Chriſt, *to caſt off the old man, which is corrupt through the deceiueable luſts, and to put on the new man, which is created in righteouſneſſe and true holineſſe*, Eph.4.22.24.

The third benefite, is *the example* of Chriſt. We deceiue our ſelues, if we thinke that he is only to be knowne of vs as a Redeemer, & not as a *ſpectacle* or *patterne* of all good duties, to which we ought to conform our ſelues. Good men indeed, that haue beene, or in preſent are vpon the earth the ſeruants of God, muſt be followed of vs: but they muſt be followed no otherwiſe then they follow Chriſt, and Chriſt muſt be followed in the practiſe of euery good duty that may concerne vs without exception ſimply and abſolutely, 1.Cor.11.1.

Our conformitie with Chriſt ſtands either in the framing of our inward & ſpirituall life, or in the practiſe of outward & morall duties.

Conformitie of ſpirituall life is, not by doing that which Chriſt did vpon the croſſe, and afterward, but a doing of the like, by a certaine kinde of imitation. And it hath foure parts. The firſt is, a *ſpirituall oblation*. For as Chriſt in the garden, and vpon the croſſe, by prayer made with ſtrong cries and teares, preſented and reſigned himſelfe to be a ſacrifice or propitiation to the iuſtice of his Father for mans ſinne: ſo muſt we alſo in prayer, preſent and reſigne our ſelues, our ſoules, our bodies, our vnderſtanding, will, memorie, affections, and all we haue to the ſeruice of God, in the generall calling of a Chriſtian, and in the particular callings, in which he hath placed vs. Take an example in Dauid; *Sacrifice and burnt offering* (ſaith he) *thou wouldſt not, but eares thou haſt pierced vnto me; then ſaid I, loe, I come: I deſire to doe thy wil, O God; yea, thy law is within my heart*, Pſal. 40.7. The ſecond is, *conformitie in the croſſe* two waies. For firſt, as he bare his own croſſe to the place of execution: ſo muſt we as good diſciples of Chriſt, denie our ſelues, and take vp all the croſſes & afflictions that the hand of God ſhall lay vpon vs. Againe, we muſt become like vnto him, in the crucifying and mortifying the body of ſinne, which wee carrie about vs. Gal. 5.24. *They which are Chriſts, haue* crucified the fleſh *with the affections and luſt therof*. We muſt doe as the Iewes did, wee muſt ſet vp the croſſes and gibbets whereon wee are to faſten and hang this fleſh of ours: that is, the ſinne and corruption that cleaues and ſtickes vnto vs, and by the ſword of the ſpirit, wound it euen to death. This being done, we muſt yet go further, and labour by experience to ſee and feele the very death of it, and to lay it as it were in a graue neuer to riſe againe: and therefore, we ſhould daily caſt new moulds vpon it. The third is, a *ſpirituall reſurrection*, whereby wee ſhould by Gods grace vſe means that we may euery day more & more come out of our ſins, as out of a loathſome graue, to liue vnto God in newnes of life, as Chriſt roſe from his graue. And becauſe it is an hard matter for a man to come out of the graue, or rather dungeon of his ſinnes, this worke cannot bee done at once, but by degrees, as God ſhall giue grace. Conſidering we lie by nature dead in our ſinnes, & ſtinke in them as loathſome carion: firſt we muſt beginne to ſtirre our ſelues as a man that comes out of a ſwowne, awakened by the word & voice of Chriſt ſounding in our deafe eares; ſecondly, we muſt raiſe vp our mindes to a better ſtate and condition, as wee vſe to raiſe vp our bodies: after this, wee muſt put out of the graue, firſt one hand, then the other. This done, we muſt do our indeauour as it were vpon our knees, at the leaſt to put one foote out of the ſepulchre of ſinne, the rather when wee ſee our ſelues to haue one foote of the body in the graue of the earth, that in the day of iudge-A ment wee may bee wholly deliuered from all bonds of corruption. The fourth part is, a *ſpirituall aſcenſion* into heauen, by a continuall eleuation of the heart and minde to Chriſt, ſitting at the right hand of the Father, as Paul ſaith, Phil. 3.20. *Haue your conuerſation in heauen*: and, Col. 3.1. *If ye be riſen with Chriſt, ſeek thoſe things that are aboue.*

Conformitie in morall duties, is either generall or ſpeciall. Generall, is to be holy as he is holy. Rom. 8.29. *Thoſe whome he knew before, he hath predeſtinate to bee* like the image *of his ſonne*, that is, not onely in the croſſe, but alſo in holineſſe and glorie. 1. Ioh. 3.3. *Hee which hath this hope, purifieth himſelfe euen as he is pure.*

B Speciall conformity, is chiefly in foure vertues; Faith, Loue, Meekeneſſe, Humilitie.

Wee muſt bee like him in faith. For as hee, when he apprehended the wrath of God, and the very pangs of hell were vpon him, wholly ſtaied himſelfe vpon the aide, helpe, protection, and good pleaſure of his Father, euen to the laſt: ſo muſt wee by a true and liuely faith depend wholly on Gods mercy in Chriſt, as it were with both our hands, in peace, in trouble, in life, and in the very pang of death: and we muſt not in any wiſe let our holde goe; no though wee ſhould feele our ſelues deſcend to hell.

We muſt be like him in meekeneſſe. Math. 11. v. 29. *Learne of me, that I am meeke and lowly.* C His meekeneſſe ſhewed it ſelfe in the patient bearing of all iniuries & abuſes, offered by the hands of ſinfull and wretched men, and in the ſuffering of the curſe of the law, without grudging or repining, & with ſubmiſſion to his Fathers will in all things. Now the more wee follow him herein, the more ſhall we be *conformable* to him in his death and paſſion, Phil. 3.10.

Thirdly, he muſt be our example in *loue*: he loued his enemies more then himſelfe. Eph. 5.2. *Walke in loue euen as Chriſt* loued *vs, and hath giuen himſelfe for vs an oblation and ſacrifice of ſweete ſmelling ſauour vnto God.* The like loue ought wee to ſhew, by doing ſeruice to all men in the compaſſe of our calling, and by beeing all things to all men (as Paul was) that wee D might doe them all the good we can, both for bodie and ſoule, 1. Cor. 9.19.

Laſtly, we muſt follow Chriſt in *humilitie*, whereof hee is a wonderfull ſpectacle, in that beeing God, hee became man for vs: and of a man, became a worme that is troden vnder foote, that he might ſaue man. Phil. 2.5. *Let the ſame minde bee in you that was in Ieſus Chriſt, who beeing in the forme of God, humbled himſelfe, and became obedient to the death, euen to the death of the croſſe.*

And here we muſt obſerue, that the *example* of Chriſt hath ſomething more in it then any other example hath or can haue: for it doth not onely ſhew vs what wee ought to doe (as the examples of other men doe) but it is a *remedie* againſt many vices, and a *motiue* to many good duties. Firſt of all, the ſerious conſide-

A ration of this, that the very Son of God himſelfe ſuffered all the paines and torments of hell on the croſſe for our ſinnes, is the proper and moſt effectuall meanes to ſtirre vp our hearts to a godly ſorrow for them. And that this thing may come to paſſe, euery man muſt be ſetled without doubt, that hee was the man that crucified Chriſt; that hee is to be blamed as well as Iudas, Herod, Pontius Pilate, and the Iewes: and that his ſinnes ſhould be the nailes, the ſpeares, and the thornes that pierced him. When this meditation begins to take place, bitterneſſe of ſpirit, with wailing and mourning, takes place in like manner. Zach. 12. 10. *And they ſhall looke vpon him, whome they haue pierced: and they ſhall lament for him as one lamenteth for his onely ſonne.* B Peter in his firſt Sermon ſtrooke the Iewes as with a thunder-clappe from heauen, when he ſaid vnto them, *Ye haue crucified the Lord of glorie,* ſo as the ſame time 3. thouſand men were pricked in their hearts, and ſaid, Act. 2. 37. *Men and brethren, what ſhall we do to be ſaued?* Againe, if Chriſt for our ſins ſhed his heart blood, and if our ſins made him ſweate water and blood; O then why ſhould not wee our ſelues ſhedde bitter teares, and why ſhould not our hearts bleed for them! He that findes himſelfe ſo dull and hardened that the paſſion of Chriſt doth not humble him, is in a lamentable caſe, for there is no faith in the death of Chriſt effectuall in him as yet.

Secondly, the meditation of the paſſion of C Chriſt, is a moſt notable meanes to breede repentance and reformation of life in time to come. For when wee beginne to thinke, that Chriſt crucified, by ſuffering the firſt and ſecond death, hath procured vnto vs remiſſion of all our ſinnes paſt, and freed vs from hell, death, and damnation: then if there bee but a ſparke of grace in vs, wee beginne to bee of another minde, and to reaſon thus with our ſelues: What? hath the Lord beene thus mercifull vnto mee, that am in my ſelfe but a firebrand of hell, as to free me from deſerued deſtruction, & to receiue me to fauour in Chriſt? yea, no doubt hee hath; his name be bleſſed therefore: I will not therefore ſinne any more as I haue done, but rather indeauour hereafter D to keepe my ſelfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of bodie or ſickeneſſe, thinke how light theſe are, compared to the agonie and bloodie ſweat, to the crowne of thornes and nailes of Chriſt. When thou art wronged in word or deede, by any man, turne thine eie to the croſſe, conſider how meekely hee ſuffered all abuſes for the moſt part in ſilence, and prayed for them that crucified him. When thou art tempted with pride or vaine glory, conſider how for thy proper ſinnes Chriſt was deſpiſed and mocked, and condemned among theeues. When anger & deſire of reuenge inflame thine heart, think how Chriſt gaue himſelfe to death to ſaue his enemies, euen then when they did moſt cruelly intreate him, and ſhedde his blood: and by theſe meditations, ſpecially if they be mingled with faith, thy minde ſhall be eaſed.

Thus wee ſee how *Chriſt crucified,* is to bee knowne: and hence ariſeth a three-fold knowledge; one of God, the ſecond of our neighbours, the third of our ſelues.

Touching the firſt: if we would know the true God aright, and know him to our ſaluation; we muſt know him onſy in *Chriſt crucified.* God in himſelfe and his owne maieſtie, is inuiſible, not onely to the eyes of the body, but alſo to the very mindes of men; and hee is reuealed to vs onely in Chriſt, in whome he is to be ſeene, as in a glaſſe. For in Chriſt he ſetteth forth and giues his iuſtice, goodnes, wiſedome, and himſelfe wholly vnto vs. For this cauſe he is called the *brightnes of the glorie, and the* ingrauen forme *of the perſon of the Father,* Hebr. 1. 3. *and the* image *of the inuiſible God,* Coloſſ. 1. 15. Therefore wee muſt not know God, and ſeeke him any where elſe but in Chriſt: and whatſoeuer out of Chriſt, comes vnto vs in the name of God, is a flat idol of mans braine.

As for our neighbours, thoſe eſpecially that are of Chriſts Church, they are to be knowne of vs on this manner: When we are to do any dutie vnto them, wee muſt not barely reſpect their perſons, but *Chriſt crucified* in them, and them in Chriſt. When Paul perſecuted ſuch as called on the name of Chriſt, hee then from heauen cried, *Saul, Saul, why perſecuteſt thou me?* Act. 9. 4. Here then let this bee marked, that when the poore comes to vs for releefe, it is Chriſt that comes to our doores, and ſaith, I am hungrie, I am thirſtie, I am naked: and let the bowels of compaſſion be in vs towards them: as towards Chriſt, vnleſſe we will heare that fearefull ſentence in the day of iudgement, *Go ye curſed into hell, &c. I was hungry, and ye fedde me not, I was naked, and ye did not cloath me, &c.* Mat. 25 42.

Thirdly, the right knowledge of our ſelues, ariſeth of the knowledge of *Chriſt crucified,* in whome, and by whome, we come to know fiue ſpeciall things of our ſelues. The firſt, how grieuous our ſinnes are, and therefore how miſerable we are in regard of them. If we conſider our offences in themſelues, and as they are in vs, we may ſoone be deceiued, becauſe the conſcience being corrupted, often erreth in giuing teſtimonie, and by that meanes, maketh ſinne to appeare leſſe then it is indeede. But if ſinne be conſidered in the death & paſſion of Chriſt, whereof it was the cauſe, and the vilenes thereof meaſured by the vnſpeakable torments endured by the Sonne of God: and if the greatneſſe of the offence of man be eſteemed by the endles ſatisfaction made to the iuſtice of God, the leaſt ſinne that is, will appeare to be a ſinne indeede, and that moſt grieuous and ougly. Therefore *Chriſt crucified* muſt be vſed of vs as a myrrour or looking glaſſe, in which wee may fully take a view of our wretchednes and miſerie, and what we are by nature. For ſuch as the paſſion of Chriſt was in the eyes of men, ſuch is our paſſion or condition in the eyes of God: and that which wicked men did to Chriſt, the ſame doth ſin & Sathan to our very ſoules.

The ſecond point is, that men beleeuing in Chriſt, are not their own, or Lords of themſelues, but wholly both body and ſoule belong to Chriſt, in that they were giuen to him of God the Father, and he hath purchaſed them with his owne blood: 1. Corinth. 3. 23. *Yee are Chriſts, and Chriſt Gods.* Hence it commeth to paſſe (which is not to be forgotten) that Chriſt eſteemeth all the croſſes and afflictions of his people, as his owne proper afflictions. Hence againe wee muſt learne, to giue vp our ſelues both body and ſoule to the honour and ſeruice of Chriſt, whoſe we are.

The third is, that euery true beleeuer, not as he is *a man*, but as he is *a new man*, or a Chriſtian, hath his beeing and ſubſiſting from Chriſt: *Wee are members of his bodie, of his fleſh, and of his bone,* Epheſ. 5. 30. In which wordes, Paul alludes to the ſpeech of Adam, Gen. 2. 23. *Thou art bone of my bone, and fleſh of my fleſh,* and thereby he teacheth, that as Eve was made of a ribbe taken out of the ſide of Adam, ſo doth the whole Church of God, and euery man regenerate, ſpring and ariſe out of the blood that ſtreamed from the heart and ſide of Chriſt crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Chriſt crucified:* hee is the cauſe of them in vs, and wee are the cauſes of them, in and by him. *Without mee* (ſaith hee Ioh, 15. 5.) *ye can doe nothing:* and, *Euery branch that beareth not fruit in me,* marke well, hee ſaith, *in me, hee taketh away,* Ioh, 15. 2.

The fifth point is, that we owe vnto Chriſt an endleſſe debt. For he was crucified onely as our ſuretie and pledge, and in the ſpectacle of his paſſion wee muſt conſider our ſelues as the chiefe debters, and that the very diſcharge of our debt, that is, the ſinnes which are inherent in vs, were the proper cauſe of all the endleſſe paines and torments that Chriſt indured, that hee might ſet vs moſt miſerable bankrupts at libertie from hell, death, and damnation. For this his vnſpeakable goodneſſe, if wee doe but once thinke of it ſeriouſly, we muſt needs confeſſe that wee owe our ſelues, our ſoules, and bodies, and all that we haue, as a debt due vnto him. And ſo ſoone as any man begins to know *Chriſt crucified,* hee knowes his owne debt, and thinkes of the paiment of it.

Thus wee ſee how Chriſt is to be knowne: now wee ſhall not neede to make much examination whether this manner of knowing and acknowledging of Chriſt, take any place in the world or no: for fewe there bee that know him as they ought. The Turke euen at this very day knowes him not, but as hee was a Prophet. The Iewe ſcotneth his *croſſe,* and *paſſion.* The Popiſh Churches, though in word they confeſſe him, yet doe they not know him as they ought. The Fryers and Ieſuites in their Sermons at this day, commonly vſe the paſſion as a meanes to ſtirre vp pitie and compaſſion towards Chriſt, who beeing ſo righteous a man, was ſo hardly intreated, and to inflame their hearts to an hatred of the Iewes, and Iudas, and Pontius Pilate that put our bleſſed Sauiour to death; but all this may bee done in any other hiſtorie. And the ſeruice of God which in that Church ſtands now in force by the Canons of the Councell of Trent, defaceth *Chriſt crucified,* in that the paſſions of Martyrs are made meritorious, and the very wood of the croſſe their *onely helpe:* and the virgin Marie the *Queene of heauen,* and a *mother of mercie;* who in remiſſion of ſinnes may command her ſonne: and they giue religious adoration to dumbe crucifixes, made by the hand and arte of man.

The common Proteſtant likewiſe commeth ſhort herein for three cauſes. Firſt, whereas in word they acknowledge him to be their Sauiour, that hath redeemed them from their euill conuerſation, yet in deede they make him a *patrone of their ſinnes.* The theefe makes him the receiuer, the murderer makes him his refuge, (a) the adulterer (be it ſpoken with reuerence vnto his Maieſty) makes him the bawd. For generally men walk on in their euill waies; ſome liuing in this ſinne, ſome in that, and yet for al this, they perſwade themſelues that God is mercifull, and that Chriſt hath freed them from death and damnation. Thus Chriſt that came to aboliſh ſinne, is made a maintainer thereof, and the common pack-horſe of the world, to beare euery mans burden. Secondly, men are content to take knowledge of the merit of Chriſts paſſion for the remiſſion of their ſinnes, but in the meane ſeaſon, the vertue of Chriſts death in the mortifying of ſin, and the bleſſed example of his paſſion, which ought to be followed & expreſſed in our liues and conuerſations, is little or nothing regarded. Thirdly, men vſually content themſelues generally and confuſedly to know Chriſt to be their redeemer, neuer once ſeeking in euery particular eſtate and condition of life, and in euery particular bleſſing of God, to feele the benefit of his paſſion. What is the cauſe that almoſt all the world liue in ſecuritie, neuer almoſt touched for their horrible ſinnes? Surely the reaſon is, becauſe they did neuer yet ſeriouſly conſider, that Chriſt in the garden lay groueling vpon the earth, ſweating water & blood for their offences. Againe, all ſuch as by fraud and oppreſſion, or any kinde of hard dealing ſucke the blood of poore men, neuer yet knew that their ſinnes drew out the heart blood of Chriſt. And proud men & women, that are puffed vp by reaſon of their attire, which is the badge of their ſhame, & neuer ceaſe hunting after ſtrange faſhiõs, cõſider not that Chriſt was not crucified in gay attire, but naked, that he might beare the whole ſhame & curſe of the law for vs. Theſe & ſuch like, what-

a Caluin on Gal. 6. 2.

ſoeuer they ſay in word, if wee reſpect the tenour of their liues, are flatte enemies of the croſſe of Chriſt, and tread his pretious blood vnder their feete.

Now then, conſidering this ſo weightie and ſpeciall a point of religion is ſo much neglected, O man or woman, high or low, young or olde, if thou haue beene wanting this way, begin for very ſhame to learne, and learning truly to *know* Chriſt crucified. That thou maiſt attaine to this, behold him often, not in the wooden crucifixe after the Popiſh manner, but in the preaching of the word, and in the Sacraments, in which thou ſhalt ſee *him crucified* before thine eyes, Gal. 3. 1. Deſire not here vpon earth to beholde him with the bodily eye, but looke vpon him with the eye of true and liuely faith, applying him and his merits to thy ſelfe as thine owne, and that with broken and bruiſed heart, as the poore Iſraelits ſtung with fierie ſerpents euen to death, beheld the braſen Serpent. Againe, thou muſt looke vpon him firſt of all as a *glaſſe* or *ſpectacle*, in which thou ſhalt ſee Gods glorie greater in thy redemption, then in thy creation. In the creation appeared Gods infinite wiſedome, power, and goodneſſe: in thy redemption by the paſſion of Chriſt, his endleſſe iuſtice and mercie. In the creation thou art a member of the firſt Adam, and beareſt his image: in thy redemption thou art a member of the ſecond Adam. In the firſt thou art indued with naturall life, in the ſecond with ſpirituall. In the firſt thou haſt in the perſon of Eve, thy beginning of the rib of Adam: in the ſecond thou haſt thy beginning as thou art born of God out of the blood of Chriſt. Laſtly, in the firſt God gaue life, in commaunding that to be, which was not: in the ſecond hee giues life, not by life, but by death, euen of his owne Sonne. This is the myſterie, vnto which the Angels themſelues deſire to looke into, 1. Pet. 1. 12. Secondly, thou muſt behold him as the ful *price of thy* redemption, and perfect reconciliation with God: and pray earneſtly to God, that hee would ſeale vp the ſame in thy very conſcience by his holy Spirit. Thirdly, thou muſt beholde Chriſt as an *example*, to whom thou muſt conforme thy ſelfe by regeneration. For this cauſe giue diligence, that thou maiſt by experience ſay, that thou art dead, and crucified, and buried with Chriſt, and that thou riſeſt againe with him to newneſſe of life: that he enlighten thy minde, and by degrees reformes thy will and affections, and giues thee both the will and the deede in euery good thing. And that thou maiſt not faile in this thy knowledge, reade the hiſtorie of Chriſts paſſion, obſerue all the parts and circumſtances thereof, and apply them to thy ſelfe for thy full conuerſion. When thou readeſt that Chriſt went to the garden, as his cuſtome was, where the Iewes might ſooneſt attach him, conſider that hee went to the death of the croſſe for thy ſinnes willingly, & not of conſtraint, and that therfore thou for thy part A ſhouldeſt do him all ſeruice freely, and frankly. Pſal. 110. 3. When thou heareſt that in his agonie his ſoule was heauie vnto death, know it was for thy ſinnes, and that thou ſhouldeſt much more conceiue heauines of heart for the ſame: againe, that this ſorrow of his is ioy and reioycing vnto thee, if thou wilt beleeue in him; therefore Paul ſaith, I ſay againe, reioyce in the Lord. When thou readeſt that in the garden he prayed lying groueling on his face, ſweating water and blood, begin to thinke ſeriouſly what an vnſpeakable meaſure of Gods wrath was vpon thy bleſſed Sauiour, that did proſtrate his body vpon the earth, and cauſe the blood to follow: and thinke that thy ſinnes B muſt needs be moſt hainous, that brought ſuch bloody and grieuous paines vpon him. Alſo thinke it is a very ſhame for thee to carrie thy head to heauen with haughtie lookes, to wallow in thy pleaſures, and to draw the innocent blood of thy poore brethren by oppreſſion & deceit, for whome Chriſt ſweat water & blood; and take an occaſion from Chriſts agonie, to lay aſide the pride of thy heart, to be aſhamed of thy ſelfe, to grieue in heart, yea euen to bleed for thine own offences, caſting downe & humbling thy ſelfe with Ezra, ſaying, Ezra 9. 6. *O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee, my God*: for mine iniquities are increaſed, and my treſpaſſe is growne vp into heauen. When thou readeſt that Chriſt was C taken and bound, thinke that thy very ſinnes brought him into the power of his enemies, & were the very bonds wherewith hee was tyed: thinke that thou ſhouldeſt haue beene bound in the very ſame manner, vnleſſe he had beene a ſurety and pledge for thee: thinke alſo that thou in the ſelfeſame manner art bound & tyed with the chaines of thine owne ſinnes, and that by nature thy will, affections, & whole ſpirit is tyed & chained to the will of the diuell, ſo as thou canſt doe nothing but that which hee willeth: laſtly, thinke & beleeue that the bonds of Chriſt ſerue to purchaſe thy libertie from hell, death, and damnation. When thou heareſt that he was brought before Annas & Caiaphas, thinke it was meete, that thy ſurety and D pledge, who was to ſuffer the condemnation due vnto thee, ſhould by the high Prieſt, as by the mouth of God, be condemned: and wonder at this, that the very coeſſentiall and eternall Sonne of God, euen the very ſoueraigne Iudge of the world, ſtands to be iudged, & that by wicked men; perſwading thy ſelfe that this ſo great confuſion comes of thy ſinnes. Whervpon beeing further amazed at thy fearefull eſtate, humble thy ſelf in duſt & aſhes, and pray God ſo to ſoften thy ſtonie heart, that thou maiſt turne to him, & by true faith lay hold on Chriſt, who hath thus exceedingly abaſed himſelfe, that his ignōminie may be thy glory, and his arraignment thy perfect abſolution. Whē thou readeſt that Barrabas the murderer was preferred before Chriſt, though hee exceeded both men and Angels in holineſſe, thinke it

A was to manifeſt his innocencie, and that thy very ſinnes pulled vpon him this ſhamefull reproch; and in that for thy cauſe he was eſteemed worſe then Barrabas, thinke of thy ſelfe as a moſt heynous and wretched ſinner, and (as Paul ſaith, 1. Tim. 1. 15.) the *head of al ſinners*. When thou readeſt that hee was openly and iudicially condemned to the curſed death of the croſſe, conſider what is the wrath and furie of God againſt ſinne, and what is his great and infinite mercie to ſinners: and in this ſpectacle look vpon thy ſelfe, and with groanes of heart crie out, and ſay, O good God, what ſetteſt thou before mine eyes? I, euen I haue ſinned, I am guiltie & worthie of damnation. Whence comes this chaunge, that thy bleſſed Sonne is B in my roome, but of thine vnſpeakable mercie? Wretch that I am, how haue I forgotten my ſelfe, and thee alſo my God? O Sonne of God, how low haſt thou abaſed thy ſelfe for me? Therefore giue me grace O God, that beholding mine owne eſtate in the perſon of my Sauiour thus condemned, I may deteſt and loathe my ſinnes that are the cauſe thereof, and by a liuely faith imbrace that abſolution which thou offereſt me in him, who was condemned in my ſtead & roome. O Ieſus Chriſt Sauiour of the world, giue mee thy holy and bleſſed Spirit, that I may iudge my ſelfe, and be as vile and baſe in mine owne eyes, as thou waſt vile before the Iewes: alſo vnite me vnto thee by the ſame ſpirit, that in thee I may bee as worthie to be accepted before God, as I am C worthy in my ſelfe to bee deteſted for my ſins. When thou readeſt that hee was clad in purple, and crowned with thornes, mocked and ſpit vpon, beholde the euerlaſting ſhame that is due vnto thee, and be aſhamed of thy ſelfe; and in this point conforme thy ſelfe to Chriſt, and be content (as he was) to be reproched, abuſed, and deſpiſed, ſo it bee for a good cauſe. When thou readeſt that before his crucifying, he was ſtript of all his cloathes, thinke it was, that hee beeing naked, might beare thy ſhame on the croſſe, and with his moſt precious and rich nakedneſſe couer thy deformitie. When thou readeſt the complaint of Chriſt, that hee was forſaken of his Father, conſider how hee D ſuffered the pangs and torments of hell as thy pledge and ſuretie. Learne by his vnſpeakable torments what a fearefull thing it is to ſin againſt God, and beginne to renounce thy ſelfe, and deteſt thy ſinnes, and to walke as a childe of light, according to the meaſure of grace receiued. When thou commeſt to die, ſet before thine eyes Chriſt in the middeſt of all his torments on the croſſe: in beholding of which ſpectacle to thy endleſſe comfort, thou ſhalt ſee a paradiſe in the middeſt of hell; God the Father reconciled vnto thee, thy Sauiour reaching out his hands vnto thee to receiue thy ſoule vnto him, and his croſſe as a ladder to aduance it to eternall glory. Whereas hee cried aloud with a ſtrong voice at the point of death, it was to ſhew that hee died willingly without violence, or conſtraint from any creature, and that if it had ſo pleaſed him, hee could haue freed himſelfe from death, and haue caſt his very enemies to the very bottom of hell. When thou readeſt that hee commended his ſoule into the hands of his Father, conſider that thy ſoule alſo (ſo be it thou wilt beleeue in him) is deliuered vp into the hands of God, and ſhall bee preſerued againſt the rage and malice of all thine enemies, and hereupon thou maieſt be bolde to commend thy ſpirit into the hands of God the Father. When thou readeſt of his death, conſider that thy ſinnes were the cauſe of it, and that thou ſhouldeſt haue ſuffered the ſame eternally, vnleſſe the Sonne of God had come in thy roome: againe, conſider his death as a ranſome, and apprehend the ſame by faith, as the meanes of thy life: for by death Chriſt hath wounded both the firſt and ſecond death, and hath made his croſſe to bee a throne or tribunall ſeate of iudgement againſt all his and thine enemies. When thou readeſt of the trembling of the earth at the death of Chriſt, thinke with thy ſelfe, it did in his kinde, as it were groane vnder the burden of the ſinnes of men in the world: and by his motion then, it ſignified that euen thou and the reſt deſerued rather to be ſwallowed of the earth, and to goe downe into the pit aliue, then to haue any part in the merit of Chriſt crucified. When thou readeſt of his buriall, thinke that it was to ratifie his death, and to vanquiſh death euen to his own denne. Applie this buriall to thy ſelfe, and beleeue that it ſerues to make thy graue a bed of downe, and to free thy body from corruption. Laſtly, pray to God that thou maiſt feele the power of the ſpirit of Chriſt weakning and conſuming the body of ſinne, euen a a dead corps rottes in the graue, till it be reſolued to duſt.

When thou haſt thus peruſed and applied to thy ſelf the hiſtory of the Paſſion of Chriſt, goe yet further, and labour by faith to ſee Chriſt crucified in all the workes of God, either in thee or vpon thee. Beholde him at thy table in meate and drinke, which is as it were a liuely ſermon, and a daily pledge of the mercy of God in Chriſt. Behold him in all thine afflictions, as thy partner that pitieth thy caſe, and hath compaſſion on thee. Beholde him in thy moſt dangerous temptations, in which the diuel thundreth damnation, behold him I ſay, as a mightie Sampſon bearing away the gates of his enemies vpon his owne ſhoulders, and killing more by death then by life, crucifying the diuell, euen then when he is crucified, by death killing death: by entrance into the graue, opening the graue and giuing life to the dead, and in the houſe of death ſpoiling him of all his ſtrength & power. Behold him in all the afflictions of thy brethren, as though he himſelfe were naked, hungry, ſicke, harbourleſſe, & doe vnto them al the good thou canſt, as to Chriſt himſelfe. If thou wouldeſt behold God himſelfe, looke vpon him in Chriſt crucified, who is the ingrauen image of the Fathers perſon; and know it to be a terrible thing in the time of the trouble of thy conſcience to thinke of God without Chriſt, in whoſe face the glorie of God in his endleſſe mercie is to be ſeene, 2. Cor. 4. 6. If thou wouldeſt come to God for grace, for comfort, for ſaluation, for any bleſſing, come firſt to Chriſt hanging, bleeding, dying vpon the croſſe, without whome there is no hearing God, no helping God, no ſauing God, no God to thee at all. In a word, let Chriſt be all things without exception vnto thee, *Col.* 3. 11. For when thou prayeſt for any bleſſing either temporall or ſpirituall, be it whatſoeuer it will bee or can bee, thou muſt aske it at the hands of God the Father by the merit and mediation of Chriſt crucified. Now look as we aske bleſſings at Gods hand, ſo muſt wee receiue them of him; and as they are receiued, ſo muſt wee poſſeſſe and vſe them daily, namely, as gifts of God procured to vs by the merit of Chriſt: which gifts for this very cauſe, muſt be wholly imployed to the honour of Chriſt.

FINIS.

A
GRAINE OF MVSTERD-SEEDE:

OR,

THE LEAST MEASVRE OF GRACE THAT IS OR CAN BE EFfectuall to ſaluation.

Corrected and amended by M. W. Perkins.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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1612.

TO THE RIGHT HONOVRABLE AND VERTVOVS LADIE, THE LADIE MARGARET, COVNTESSE OF Cumberland, Grace and peace.

Right Honourable, the kingdome of heauen, of which the Scripture ſpeaketh ſo oft, is properly a certaine ſtate or condition, whereby we ſtand in the fauour and loue of God, in and by Chriſt. And this kingdome is compared to a Graine of Muſterd-ſeede, to teach vs that a man is euen at that inſtant alreadie entred into the kingdome of heauen, when the Lord, that good husbandman, hath caſt but ſome litle portion of faith or repentance into the ground of the heart; yea though it be but as one Graine of Muſterd-ſeede. Of this litle graine I haue penned this Treatiſe, in quantitie anſwerable thereto: and now I preſent the ſame to your Ladiſhip, not to ſupply your want, (for I hope you are ſtored with many graines of this kinde) but to performe ſome dutie on my part. Hoping therefore that your Ladiſhip will reade and accept the ſame, I take my leaue, commending you to the bleſſing and protection of the Almightie.

Your Honours to command,

W. Perkins.

A GRAINE OF MVSTERD-SEED:
OR, THE LEAST MEASVRE OF GRACE that is, or can be effectuall to ſaluation.

IT is a very neceſſary point to bee knowne, *what is the leaſt meaſure of grace that can befall the true childe of God, leſſer then which, there is no grace effectual to ſaluatiō.* For firſt of al, the right vnderſtanding of this point, is the very foundation of true comfort vnto all troubled and touched conſciences. Secondly, it is a notable meanes to ſtir vp thankfulneſſe in them that haue any grace at all; when they ſhall in examination of themſelues conſider, that they haue receiued of God the leaſt meaſure of grace, or more. Thirdly, it will be an inducement and a ſpurre vnto many careleſſe and vnrepentant perſſons, to imbrace the Goſpell, and to begin repentance for their ſinnes; when they ſhall perceiue, and that by the word of God, that God accepts the very ſeedes and rudiments of faith and repentance at the firſt, though they be but in meaſure, as a graine of muſterd-ſeede. Now then for the opening and clearing of this point, I wil ſet downe ſixe ſeuerall concluſions, in ſuch order, as one ſhall confirme and explaine the other, and one depend vpon the other.

1. Concluſion.

A man that doth but begin to be conuerted, is euen at that inſtant, the very child of God, though inwardly he be more carnall then ſpirituall.

The Expoſition.

IN a man, there muſt be conſidered three things; the ſubſtance of the body and ſoule whereof man is ſaid to conſiſt; the faculties placed in the ſoule, and exerciſed in the bodie, as vnderſtanding, will, affections: the integritie and puritie of the faculties, whereby they are conformable to the will of God, & beare his image. And ſince the fall of *Adam*, man is not depriued of his ſubſtance, or of the powers and faculties of his ſoule, but onely of the third, which is the puritie or integritie of nature: And therefore the conuerſion of a ſinner, whereof the concluſion ſpeaketh, is not the change of the ſubſtance of man, or of the faculties of the ſoule, but a renewing and reſtoring of that puritie and holineſſe, which was loſt by mans fall, with the aboliſhment of that naturall corruption that is in all the powers of the ſoule. This is the worke of God, and of God alone, and that on this maner. Firſt of all, when it pleaſeth God to worke a change in any, he doth it not firſt in one part, then afterward in another, as hee that repaires a decaied houſe by peece-meale: but the worke, both for the beginning, continuance, and accompliſhment, is in the whole man, and euery part at once, ſpecially in the mind, conſcience, will, and affections: as on the contrary, when *Adam* loſt the image of God, he loſt it in euery part. Secondly, the conuerſion of a ſinner, is not wrought al at one inſtant, but in continuance of time, & that by certaine meaſures and degrees. And a man is then in the firſt degree of his conuerſion, when the holy Ghoſt by the meanes of the word, inſpires him with ſome ſpirituall motions, and beginnes to regenerate and renew the inward powers of his ſoule. And he may in this caſe very fitly be compared to the night, in the firſt dawning of the day, in which, though the darkeneſſe remaine, and be more in quantitie then the light, yet the Sunne hath alreadie caſt ſome beames of light into the ayre: whereupon we tearme it the breaking of the day. Now then the very point which I teach, is, that a man at this inſtant, and in this very ſtate, (God as yet hauing but laide certaine beginnings of true conuerſion in his heart) is the very child of God, and that not onely in the eternall purpoſe of God, (as all the elect are) but indeed by actuall adoption: and this is plaine by a manifeſt reaſon. There be foure ſpeciall workes of grace in euery childe of God: his vnion with Chriſt, his adoption, iuſtification, and conuerſion: and theſe foure are wrought all at one inſtant, ſo as for order of time, neither goes before or after other; and yet in regard of order of nature, vnion with Chriſt, iuſtification, and adoption, goe before the inward conuerſion of a ſinner, it beeing the fruit and effect of them all. Vpon this it followeth neceſſarily, that a ſinner in the very firſt act of his conuerſion, is iuſtified, adopted, and incorporated into the myſticall body of Chriſt. In the parable of the prodigall ſonne, the father with ioy receiues his wicked child; but when? ſurely when he ſaw him comming a farre off, and when as yet he had made no confeſſion or humiliation to his father, but only had cōceiued with himſelfe a purpoſe to returne and to ſay; Father, I haue ſinned againſt heauen and againſt thee, &c. And Paul ſaith of many of the Corinthians; that he could not ſpeake vnto them as ſpirituall men, but as carnall, euen babes in Chriſt. When *Dauid* reprooued by *Nathan*, did but begin to repent & ſay; *I haue ſinned:* preſently *Nathan* the Prophet of the Lord ſaid; *The Lord hath taken away thy ſinne.* Of this thing *Dauid* ſeemes to ſpeake in the 32. Pſal. v. 5. *I ſaid* [that is, I purpoſed and thought with my ſelfe] *I will confeſſe againſt my*

1. Cor. 3. 1.

2. Sam. 12. 13.

Aug. Hom. 41.

ſelfe mine vnrighteouſneſſe, and thou forgaueſt mine iniquities. Vpon theſe words *Auguſtine* ſaith: *Marke, he doth not confeſſe, but promiſeth to confeſſe, and God forgiueth him.* Againe, *There be* (ſaith he) *three ſyllables*, peccaui, *I haue ſinned: and from theſe three ſyllables, the flame of a ſacrifice did aſcend into heauen before God.* Chryſoſtome ſaith, *Say thou haſt ſinned, and thou haſt looſed thy ſinne.* And Ambroſe ſaith, *If he ſaid, I will confeſſe, and obtained pardon before he confeſſed, how much more when he had confeſſed, (ſaying: I know mine iniquitie, was his ſinne pardoned?* Gregorie on this Pſal. ſaith, *Marke how ſpeedily pardon comes, and how great is the commendation of Gods mercie: in that pardon comes together with the deſire of confeſſion, and remiſſion comes to the heart, before confeſſion breakes foorth in ſpeech.*

Chriſ. hom. 9. de pœnit.

II. Concluſion.

The firſt materiall beginnings of the conuerſion of a ſinner, or the ſmalleſt meaſure of renewing grace, haue the promiſes of this life, and the life to come.

The Expoſition.

THe beginnings of conuerſion muſt be diſtinguiſhed. Some are beginnings of preparation, ſome beginnings of compoſition. Beginnings of preparation are ſuch, as bring vnder, tame, and ſubdue the ſtubburnneſſe of mans nature, without making any chaunge at all. Of this ſort are the accuſations of the conſcience, by the miniſterie of the law, feares and terrors ariſing thence, compunction of heart, which is the apprehending of Gods anger againſt ſinne. Now theſe and the like, I exclude in the concluſion; for though they go before to prepare a ſinner to his conuerſion following, yet are they no graces of God, but fruites both of the law, being the miniſterie of death, as alſo of an accuſing conſcience. Beginnings of compoſition, I tearme all thoſe inward motions and inclinations of Gods ſpirit, that follow after the worke of the law vpon the conſcience, and riſe vpon the meditation of the Goſpel, that promiſeth righteouſneſſe and life euerlaſting by Chriſt: out of which motions the conuerſion of a ſinner ariſeth, & of which it conſiſteth: what theſe are, it ſhall afterward appeare. Againe, grace muſt be diſtinguiſhed; it is two-fold, reſtraining grace, or renewing grace. Reſtraining grace, I tearme certaine common gifts of God, ſeruing onely to order and frame the outward conuerſation of men to the law of God, or ſeruing to bereaue men of excuſe in the day of iudgement. By this kind of grace, heathen men haue bin liberall, iuſt, ſober, valiant, mercifull. By it, men liuing in the Church of God, haue bin enlightened, and hauing taſted of the good word of God, haue reioyced therein, & for a time, outwardly conformed themſelues thereto. Renewing grace, is not common to all men, but proper to the elect, and it is a gift of Gods ſpirit, whereby the corruption of ſinne, is not onely reſtrained, but alſo mortified, and the decaied image of God, reſtored in righteouſnes and true holineſſe. Now then the concluſion muſt only be vnderſtood of the ſecond, and not of the firſt: for though a man haue neuer ſo much of this reſtraining grace, yet vnleſſe he haue the ſpirit of Chriſt, to create faith in the heart, & to ſanctifie him, he is as farre from ſaluation as any other. Thus then the ſenſe & meaning of the concluſion is, that the very leaſt meaſure of ſauing grace, and the very beginnings or ſeedes of regeneration doe declare, and after a ſort, giue title to men, of all the mercifull promiſes of God, whether they concerne this life, or the life to come; and are therefore approoued of God, if they be in truth, and accepted as greater meaſures of grace. That which our Sauiour Chriſt ſaith of the worke of miracles; Math. 17. 20. *If ye haue faith as a graine of Muſterd-ſeede, ye ſhall ſay vnto this mountaine, remooue hence to yonder place, and it ſhall remooue,* muſt by the law of equall proportion, be applyed to ſauing faith, repentance, the feare of God, and all other graces; if they be truly wrought in the heart, though they be but as ſmall as one little graine of muſterd-ſeed, they ſhall be ſufficiently effectuall to bring foorth good workes, for which they are ordained. The Prophet, Eſa. 42. 3. ſaith, that Chriſt *ſhall not quench the ſmoking flaxe, nor breake the bruiſed reed.* Let the compariſon be marked: fire in flaxe muſt be both litle and weake, in quantitie as a ſparke or twaine, that cannot cauſe a flame, but onely a ſmoke, ſpecially in a matter ſo eaſie to burne. Here then is ſignified, that the gifts and graces of Gods ſpirit, that are both for meaſure and ſtrength as a ſparke or twaine of fire, ſhall not be neglected, but rather accepted & cheriſhed by Chriſt. VVhen our Sauiour Chriſt heard the yongman make a confeſſion of a practiſe but of outward and ciuill righteouſneſſe, *Hee looked vpon him, and loued him,* Mark. 10. 21. and when he heard the Scribe ſpeake diſcreetly but one good ſpeech, that to loue God with all the heart is aboue all ſacrifices, he ſaid vnto him, *That he was not farre from the kingdome of heauen,* Mark. 12. 34. Therefore no doubt, he will loue with a more ſpeciall loue, and accept as the good ſubiects of his kingdome, thoſe that haue receiued a further mercie of God, to be borne anew of water and of the ſpirit.

III. Concluſion.

A conſtant and earneſt deſire to be reconciled to God, to beleeue, and to repent, if it be in a touched heart, is in acceptation with God, as reconciliation, faith, repentance it ſelfe.

The Expoſition.

LVſt or deſire is two-fold, naturall, and ſupernaturall. Naturall is that, whoſe beginnings and obiect is in nature, that is, which ariſeth of the naturall will of man, and affecteth ſuch things as are thought to be good according to the light of nature. And this kind of deſire hath his degrees, yet ſo as they are limited within the compaſſe of nature. Some deſire riches, honours, pleaſure, ſome learning and knowledge, becauſe it is the light and perfection of the minde: ſome goe further, and ſeeke after the vertues of iuſtice, temperance, liberalitie, &c. and thus many heathen men haue excelled. Some againe deſire true happineſſe, as *Balaam* did, who wiſhed to die the death of the righteous: becauſe it is the propertie of nature to ſeeke the preſeruation of it ſelfe. But here nature ſtayes it ſelfe: for where the mind reueales not, the will affects not. Supernaturall deſires are ſuch, as both for their beginning and obiect, are aboue nature: for their beginning is from the holy Ghoſt; and the obiect or matter about which they are conuerſant, are things diuine and ſpirituall, which concerne the kingdome of heauen: and of this kind are the deſires of which I ſpeake in this place. Againe, that we may not be deceiued in our deſires, but may the better diſcerne them from flittering and fleeting motions, I adde three reſtraints. Firſt of all, the deſire of reconciliation, the deſire to beleeue, or the deſire to repent, &c. muſt be conſtant and haue continuance, otherwiſe it may iuſtly be ſuſpected. Secondly, it muſt be earneſt and ſerious, though not alwaies, yet at ſometimes, that we may be able to ſay with *Dauid*, My ſoule deſireth after thee, O Lord, as the thirſty land. *And*, As the Hart braieth after the riuers of waters, ſo panteth my ſoule after thee O Lord, my ſoule thirſteth for God, euen the liuing God. Thirdly, it muſt be in a touched heart; for when a man is touched in conſcience, the heart is caſt downe, and as much (as it can) it withdrawes it ſelfe from God. For this cauſe then, if there be any ſpirituall motions whereby the heart is lifted vp vnto God, they are without doubt from the ſpirit of God. Thus then I auouch, that the deſire of reconciliation with God in Chriſt, is reconciliation it ſelfe: the deſire to beleeue, is faith indeed: and the deſire to repent, repentance it ſelfe. But marke how. A deſire to be reconciled, is not reconciliation in nature (for the deſire is one thing, and reconciliation another) but in Gods acceptation: for if we beeing touched throughly for our ſinnes, doe deſire to haue them pardoned, and to be at one with God, God accepts vs as reconciled. Againe, deſire to beleeue, it is not faith in nature, but only in Gods acceptation, God accepting the will for the deede. That this doctrine is the will and word of God, it appeares by theſe reaſons. Firſt of all, God hath annexed a promiſe of bleſſedneſſe, and of life euerlaſting to the deſire of grace, Math. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* Ioh. 7. 37. *If any man thirſt, let him come to me and*

A *drinke.* Reuel. 21. 6. *I will giue vnto him which is a thirſt, of the well of the water of life freely.* Now what is this to thirſt? properly it is, when we are in a drought or drineſſe and want drinke to refreſh vs, to deſire it. And therefore by all reſemblance, they are ſaid to thirſt after righteouſneſſe, that want it, and would faine haue it. And they thirſt after Chriſt; that feele themſelues out of Chriſt, and deſire, yea long after the blood of Chriſt, that they might be refreſhed with it in their conſciences. Here then we ſee, that the deſire of mercie, in the want of mercie, is the obtaining of mercy; and the deſire to beleeue in the want of faith, is faith. Marke then: though as yet thou want firme and liuely grace, yet art thou B not altogether void of grace, if thou canſt vnfainedly deſire it; thy deſire is the ſeed, conception or bud of that which thou wanteſt. Now is the ſpring time of the ingrafted word, or the immortall ſeed caſt into the furrowes of thy heart: waite but a while, vſing the good means to this end appointed, and thou ſhalt ſee the leaues, bloſſomes, and fruite wil ſhortly follow after. Secondly, the deſire of any good thing is accepted of God, as the liuely inuocation of his holy name, Pſal. 10. 17. *God heareth the deſire of the poore,* Pſal. 145. 19. *He will fulfill the deſire of them that feare him.* When Moſes ſaid nothing, but onely deſired in heart the helpe and protection of God at the red ſea, the Lord ſaid vnto him, *Why crieſt thou vnto me?* Exod. C 14. 15. And when we know not to pray as we ought, Paul ſaith, *that the ſpirit maketh requeſt by the inward grones of the heart,* Rom. 8. 26. Hence I gather, that when a man in his weakneſſe prayes with ſighes and groanes, for the gift of liuely faith, the want whereof he findes in himſelfe, his very prayer on this manner made, is as truly in acceptation with God, as the prayer made in liuely faith. And here it is further to be conſidered, that Paul cals theſe *groanes vnſpeakable,* and why? Of moſt interpreters they are thought to be vnſpeakeable, by reaſon of their greatneſſe, and this I will not deny: it ſeemes neuertheleſſe that they D are ſo tearmed by reaſon of their weakneſſe; for they are commonly ſmall, weake, and confuſed in the hearts of Gods children when they are diſtreſſed. And the words following ſeeme to import thus much: for when it had bin ſaid, that Gods ſpirit in vs makes requeſt with groanes not to be vttered, ſome man might happily reply and ſay, if we cannot diſcerne & vtter theſe groanes in our ſelues, what are we the better? Paul addes therefore, that although we know not, yet God a ſearcher of all things hidden in the heart, *knowes the minde and meaning of the ſpirit.* And thus the words yet further affoard a comfortable inſtruction to the children of God, namely, that beeing in diſtreſſe, whether in life or death, if by grace we can but ſigh, or ſobbe vnto God, though it bee weake and feeble, like the faint pulſe in the time of death; we, or the ſpirit of God in vs, doe indeed make requeſt vnto God that ſhal be heard, yea (as the words are) we do more then make requeſt: & though we do not alwaies ſee what Gods ſpirit makes vs to ſigh after, yet God doth. To the teſtimonie of Scripture I adde the teſtimonies of godly and learned men, not to prooue the doctrine in hand, but to ſhew a conſent, and to prooue thus much, that the thing which I auouch, is no priuate phantaſie of any man. *Eaſily* (ſaith Ambroſe of God) *is he reconciled,* (a) *if he be inſtantly intreated.* Auguſtine ſaith, *Let thy deſire be before him, and thy Father which ſeeth in ſecret ſhall reward thee openly: for thy deſire is thy prayer, & if thy deſire be continuall, thy prayer is continual.* He addes further in the ſame place, that *the deſire is a continuall voice, and the crie of the heart, and the inward inuocation of God, which may be made without intermiſſion.* Againe, *To deſire the helpe of grace, is the beginning of grace.* Againe, (b) *The whole life of a good Chriſtian, is an holy will and deſire. And that which thou deſireſt, thou ſeeſt not: but by deſiring, art (as it were) inlarged & made capable, that when it ſhall come which thou ſhalt ſee, thou maiſt be fulfilled.* Baſil ſaith, *Onely thou muſt will, and God will come of his owne accord.* (c) Bernard ſaith, *What, is not deſire a voice? yea, a very ſtrong voice. God heareth the deſire of the poore, and a continuall deſire, though we ſpeake nothing, is a voice continued.* (d) Luther ſaith, *Chriſt is then truly omnipotent, and then truly raignes in vs, when we are ſo weake that we can ſcarce giue any groane. For Paul ſaith, that* one ſuch groane is a ſtrong crie in the eares of God, filling both heauen & earth. (e) Againe, *very few know, how weake and ſmall faith and hope is vnder the croſſe, & in temptation. For it appeares then to be as ſmoaking flaxe, which a good blaſt of wind would preſently put out: but ſuch as beleeue in theſe combates, and terrours againſt hope, vnder hope, that is, oppoſing themſelues by faith in the promiſe of Chriſt, againſt the feeling of ſinne, and the wrath of God, do find afterward that this litle ſpark of faith (as it appeares to reaſon, which hardly perceiueth it) is peraduenture as the whole Element of fire which filleth all heauen, and ſwalloweth vp all terrours and ſinnes.* (f) Againe, *The more we find our vnworthineſſe, & the leſſe we finde the promiſes to belong vnto vs, the more muſt we deſire them, beeing aſſured that this deſire doth greatly pleaſe God, who deſireth and willeth that his grace ſhould be earneſtly deſired. This doth faith, which iudgeth it a pretious thing, and therefore greatly hungreth & thirſteth after it, and ſo obtaines it. For God is delighted to fill the hungrie with good things, and to ſend the rich emptie away.* (g) Theodore Beza ſaith, *If thou find not thine heart inwardly touched, pray that it may be touched: for then muſt thou know that this deſire is a pledge of the Fathers will to thee.* (h) Kemnitius ſaith, *When I haue a good deſire, though it doe ſcarcely ſhew it ſelfe in ſome little and ſlender ſigh, I muſt be aſſured that the ſpirit of God is preſent, and worketh his good worke.* (i) Vrſinus ſaith, *Faith in the moſt holy men in this life is imperfect & weake. Yet neuertheleſſe, whoſoeuer feeles in his heart an earneſt deſire, and a ſtriuing againſt his naturall doubtings, both can and muſt aſſure himſelfe that he is indued with true faith.* Againe, *Wicked men doe not deſire the grace of the holy ſpirit, whereby they may reſiſt ſinne. And therefore they are iuſtly depriued of it: for hee that earneſtly deſireth the holy Ghoſt, hath it alreadie: becauſe this deſire of the Spirit cannot be but from the Spirit:* as it is ſaid, *Bleſſed are they that hunger and thirſt after righteouſneſſe: for they ſhall be ſatisfied.* (k) Bradford ſaith, *Thy ſinnes are vndoubtedly pardoned, &c. for God hath giuen thee a penitent and beleeuing heart: that is, an heart which deſireth to repent and beleeue: for ſuch an one is taken of him (he accepting the will for the deede) for a penitent and beleeuing heart indeede.* (l) Taffine ſaith, *Our faith may be ſo ſmall and weake, as it doth not yet bring forth fruits, that may be liuely felt in vs; but if they which feele themſelues in ſuch eſtate, deſire to haue theſe feelings [namely, of Gods fauour and loue] if they aske them at Gods hands by prayer, this deſire and prayer are teſtimonies that the Spirit of God is in them, and that they haue faith alreadie: for is ſuch a deſire a fruite of the fleſh, or of the Spirit? it is of the holy ſpirit, who bringeth it foorth onely in ſuch as he dwels in, &c. Then theſe holy deſires and prayers, beeing the motions of the holy Ghoſt in vs, are teſtimonies of our faith, although they ſeeme to vs ſmall and weake. As the woman that feeleth the moouing of a child in her bodie, though very weake, aſſureth her ſelfe that ſhe hath conceiued, and that ſhe goeth with a liue child: ſo if we haue theſe motions, theſe holy affections, and deſires before mentioned, let vs not doubt but that we haue the holy Ghoſt (who is the author of them) dwelling in vs, and conſequently that we haue alſo faith.* Againe he ſaith, 1. *If thou haſt begunne to hate and flie ſinne: 2. If thou feeleſt that thou art diſpleaſed at thine infirmities and corruptions: 3. If hauing offended God thou feeleſt a griefe, and a ſorrow for it: 4. If thou deſire to abſtaine: 5. If thou auoideſt the occaſion: 6. If thou trauelleſt to doe thy endeauour: 7. If thou prayeſt to God to giue thee grace: all theſe holy affections proceeding from none other then from the Spirit of God, ought to be ſo many pledges and teſtimonies that he is in thee.* (n) Maſter Knokes ſaith, *Albeit your paines ſometimes be ſo horrible, that you find no releaſe nor comfort, neither in Spirit nor bodie, yet if thy heart can onely ſob vnto God, deſpaire not, you ſhall obtaine your hearte deſire. And deſtitute you are not of faith: for at ſuch time as the fleſh, naturall reaſon, the law of God, the preſent torment, the diuell at once doe crie, God is angrie, and therefore there is neither helpe nor remedie to be hoped for at his hands: at ſuch time I ſay,* to ſobbe vnto God, *is the demonſtration of the ſecret ſeede of God, which is hidde in Gods elect children: and that onely* ſobbe *is vnto God a more acceptable ſacrifice, then without this croſſe, to giue our bodies to be burnt euen for the truths ſake.* More teſtimonies might be alleadged, but theſe ſhall ſuffice.

Againſt this point of doctrine it may be alleadged,

Lib. 7. in Luc. c. 66.

[a] Si impensè rogatur.

On Pſal. 36

[b] Expoſit. Epi. Ioh. tract. 4. c. 3.

Hom. of humilitie.

[c] Sup. Cant. Ser. 84.

[d] Tom. 4. p. 124.

[e] Ibid. fol. 156.

[f] Ibid. fol. 300.

[g] Reſp. ad Acta Colloq. Monpel.

[h] Loc. compar. 1.

[i] Catechiſ.

[k] Epiſtle to Careleſſe.

[l] Booke of the markes of Gods children.

[n] Pſal. 6.

alleadged, that if deſire to beleeue in our weakeneſſe be faith indeede, then ſome [illegible] may bee ſaued wanting a liuely apprehenſion and full perſwaſion of Gods mercie in Chriſt. *Anſ.* Iuſtifying faith in regard of his nature is alwaies one and the ſame, and the eſſentiall propertie thereof, is, to apprehend Chriſt with his benefits, and to aſſure the very conſcience thereof. And therefore without ſome apprehenſion and aſſurance, there can bee no iuſtification or ſaluation in them that for age are able to beleeue. Yet there be certaine degrees and meaſures of true faith. There is a ſtrong faith, which cauſeth a full apprehenſion and perſwaſion of Gods mercie in Chriſt. This meaſure of faith the Lord vouchſafed Abraham, Dauid, Paul, the Prophets, Apoſtles, and Martyrs of God. It were a bleſſed thing if all beleeuers might attaine to this height of liuely faith, to ſay with Paul, I am perſwaded, that neither life, nor death, nor any thing elſe, ſhall bee able to ſeparate vs from the loue of God in Chriſt: but all cannot; therefore there is another degree of faith lower then the former, and yet true faith, called a little or weake faith, & it alſo hath a power to apprehend and applie the promiſe of ſaluation, but as yet by reaſon of weakeneſſe, it is infolded (as it were) and wrapt vp in the heart, as the leafe and bloſſome in the bud. For ſuch perſons as haue this weake faith, can ſay indeed, that they beleeue their ſinnes to be pardonable, and that ſeriouſly in their hearts they deſire to haue them pardoned: but as yet they cannot ſay, that they are without all doubt pardoned. And yet the mercie of God is not wanting vnto them. For in that they doe, and can deſire, and indeauour to apprehend, they doe indeede apprehend; God accepting the deſire to doe the thing, for the thing done. This which I ſay will the better appeare, if the grounds thereof bee conſidered. Faith doth not iuſtifie in reſpect of it ſelfe, becauſe it is an action or vertue: or becauſe it is ſtrong, liuely, and perfect: but in reſpect of the obiect thereof, namely Chriſt crucified, whome faith apprehendeth as hee is ſet forth vnto vs in the Word and Sacraments. It is Chriſt that is the author and matter of our iuſtice, and it is hee that applieth the ſame vnto vs: as for faith in vs, it is but an inſtrument to apprehend and receiue that which Chriſt for his part offereth and giueth. Therefore if faith erre not in his proper obiect, but follow the promiſe of God, though it doe but weakely apprehend, or at the leaſt cauſe a man onely to endeauour and deſire to apprehend, it is true faith, and iuſtifieth. Though our apprehenſion be neceſſary, yet our ſaluation ſtandes rather in this, that God apprehends vs for his owne, then that we apprehend him for ours, Phil. 3. verſ. 12. And rather in this, that we are knowne of him, then that we know him, Gal. 4. 9.

Out of this concluſion ſprings another not to bee omitted, that God accepts the endeauour of the whole man to obey, for perfect obedience it ſelfe.

THat is, if men endeauour to pleaſe God in all things, God will not iudge their doings by the rigour of his law: but will accept their little and weake endeauour, to doe that which they can doe by his grace, as if they had perfectly fulfilled the law. But here remember, I put this caueat; that this indeauour muſt be in and by the whole man; the very minde, conſcience, wil, and affections, doing that which they can in their kindes: and thus the indeauour to obey, which is a fruit of the ſpirit, ſhall bee diſtinguiſhed from ciuill righteouſneſſe, which may be in heathen men, and is only in the outward, and not in the inward man. The truth of this concluſion appeares by that which the Prophet Malachi ſaith, Mal. 3. 17. that God wil ſpare them that feare him, as a father ſpares his childe: who accepts the thing done, as well done, if the childe ſhew his good will to pleaſe his father, and doe what he can.

IV. Concluſion.

To ſee and feele in our ſelues the want of any grace pertaining to ſaluation, and to be grieued therefore, is the grace it ſelfe.

The Expoſition.

VNderſtand this concluſion as the former, namely, that griefe of heart for the want of any grace neceſſarie to ſaluation, is as much with God as the grace it ſelfe. When beeing in diſtreſſe, wee cannot pray as wee ought, God accepts the very groanes, ſobbes, and ſighes of the perplexed heart, as the prayer it ſelfe, Rom. 8. 29. When wee are grieued, becauſe wee cannot bee grieued for our ſinnes, it is a degree and meaſure of godly ſorrow before God. Auguſtine ſaith well: *Sometimes our prayer is luke-warme, or rather colde, and almoſt no prayer: nay ſometime it is altogither no prayer at all, and yet we cannot with griefe perceiue this in our ſelues: for if wee can but grieue becauſe wee cannot pray, wee now pray indeede.* Hierome ſaith, *Then wee are iuſt, when wee doe acknowledge our ſelues to bee ſinners.* Againe, *This is the true wiſedome of man, to know himſelfe to bee imperfect: and (that I may ſo ſpeake) the perfection of all iuſt men in the fleſh is imperfect.* Auguſtine againe ſaith, *That the vertue which is now in a iuſt man is thus farre forth perfect, that vnto the perfection thereof, there belongs a true acknowledgement, and an humble confeſſion of the imperfection thereof.* A broken and a contrite heart after an offence, is as much with God, as if there had beene no offence at all. And therefore ſo ſoone as Dauid after his grieuous fall, in heauineſſe of heart confeſſed his ſinne, ſaying in effect but thus much, *I haue ſinned*, the Prophet in the name of the Lord pronounceth the pardon of his ſinne in heauen, and that preſently.

Tom. 4 l. 1. ad Simplic. in fine.

Lib. 1. contra Pelagianos.

2. Sam. 12. 13.

V. Concluſion.

He that hath begun to ſubiect himſelfe to Chriſt & his word, though as yet hee bee ignorant in moſt points of religion, yet if he haue a care to increaſe in knowledge, and to practiſe that which hee knowes, he is accepted of God as a true beleeuer.

The expoſition.

SVndry perſons by the Euangeliſts are ſaid to beleeue, which had onely ſeene the miracles of Chriſt, and as yet had made no further proceedings but to acknowledge Chriſt to be the Meſſias, and to ſubmit themſelues to him and his doctrine, which afterward ſhould bee taught. On this manner the woman of Samaria beleeued, and many of the Samaritanes vpon her report: and a certaine ruler, by reaſon of a miracle wrought vpon his ſonne, is ſaid to beleeue, and all his houſholde, Iohn 4.42.53. When our Sauiour Chriſt commended the faith of the Apoſtles, tearming it a rocke, againſt which the gates of hell ſhould not preuaile, it was not for the plentiful knowledge of the doctrine of ſaluation (for they were ignorant of many articles of faith, as namely of the death, reſurrection, aſcenſion, & kingdome of Chriſt) but becauſe they beleeued him to be the Sonne of God, and the Sauiour of mankinde, and they had withall reſolued themſelues to cleaue vnto him, and the bleſſed doctrine of ſaluation which he taught, though as yet they were ignorant in many points. The holy Ghoſt commends the faith of Rahab when ſhee receiued the ſpies. Now this her faith was indeed but a ſeed and beginning of liuely faith: for then ſhee had onely heard of the miracles done in Egypt, and of the deliuerance of the Iſraelites, & was thereupon ſmitten with feare, & had conceiued a reſolution with her ſelfe, to ioyne her ſelfe to the Iſraelites, and to worſhip the true God. Now theſe and the like, are tearmed beleeuers, vpon iuſt cauſe: for though they be ignorant as yet, yet their ignorance ſhall bee no continuing or laſting ignorance: and they haue excellent ſeedes of grace, namely, a purpoſe of heart to cleaue to Chriſt, and a care to profit in the doctrine of ſaluation, whereof they haue ſome little knowledge.

VI. Concluſion.

The fore-ſaid beginnings of grace are counterfeit, vnleſſe they increaſe.

The Expoſition.

THe wickedneſſe of mans nature, and the depth of hypocriſie is ſuch, that a man may and can eaſily transforme himſelfe into the counterfeit and reſemblance of any grace of God. Therefore I put downe in this laſt concluſion a certaine note whereby the gifts of God may be diſcerned, namely, that they grow vp and increaſe as the Graine of Muſterd-ſeede to a great tree, and beare fruit anſwerably. The grace in the heart is like the Graine of Muſterd-ſeed in two things. Firſt, it is ſmall to ſee to at the beginning: ſecondly, after it is caſt into the ground of the heart, it increaſeth ſpeedily, & ſpreads it ſelfe. Therefore, if a man at the firſt haue but ſome little feeling of his wants, ſome weake and faint deſire, ſome ſmall obedience, he muſt not let this ſparke of grace goe out, but theſe motions of the ſpirit muſt be increaſed by the vſe of the word, Sacraments, & praier; and they muſt daily be ſtirred vp by meditating, endeauouring, ſtriuing, asking, ſeeking, knocking. The maſter deliuering his talents to his ſeruāts, ſaith vnto them, Occupy till I come, and not hide them in the earth, Matth. 25. 26. Paul vſeth an excellent ſpeech to Timothie: I exhort thee to ſtirre vp the gift of God which is in thee, namely, as fire is ſtirred vp by often blowing, and putting too of wood. 2.Tim. 1.6. As for ſuch motions of the heart that laſt for a weeke, or a moneth, and after vaniſh away, they are not to be regarded: and the Lord by the Prophet Oſe complaines of them, ſaying, O Ephraim, thy righteouſneſſe is like the morning deaw, chap. 6.4.

Therefore conſidering, grace vnleſſe it be confirmed and exerciſed, is indeede no grace, I will here adde certaine rules of direction, that wee may the more eaſily put in practiſe the ſpirituall exerciſes of inuocation, faith, and repentance: and thereby alſo quicken and reuiue the ſeedes and beginnings of grace.

1. In what place ſoeuer thou art, whether alone or abroade, by day or by night, and whatſoeuer thou art doing, ſet thy ſelfe in the preſence of God, let this perſwaſion alwaies take place in thy heart, that thou art before the liuing God: and doe thy endeauour that this perſwaſion may ſmite thy heart with awe and reuerence, and make thee afraid to ſinne. This counſell the Lord gaue Abraham, Gen. 17. 1. *Walke before me and be vpright.* This thing alſo was practiſed by Enoch, who for this cauſe is ſaid *to walke with God.*

2. Eſteeme of euery preſent day as the day of thy death: and therefore liue as though thou wert dying, and doe thoſe good duties euery day, that thou wouldeſt doe if thou wert dying. This is Chriſtian watchfulneſſe; and remember it.

3. Make catalogues and bils of thine owne ſinnes, ſpecially of thoſe ſinnes that haue moſt diſhonoured God, and wounded thine owne cōſcience: ſet them before thee often, ſpecially then, when thou haſt any particular occaſion of renewing thy repentance, that thy heart by this dolefull ſight may bee further humbled. This was Dauids practiſe when he conſidered his waies, & turned his feet to Gods cōmandements, Pſ. 119.59. And when he confeſſed the ſins of his youth, Pſ. 25. This was Iobs practiſe, when he ſaid, he was not able to anſwer one of a thouſand of his ſinnes vnto God, Iob 9.3.

4. When thou firſt openeſt thine eyes in a morning, pray to God, and giue him thankes heartily: God then ſhall haue his honour, and thy heart ſhall bee the better for it the whole day following. For wee ſee in experience, that veſſels keep long the taſte of that liquor wherwith they are firſt ſeaſoned. And when thou lieſt downe let that bee the laſt alſo: for thou knoweſt not whether fallen aſleepe, thou ſhalt euer riſe againe aliue. Good therefore it is, that thou ſhouldeſt giue vp thy ſelfe into the hands of God, whileſt thou art waking.

5. Labour to ſee and feele thy ſpirituall pouertie, that is, to ſee the want of grace in thy ſelfe, ſpecially thoſe inward corruptions, of vnbeleefe, pride, ſelfe-loue, &c. Labour to be diſpleaſed with thy ſelfe: and labour to feele, that by reaſon of them thou ſtandeſt in neede of euery drop of the blood of Chriſt to heale and cleanſe thee from theſe wants: and let this practiſe take ſuch place with thee, that if thou be demaunded, what in thine eſtimation is the vileſt of the creatures vpon earth? thine heart & conſcience may anſwer with a loud voice, *I, euen I, by reaſon of mine owne ſinnes*: and againe, if thou be demaunded, what is the beſt thing in the world for thee? thy heart and conſcience may anſwer againe with a ſtrong and loud crie, *One droppe of the blood of Chriſt to waſh away my ſinnes.*

6. Shew thy ſelfe to be a member of Chriſt, and a ſeruant of God, not onely in the generall calling of a Chriſtian, but alſo in the particular calling in which thou art placed. It is not enough for a Magiſtrate to be a Chriſtian man, but he muſt alſo be a Chriſtian Magiſtrate: it is not enough for a maſter of a familie to bee a Chriſtian man, or a Chriſtian in the Church, but hee muſt alſo be a Chriſtian in his familie, and in the trade which he followeth daily. Not euery one that is a common hearer of the word, and a frequenter of the Lords table, is therefore a good Chriſtian, vnleſſe his conuerſation in his priuate houſe, and in his priuate affaires and dealings be ſutable. There is a man to be ſeene what he is.

7. Search the Scriptures, to ſee what is ſin, and what is not ſin in euery action: this done, carrie in thy heart a conſtant and reſolute purpoſe, not to ſin in any thing: for faith and the purpoſe of ſinning can neuer ſtand together.

8. Let thine indeauour bee ſutable to thy purpoſe: and therefore do nothing at any time againſt thy conſcience, rightly enformed by the word: exerciſe thy ſelfe to eſchew euery ſinne, & to obey God in euery one of his commandements, that pertaine either to the generall calling of a Chriſtian, or to thy particular calling. This did good *Ioſias*, who turned vnto God with all his heart, according *to all* the law of Moſes, 2. Kin. 23. 25. and thus did Zacharie, and Elizabeth, that walked *in all* the commaundements of God without reproofe, Luk. 1. 6.

9. If at any time againſt thy purpoſe and reſolution, thou be ouertaken with any ſinne little or great, lie not in it, but ſpeedily recouer thy ſelfe, confeſſing thine offence, and by praier entreate the Lord to pardon the ſame, and that earneſtly, till ſuch time as thou findeſt thy conſcience truely pacified, and thy care to eſchew the ſame ſinne increaſed.

10. Conſider often of the right and proper ende of thy life in this world, which is not to ſeeke profite, honour, pleaſure, but that in ſeruing of men, wee might ſerue God in our callings. God could, if it ſo pleaſed him, preſerue man without the miniſterie of man, but his pleaſure is to fulfill his worke and will, in the preſeruation of our bodies, and ſaluation of our ſoules, by the imploiment of men in his ſeruice, euery one according to his vocation. Neither is there ſo much as a bondſlaue, but he muſt in & by his faithfull ſeruice to his maſter, ſerue the Lord. Men therefore doe commonly profane their labours and liues, by aiming at a wrong ende, when all their care conſiſteth onely in getting ſufficient maintenance for them & theirs, for the obtaining of credit, riches, and carnall commodities. For thus men ſerue themſelues, and not God, or men: much leſſe doe they ſerue God in ſeruing of men.

11. Giue all diligence to make thy election ſure, and to gather manifolde tokens thereof. For this cauſe obſerue the workes of Gods prouidence, loue, and mercie, both in thee, and vpon thee, from time to time: for the ſerious conſideration of them, and the laying of them togither when they are many and ſeuerall, miniſter much direction, aſſurance of Gods fauour and comfort. This was the practiſe of Dauid, 1. Sam. 17. 34. 36. Pſal. 23. all.

12. Thinke euermore thy preſent eſtate whatſoeuer it be, to be the beſt eſtate for thee: becauſe whatſoeuer befals thee, though it be ſickeneſſe, or any other affliction or death, befals thee of the good prouidence of God. That this may the better be done, labour to ſee, and acknowledge a prouidence of God, as well in pouertie, as in abundance, as well in diſgrace as in good report, as well in ſickenes as in health, as well in life as in death.

13. Pray continually, I meane not by ſolemne and ſet prayer, but by ſecret and inward eiaculations of the heart, that is, by a continuall eleuation of minde vnto Chriſt, ſitting at the right hand of God the Father, and that either by prayer, or giuing of thankes, ſo often as any occaſion ſhall be offered.

14. Thinke often of the worſt and moſt grieuous things that may befall thee, either in this life, or death, for the name of Chriſt; make a reckoning of them, and prepare thy ſelfe to beare them; that when they come, they may not ſeem ſtrange, but be borne the more eaſily.

15. Make conſcience of idle, vaine, vnhoneſt, and vngodly thoughts, for theſe are the ſeedes and beginnings of actuall ſinne in word and in deede. This want of care in ordering and compoſing of our thoughts, is often puniſhed with a fearefull temptation in the very

thought, called of Diuines, *Tentatio blaſphemiarum*, a tentation of blaſphemies.

16. When any good motion or affection riſeth in the heart, ſuffer it not to paſſe away, but feede it by reading, meditating, praying.

17. Whatſoeuer good thing thou goeſt about, whether it be in word or deede, doe it not in a conceit of thy ſelfe, or in the pride of thy heart, but in humilitie, aſcribing the power whereby thou doeſt thy worke, and the praiſe thereof to God; otherwiſe thou ſhalt finde by experience, God will curſe thy beſt doings.

18. Deſpiſe not ciuill honeſtie: good conſcience and good manners muſt goe togither: therefore remember to make conſcience of lying, and cuſtomable ſwearing in common talke: contend not either in deed or word with any man, be curteous and gentle to all, good and bad: beare with mens wants and frailties, as haſtineſſe, frowardneſſe, ſelf-liking, curiouſneſſe, &c. paſſing by them as beeing not perceiued: returne not euill for euill, but rather good for euill: vſe meate, drinke, and apparell, in that manner and meaſure, that they may further godlines; and may be as it were ſignes, in which thou maiſt expreſſe the hidden grace of thy heart: Striue not to goe beyond any, vnleſſe it bee in good things: goe before thine equals in giuing of honour, rather then in taking of it: making conſcience of thy word, and let it be as a bond: profeſſe no more outwardly then thou haſt inwardly in heart: oppreſſe or defraud no man in bargaining: in all companies, either doe good, or take good.

19. Cleaue not by inordinate affection to any creature, but aboue all things, quiet and reſt thy minde in Chriſt, aboue all dignity and honour, aboue all cunning and policie, aboue all glorie and honour, aboue all health and beautie, aboue all ioy and delight, aboue all fame and praiſe, aboue all mirth and conſolation, that mans heart can feele or deuiſe beſide Chriſt.

With theſe rules of practiſe, ioyne rules of meditation; whereof I propound ſixe vnto thee, as I finde them ſet downe by a learned Diuine, called *Victorius Strigelius*.

I.

Wee muſt not fall away from God for any creature.

II.

Infinite eternitie is farre to be preferred before the ſhort race of this mortall life.

III.

Wee muſt holde faſt the promiſe of grace, though wee loſe temporall bleſſings, and they alſo in death muſt needes be left.

IV.

Let the loue of God in Chriſt, and the loue of the Church for Chriſt, be ſtrong in thee, and preuaile againſt all other affections.

V.

It is the principall Art of a Chriſtian, to beleeue thinges inuiſible, to hope for thinges deferred, to loue God when hee ſhewes himſelfe to be an enemy, and thus to perſeuere vnto the end.

VI.

It is a moſt effectual remedie for any griefe, to quiet our ſelues in a confidence of the preſence and help of God, and to aske of him, and withall, to waite either for ſome eaſement, or deliuerance.

VII.

All the workes of God are done in contrary meanes.

FINIS.

THE
TRVE GAINE:

MORE IN VVOORTH THEN ALL THE GOODS IN THE WORLD.

PHIL. 3.7.

But the things which were aduantage to me, the ſame I accounted loſſe for Chriſt, &c.

TO THE RIGHT VVORSHIPFVLL, SIR EDWARD DENNIE, KNIGHT.

IT *is a concluſion of our religion worthy to be conſidered: That Chriſt alone is our Mediatour, Iuſtifier, Propitiatour, Sauiour, by workes & merits which he himſelfe wrought within himſelfe, and not by any workes, or merits, which hee worketh in vs by his ſpirit. The Scripture ſaith thus much in expreſſe words:* Iuſtified freely by the redemption THAT IS IN CHRIST IESVS, Rom. 3.24. Hee hath by HIMSELFE, purged our ſinnes, Hebr. 1.3. Hee was ſinne for vs, that wee ſhould be made the righteouſneſſe of God IN HIM, 2. Corinth. 5.21. IN HIM are ye compleate, Col. 2.10. By his OWNE BLOOD he entred once into the holy place, and obtained eternall redemption, Heb. 9.12. *Againe, Chriſt is ſaid to purge* our conſciences from dead workes by his blood: *becauſe he* offered himſelfe by his eternall ſpirit, without ſpot to his Father, v. 14. *And common reaſon tels vs as much. For if men be myſtically vnited to Chriſt, and by this vnion, doe receiue the ſpirit of Chriſt, and by the ſpirit doe good workes, and conſequently merit eternal life, they are then become partners with Chriſt, and are receiued into fellowſhip with him, in the worke of mans redemption: whereas he in the act of our reconciliation with God, admits neither deputie, nor partner.*

This concluſion beeing thus of infallible truth, it ſerues greatly to exalt the grace of God, to abaſe nature, and to beate downe the pride of all Iuſtitiary perſons and religions. And for the further explaning of it, ſerues this treatiſe following, which I preſent to your Worſhip. And the reaſon of my doing is this: I remember almoſt two yeares agoe, in ſpeech you entred into commendations of that golden text, Phil. 3.7. *and withall, gaue ſignification of your deſire, that ſomething might be ſet downe, whereby you might be brought to a further vnderſtanding of that place of Scripture. Therefore, to ſatisfie your deſire, I haue here penned a ſhort expoſition of it. And I haue further preſumed to publiſh it in your name, deſiring it may be a teſtimonie of a thankefull minde, for your loue and fauour towards me.*

Thus wiſhing to your Worſhip, continuance and encreaſe of loue to the holy word of God, I take my leaue.

Ann. 1601. Ian. 20.

Your VV. in all dutie to
command, VV. Perkins.

- The text, Phil. 3. 7. containes a compariſon of Vnequals.
  - *Protaſis*, the firſt part. I count all things Dung for Chriſt. Here conſider
    - what things are dung. Al things
      - Vertues and workes before his conuerſion.
      - Vertues and workes after his conuerſion.
    - howe they are dung, ſhewed by a gradation.
      - 1. I account all things loſſe.
      - 2. I depriue my ſelfe of them.
      - 3. I account them dung.
  - *Apodoſis*, the ſecond part. Chriſt is my gaine. Here conſider.
    - the amplification by a gradation.
      - 1. I eſteeme the knowledge of Chriſt an excellent thing.
      - 2. I deſire to gaine Chriſt.
      - 3. I deſire to be found in Chriſt in the day of iudgement.
    - the degrees of Gaine in Chriſt.
      - 1. Iuſtice by the faith of Chriſt.
      - 2. Fellowſhip with Chriſt in the vertue of his
        - Reſurrection.
        - Death.
      - 3. Attainement to the reſurrection of the dead.

Phil. 3. 7.

But the things which were aduantage to me, the ſame I accounted loſſe for Chriſt.

8. *Yea, doubtleſſe I count all things but loſſe, for the excellent knowledge of Chriſt Ieſus my Lord, for whome I haue counted all things loſſe, and doe iudge them to bee dung: that I might winne Chriſt.*

9. *And be found in him* ———.

THe ſcope of theſe words, is this. In the ſecond verſe, Paul admoniſheth the Philippians, to take heed of certaine counterfeit Apoſtles, which ioyned Chriſt and circumciſion in the cauſe of their ſaluation: and put confidence in the *fleſh*, that is, in the outward workes of the ceremoniall and moral law. And that this Admonition might take the better place, he vſeth two reaſons. The firſt propounded in the 3. verſe, is this: True circumciſion is to worſhip God in ſpirit, to reioyce in Chriſt, and not to put any confidence in the fleſh. The ſecond reaſon is framed thus: If any man might put confidence in outward things, then I much more: but not I: therefore no man. The propoſition or firſt part of the reaſon is propounded in the 4. verſe, and confirmed in the fiſt and ſixt. The ſecond part, or aſſumption [but I doe not put confidence in outward things] is confirmed in the ſeuenth and eight verſes, thus: All things are loſſe to me in reſpect of Chriſt: therefore I put no confidence in any thing out of Chriſt. And this is the very driſt of the former words.

In the ſecond place the proper ſenſe and meaning of this portion of Scripture is to be conſidered. And for this cauſe, we are to be aduertiſed of ſundrie things in the wordes themſelues. And firſt of all, let it be obſerued, that Paul in the 7. verſe ſaith, in the time paſt, *I haue counted all things loſſe:* and in the next verſe, in the time preſent, *I doe count all things loſſe.* The former ſpeech is meant of that time in which he was firſt called to the knowledge of Chriſt: the ſecond is ſpoken of the time, when he had long continued an Apoſtle of Chriſt, & writ this Epiſtle to the Philippians. This diſtinction of times in one and the ſame word, makes much to the clearing of the doctrine that ſhall afterward be deliuered. Secondly, whereas in our tranſlation, it is ſaid in the eight verſe, *for whom I haue counted all things loſſe*, the words are too ſcant, & do not fully expreſſe the meaning of the holy Ghoſt. For the words fully tranſlated, ſignifie, *I haue made all things loſſe*, or, *I haue caſt away all things*, or, *I haue depriued my ſelfe of all things for Chriſt*: And whereas Paul had ſaid before, [*I count all things loſſe,*] his meaning is to amplifie his owne words, by ſaying, *I depriue my ſelfe of all things, and iudge them dung for Chriſt.* Thirdly, the word tranſlated [*dung*] ſignifieth ſuch things in the intrals of beaſts, as being vnfit for mans vſe, are caſt to dogges: and by it Paul ſignifies, that he did not onely eſteeme all things as loſſes, and depriue himſelfe of them, but alſo caſt them away with loathing, in a minde neuer to ſeeke the recouery of them. Laſtly, it muſt be knowne, that Paul in theſe verſes vſeth a ſimilitude borrowed from the Merchant man; and it may be framed on this manner. The Merchant, in hope of a treaſure, is content to eſteeme his commodities no commodities, but loſſes; yea he is further content to caſt them out into the ſea, and to eſteeme them as things caſt to dogges, that he may obtaine his intended treaſure: ſo, ſaith Paul, doe I count all my former prerogatiues as loſſe, and am content to depriue my ſelfe of them, yea to loathe them as dung, for the obtaining of Chriſt.

Furthermore the ſumme and ſubſtance of the words, is a compariſon of things vnequal, and it may be formed thus: Al things are loſſe to me for Chriſt: and Chriſt is my gaine. The firſt part of the compariſon is of Pauls loſſes, & it is amplified two waies. Firſt, he ſets downe, what things be his loſſe: and they are of two ſorts. Priuiledges, vertues, and workes before his conuerſion when he was a Phariſie. Againe, Priuiledges, vertues, and workes after his conuerſion when he was an Apoſtle of Chriſt: the firſt are mentioned in the 7. verſe, the latter in the eight. Secondly, Paul ſets downe, how all things are loſſes to him by a gradation, thus: *I count all things loſſe: I depriue my ſelfe of them: I count them dung.*

The ſecond part of the compariſon is of Pauls Gaine. And it is amplified by a contrarie gradation, thus: *I eſteeme the knowledge of Chriſt an excellent thing: I deſire to gaine Chriſt: and I deſire to be found in him* Of theſe points in order: and firſt of Pauls loſſes before his conuerſion, in theſe words:

For the things which were vantage to me, I counted loſſe for Chriſt.

That theſe things may be well knowne, let vs yet more narrowly ſearch the meaning of theſe words. The things that were vantage to Paul are of three ſorts. Firſt, his priuiledges, that he was borne a Iew, that is, a member of the Church: and againe, that he was circumciſed and brought vp in the ſtrait ſect of the Phariſies: Secondly, his vertues, namely, his iuſtice and zeale in his religion: Thirdly, his workes, whereby he for outward carriage ob-

A ſerued the Ceremoniall and Morall law, without reproofe. And all theſe things are called his aduantage, becauſe he put his confidence in them, & thought to merit eternal life therby, when he was a Phariſie. He addes further, that he counted theſe his aduantages to bee loſſe, becauſe ſo ſoone as he knew Chriſt, his confidence ceaſed, his former merits were no merits, but as things loſt and caſt away, yet not ſimply, but for Chriſt, that is, that he might gaine Chriſt, and be found in Chriſt, as he expounds himſelfe in the words following.

The meaning thus laid downe, ſundrie things may be learned. The firſt, that it was an hereſie of the Phariſies, to put confidence in their workes, and to thinke that they could B merit eternal life by them: for here Paul ſaith, that beeing a Phariſie, workes were his gaine and aduantage in the cauſe of ſaluation. And hence we learne, what to iudge of the Popiſh religion, which teaches in ſubſtance the very ſame doctrine of confidence in workes, and of the merit of ſaluation thereby. And therefore the Papiſts of our time are the children of the old Phariſies, reuiuing and renuing the old hereſie touching merit, with new and freſh colours. If they alleadge, that they aſcribe merit to the workes, not of the ceremoniall, but of the morall law, and to workes not of nature but grace; I anſwer, that the Phariſies did the ſame, as the Phariſie acknowledgeth in his praier, when he ſaith, *I thanke thee O Lord, I* Luk. 18. 11. *am not as other men, &c.* C

Secondly, in Pauls example being a Phariſie we learne, that it is the pride and arrogancie of mans nature, to be ſomething within himſelfe, and to erect vp ſomething vnto himſelfe to be his righteouſneſſe, and a meanes of his ſaluation out of Chriſt. *The iuſt* (ſaith Habacuk) Heb. 2. 4. *liues by his faith, but he whoſe ſoule is not right in him, puffes vp himſelf,* or builds towers of defence to himſelf by vaine confidence out of God. The prodigall ſonne muſt haue his part alone by himſelfe from his father. Paul ſaith Rom. 10. 3. of the Iewes, that they eſtabliſhed their owne righteouſnes, and would not be ſubiect to the righteouſnes of God. D This beeing ſo, let vs learne to ſee and deteſt this pride in our ſelues. For where it reignes and takes place, there Chriſt is not truly acknowledged: and when men begin to know Chriſt, this hidden and ſpirituall pride giues place. And further, by this we learne not to maruell, that Turkes & Iewes denie Chriſt, and that Papiſts in the cauſe of their ſaluation, beſide the paſſion of Chriſt, foyſt in ſomething of their owne, namely their owne merits and ſatisfactions: for it is the proud nature of man to ſet vp himſelfe, in whole, or in part, and to relie vpon ſomething of his owne out of Chriſt. No maruaile then, that ſuch as be otherwiſe learned and wiſe, liue and die in the opinion of iuſtification by their owne good workes.

Thirdly, whereas Paul accounts things of aduantage to be his loſſe, we learne, that no priuiledges out of Chriſt, miniſter true comfort or true happines. It is a priuiledge to haue knowne Chriſt, and to haue eaten and drunken with him: but of ſuch Chriſt ſaith, *Depart* Luk. 13. 26. *from me, I know you not.* It is a priuiledge to be of the kindred of our Sauiour Chriſt, but it is of no moment: for Chriſt ſaith, *Who is my mother* Mark. 3. 33. 35. *and brethren? he that doth the wil of my father, is my brother, ſiſter, and mother.* It is a priuiledge that the virgin Mary was the mother of Chriſt: but if ſhe had not as well borne him in her heart by faith, as ſhee bare him in her wombe, ſhe had not bin ſaued. It is a priuiledg to propheſie in the name of Chriſt, but of ſuch Chriſt ſaith, Math. 7. 23. *Depart from me ye workers of iniquitie.* Laſtly, it is a priuiledge to be indued with all kinde of learning, of arts and tongues; but alas all is nothing: for if a man had all wit, wiſedome and learning, and could ſpeake in all matters with the tongue of men & Angels, vnleſſe he be found in Chriſt, he is no better in the ſight of God, then a damned wretch. This beeing ſo, we muſt learne firſt of all, to moderate our care and our affections, for worldly profits, honours, pleaſures; and our principall care muſt euermore be caſt on CHRIST. *Secondly*, ſuch perſons as liue in an honeſt and ciuill life, and ſtand vpon this, that they are no theeues, no murderers, no adulterers, no blaſphemers, but in outward duties ſhew loue to God and man, they muſt I ſay, take heed leſt they deceiue themſelues, building vpon falſe grounds. For though ciuill honeſtie be a thing commendable before *God*, yet it is not ſufficient to ſaue vs before God. And Paul, who was a ſtrait obſeruer of the law, after he came to the knowledge of Chriſt, counted all his morall obedience, in which he had formerly truſted, but loſſe and dung for Chriſt.

Fourthly, it hath bin the doctrine of the popiſh Church this many yeares, that before a man can be in Chriſt, and be iuſtified, he muſt firſt of all prepare and diſpoſe himſelfe to receiue his iuſtification: and that when he is ſufficiently diſpoſed, he doth merit of congruitie that God ſhould infuſe righteouſneſſe, whereby of a ſinner he is made no ſinner, and righteous before God. But I demand of the patrons of this doctrine, whether, when the workes of preparation are done, the doer is in Chriſt or out of Chriſt? If he be in Chriſt, he is alſo iuſtified: If he be as yet out of Chriſt, Paul hath giuen the ſentence, that the ſaid workes are to be eſteemed as loſſe, and that the merit of congruitie is no meate for them that deſire to feed on Chriſt, but rather food for dogges.

Laſtly, hence we learne, how Chriſt is to be receiued of vs. Such as would truly come to Chriſt and receiue him, muſt make loſſes of al things: they muſt come naked and emptied of all their owne righteouſnes. As men in ſhipwrack caſt out their commodities, and when there is no remedy leaue their ſhip and betake themſelues to the ſea, & thus come ſwimming to the ſhore: euen ſo muſt all men firſt forſake A all, & then come to Chriſt. Beggers that they may obtaine their almes, come in their rags, vnfolding legs and armes, that their ſores and botches may be ſeene. *Benhadad* king of Syria, that he might recouer the fauour of the king of Iſrael, caſts off his crowne and royall robes: he and his men come in ſackcloth with halters about their heads: and thus he obtaines his deſire. In like manner comming to Chriſt we muſt lay aſide all opinion of our goodnes, and in abaſing of our ſelues follow beggers faſhions, and with *Benhadad* cloathe our ſelues with ſignes of guiltines and confuſion of face. We muſt firſt be annihilated and vtterly in B reſpect of goodneſſe be made nothing in our ſelues, that we may be what we are out of our ſelues in Chriſt. There is no entring into the kingdome of heauen, except we receiue it and Chriſt, as a litle child in all meekenes and humilitie. For there muſt be nothing in vs to receiue Chriſt, but meere faith reſting on meere mercie. Let all ſuch thinke on this, as deſire to be in Chriſt, & to receiue true cōfort by him.

Thus much of Pauls loſſes before his conuerſion: now come to be conſidered the things which were his loſſes after his conuerſion: and they are ſet downe in the words following. But [*doubtleſſe I doe thinke all things loſſes for the excellent knowledge of Ieſus Chriſt my Lord.*] That theſe loſſes may be the better knowne, let vs a little conſider the meaning of the words. C Wheras before Paul had ſaid, that therfore he counted things to be loſſe vnto him for Chriſt that had bin his aduantage: ſome man might happily thinke, this is but raſh iudgement in Paul; he therefore, to cut off this ſurmiſe ſaith, *doubtleſſe I count al things loſſe*, that is, that I may not be thought to ſpeake raſhly, I ſay more, that I doe now account all things loſſe, and I ſpeake it confidently, as being reſolued what I ſay. When he ſaith, *I doe account*, he ſpeakes in the time preſent of himſelfe, as being not only a Chriſtiā, but alſo an Apoſtle of Chriſt. And when he ſaith, *all things*, the generall ſpeech muſt be obſerued: for he excepteth nothing pertaining to him, but his knowledge & faith in Chriſt. D Here therfore we muſt firſt of all vnderſtand the priuiledge of an Apoſtle: ſecondly, all inward and Chriſtian vertues, as hope, feare, loue of God, good conſcience, &c. for of all the inward gifts none is excepted but faith (as I haue ſaid.) Thirdly, here we muſt vnderſtand works not of nature but of grace, done & effected by the ſpirit of God in vs. For in the verſe following he doth reiect his own righteouſnes which is of the law. Now he ſaith of all theſe, that they are his loſſes for Chriſt. But how are they loſſes? The ſpeech muſt warily be vnderſtood, leſt it be offenſiue. They are loſſes not in reſpect of godly conuerſation: for they are the cauſes thereof, & they are meanes of ſhewing our thankfulnes to God, & loue to man. Now then they are loſſes only in reſpect of iuſtification & ſaluation: when they are reputed and maintained as meritorious cauſes thereof either in whole or in part. Though, when they are rightly vſed & applied, they are the excellent gifts of God: yet when they are brought into the Act of iuſtification and ſaluation, they become as loſſes and dung: & this I take to be the meaning of theſe words. To the like purpoſe the Prophet Iſay ſaith in the name of the whole Church cōfeſſing her ſins, *All our righteouſneſſe is as a cloath vtterly to be caſt away.* Iſa.64.6. And Paul to the Galathians: If righteouſnes be by the law, *Chriſt died without cauſe*, Gal.2.21. or, *in vain*; that is, if the righteouſnes of the law be our aduantage, Chriſt muſt be our loſſe: and on the contrarie, if he be our aduantage, the righteouſnes of the law muſt be our loſſe. This doctrine of Paul, that all vertues and workes both of nature and grace are loſſes in the caſe of our ſaluation, ſounds not in mans reaſon, and there be many things brought to the contrarie. Firſt, it is alleadged, that God doth accept and crowne our workes: and therfore they are not loſſes. I anſwer: God doth as it were keepe a double court. One of iuſtice the other of mercy. In the court of iuſtice hee giues iudgement by the law, and accurſeth euery man that doth not continue in all things written in the law to doe them. In this court nothing can ſtand but the paſſion and righteouſneſſe of Chriſt, and for the beſt works that we can do, we may not looke for any acceptation or reward: but vſe the plea of Dauid: *Enter not, O Lord, into iudgement with thy ſeruant, for no fleſh ſhall be iuſtified in thy ſight.* Now in the court of grace and mercie, God hath to deale with his owne children that ſtand before him iuſtified and reconciled by Chriſt. And the obedience of ſuch he accepteth in this court, & mercifully regardeth, though otherwiſe it be imperfect; yet not for the merit thereof, but for the merit and worthineſſe of Chriſt. Thus then good workes in rigour of iuſtice are worthy condemnation, and are accepted of mercy procured by the merit of Chriſt. Secondly, it is alleadged, that workes are neceſſarie to ſaluation, and therefore not to be reputed loſſes. I anſwer, workes may be conſidered either as cauſes of ſaluation, or onely as a way directing thereto. If they be conſidered as cauſes, they are not neceſſary, but in this reſpect they are dung. If they be reſpected as a way leading and directing to eternall life, they are indeede neceſſarie thus, and no otherwiſe. Thirdly, it is obiected: that the law requires works, and the law muſt be ſatiſfied, & therfore that he which is iuſtified, muſt be iuſtified by works. The anſwer is, that whoſoeuer is iuſtified and ſaued, is iuſtified and ſaued by workes. But workes muſt be diſtinguiſhed. Some are perſonall workes done in and by our ſelues. Theſe neither iuſtifie, nor ſaue any man, but in the cauſe of ſaluation are loſſe and dung. Beſides theſe, there be workes that are out of vs, wrought in and by the perſon of our Sauiour Chriſt, namely, the workes of obedience in ſatiſfying & fulfilling

A the law. Theſe indeed are the workes which iuſtifie and ſaue vs, and none that proceed from vs. To this effect Paul ſaith, *That we are iuſtified freely by the redemption that is in Chriſt.* Laſtly, it is alleadged, that if all vertues be loſſe for Chriſt, then faith it ſelfe. I anſwer, Faith muſt diuerſly be conſidered: firſt of all, as a vertue working and bringing forth many good fruits in vs. And thus it is to be reputed loſſe, as all other vertues are. Secondly, it muſt be conſidered not as a vertue, but as an inſtrument or hand, not to giue or worke any thing, but to apprehend & receiue Chriſt and his benefits. And thus it is no loſſe, but is a thing excepted in this text. Now then we ſee, that the doctrine of Paul is manifeſt, that all vertues and works B both of nature and grace, are meere loſſes in the cauſe of our iuſtification and ſaluation.

Rom. 3.24.

Hence ſundry things may be learned; The firſt, that the moſt holy workes of holy men cannot iuſtifie or merit eternall life. When they are brought within the act of iuſtification as cauſes, Paul ſaith they are but loſſe, and as offals to be caſt to dogs. Let this be noted and remembred for euer againſt all iuſticiarie Papiſts: who, if they would but ſeriouſly conſider this one text, they might be farre better reſolued then they are.

Secondly, hence the doctrine of our Church is plainely gathered, namely, that we are ſaued and iuſtified by faith alone. For all things except our knowledge and faith in Chriſt are C made as dung. And that this our doctrin may not be ſcandalous, ſundrie things muſt be remembred. The firſt, is the right meaning of the doctrine, which is, that there is nothing within vs, that is any cauſe either efficient, materiall, formall, or finall of iuſtification, but faith. The ſecond, that faith is no principall cauſe, but onely an inſtrument. The third, that faith is no inſtrument to procure or work our iuſtification and ſaluation, but an inſtrument to receiue or to apprehend our iuſtification giuen by the Father, procured by the Sonne, applyed by the holy Ghoſt. The laſt, that faith muſt be conſidered as a cauſe, or elſe as a way of ſaluation. If as an internall cauſe in vs, it only iuſtifieth, and conſequently ſaueth vs. If as a way, it doth not ſaue alone: For other vertues D and workes, though they be not cauſes, yet are they waies to eternall life as well as faith. Here then when Papiſts make out-cries againſt vs, ſaying, that we looke to be ſaued by faith alone: the true & plaine anſwer to them is this. We conſider faith two waies: firſt, as a cauſe within vs, not meriting any way, but inſtrumentally apprehending pardon in Chriſt, and applying it to vs for our eternall happineſſe. Secondly, faith may be conſidered as a way wherein we are to walke for the attainment of euerlaſting life. In the firſt ſenſe faith alone iuſtifieth and ſaueth, and nothing elſe within vs. To this doe the learned Fathers agree. Baſill ſaith; *This is perfect reioycing in God, when a man is not puffed vp for his own iuſtice, but acknowledgeth that he wants iuſtice,* (a) *and that he is iuſtified by faith alone in Chriſt.* Hilary: *That is remitted of Chriſt by faith, which the law could not looſe: for faith alone iuſtifies.* Ambroſe: *They are iuſtified freely which* (b) *doe nothing, nor repay like for like, are iuſtified by faith alone, through the gift of God.* Againe, in his Commentarie vpon the Epiſtle to the Corinthians, *This is appointed of God, that he which beleeues in Chriſt ſhould be ſaued without workes, by faith alone: receiuing remiſſion of ſinnes.* Hierom: *God iuſtifieth by faith alone.*

Hom. de [illegible]il.

a Fide ſola in Chriſtum ſe iuſtificari, In Mat. c. 9. In 3. c. ad Rom.

b Nihil operantes. In 1. Cor. 1.

In Rom. c. 10.

Neuertheleſſe, if we ſpeake of the way to life, then we are not ſaued only by faith. For though faith be the only inſtrument to apprehend Chriſt, yet it is not the onely way to life: repentance alſo is the way, yea all vertues, & al works are the way. In this ſenſe, affliction is ſaid to *worke vnto vs* a more excellent weight of glorie: not as a cauſe, but as a way giuing direction. And mothers are ſaid to be ſaued *by bearing of children,* not as by a cauſe, but as by a ſtrait and narrow way. Againe, Abrahams faith went not alone, but had a kinde of cooperation with his workes: faith and workes both being conſidered as a way to happineſſe, or as markes in a way. In this ſenſe the Fathers haue aſcribed ſaluation to many things, not as to cauſes, but as to waies. Bernard ſaid well, that workes are *the way to the kingdome of heauen, and not the cauſes of reigning.* Lactantius ſaith, *Great is the helpe of repentance: which whoſoeuer taketh away, cuts off to himſelfe the way of life.* Chryſoſtome: *Some by watching, by ſleeping on the bare ground, by toiling their bodies with daily labour doe blot out their ſinnes: but thou mayeſt obtaine the ſame by a more eaſie way, that is, by forgiuing.* Thus many hundred places of the Fathers are to be vnderſtood, when they aſcribe remiſſion of ſinnes to martyrdome, to faſting, prayer, workes of mercie, and ſuch like.

2. Cor. 4.17. κατεργάζεται.

1. Tim. 2. 15.

Iam. 2.22.

Lib. de gra. & lib. arbit. Via regni non cauſa regnandi.

Epit. diuin. inſtitut. c. 9

Hom. 38. in Ioh.

Thirdly, here is laid downe the foundation of true humilitie. For if all our vertues and workes be loſſes in the caſe of our ſaluation, then all boaſting is excluded, & we are to take nothing to our ſelues but ſhame & confuſion, and giue all glorie to God. Yea the more our vertues are and workes, if we place any confidence in them, the greater are our loſſes.

Thus we ſee what things are loſſes to Paul: in the next place let vs conſider how they are loſſes. This Paul ſets downe by a gradation thus; *I count them loſſe, I make them my loſſes, I count them as dung.* This gradation is nothing elſe but a repetition of one and the ſame thing inlarged and amplified in ſpeech. Now repetitions in Scripture are not idle and vaine, as they are oftentimes in the writings of men, but they commonly ſignifie 2. things, namely, the certainty, and the neceſſity of the thing repeated: and in this place they ſignifie the certaintie and the neceſſitie of Pauls loſſes. Certaine they are; becauſe he that will be ſaued by Chriſt, muſt certainly indure theſe loſſes without recouery. The foundation of this certaintie lies in an impoſſibilitie of merit by any workes of man: which I will make manifeſt by fiue reaſons. The firſt is this: It is a principall part of Chriſtian inherent righteouſneſſe to haue and keepe a good conſcience: now Paul expreſſely excludes it from iuſtification, ſaying, *I know nothing by my ſelfe, yet I am not thereby iuſtified*, 1. Cor. 4. 4. The ſecond is this, Paul ſaith, Eph. 2. 9. *We are not ſaued by workes*: now he meanes no other workes but ſuch as follow faith, and are done by the ſpirit of God. And this appeareth by the reaſons which he vſeth, *that we are created to good workes*. And againe, *that they are ordained that we ſhould walke in them*. The third: before a worke can merit, it muſt pleaſe God: before the worke pleaſe God, the worker muſt pleaſe him: before the worker pleaſe him, he muſt be reconciled to God and perfectly iuſtified. Iuſtification therfore goes in order before good workes, and for this cauſe workes cannot be brought within the act of iuſtification as cauſes. Good workes make not good men in whole or in part: but men firſt of all made good by the goodneſſe of Chriſt imputed, make good workes by their goodneſſe. The fourth is this: The humanitie of Chriſt is the moſt excellent of all creatures in heauen and earth: yet being conſidered by it ſelfe, it cannot poſſibly merit at Gods hand. In a worke properly meritorious there be three conditions. Firſt, the doer thereof muſt doe it by himſelfe, and not by an other, for then the praiſe is his by whome he doth it, and not his owne. Secondly, the worke to be done, muſt not be a debt and dutie, for then the doer deſerues nothing. Thirdly, there muſt be a proportion betweene the worke and the reward of life eternall. Now the manhood of Chriſt conſidered apart by it ſelfe, cannot performe theſe three conditions. For it doth what it doth by the ſpirit of God, whereby it was conceiued and is filled without meaſure. Againe, it is a creature, and therefore whatſoeuer it is, hath, or can doe, it oweth al to God. Laſtly, it can not doe a work proportionall to eternall glorie; becauſe it takes all of God, and can giue nothing to him. If then it be demanded, how this manhood of Chriſt merits in our behalfe: I anſwer, not by it ſelfe, but by meanes of the perſonall vnion, whereby it is exalted and preferred into the vnitie of the ſecond perſon, the eternal word of the Father. Hence it is that Chriſt meriteth: none can merit of God but God. Now then if Chriſt merit onely in this regard, no meere creature, man or angell can poſſibly merit by any work. The fifth reaſon is this: there be two kindes of tranſgreſſion of the law, one when a worke is directly againſt the law: the other is, when that is done that the law requires, but not in that manner and perfection the law requires. The ſecond kinde of tranſgreſſion is in euery good worke which is done by men vpon earth: now where any tranſgreſſion is, there muſt be pardon: where pardon is, there is no merit.

That this doctrine of the certentie of our loſſes may yet the better be cleared, I will ſet downe the ſuppoſed grounds of merits, and diſcouer their weakeneſſe. They are two: the firſt is, the promiſe that God hath made to workes, whereby he hath bound himſelfe to reward them with eternall glorie. I anſwer, that this very promiſe is made of the good pleaſure, and meere good will of God: and of the ſame goodneſſe it is, that any man is a doer of any good worke, either by nature or grace. Therefore if a man could fulfill the whole law, he ſhould not merit at Gods hand. Thus ſaith the Lord. Exod. 20. 6. *That he will ſhew* mercie *vpon thouſands of them that loue him and keepe his commandements*. The ſecond ground is, That vertue of meriting is deriued from Chriſt the head to his members by diuine influence. I anſwer, it is a thing vnpoſſible. For the vertue of meriting is in Chriſt, not ſimply as he is man, but as he is in one perſon God and Man. The worke which meriteth is done or acted euen by the manhood; but the merit of the worke is from the Godhead, or from the excellencie of the perſon. Now then if this vertue be in Chriſt, not as he is man, but in reſpect he is Man-god, or God-man; it cannot be deriued to vs that are but men, vnleſſe euery beleeuer ſhould be deified, and made of a meere man God-man, which is impoſſible. Therfore there is no capableneſſe or poſſibilitie of merit in the worke of any meere man or creature whatſoeuer. For this cauſe the true Church of God euer deteſted humane merit. The merit of *congruitie* before iuſtification, is a Pelagian conceit, and was neuer maintained of the Orthodoxe fathers. Stapleton confeſſed thus much. *The merit of congruitie* (ſaith he) *in reſpect of the firſt grace was of old hiſſed out: neither was it euer admitted of the better ſort of Schoolemen, as of Thomas in his Summe, and his latter writings, nor of his followers.* And the (a) merit of *condignitie*, whereby workes are ſaid of their owne dignity and that properly to deſerue the increaſe of the firſt iuſtification, and eternall life, was not receiued of the learned in the Church for more then a thouſand yeares after Chriſt. Radulphus Ardens, a very learned man in his time ſaith thus: *Seeing by one grace we come to another, (b) they are called merits, and that improperly. For as Auguſtine witneſſeth, God crowneth onely his owne grace in vs.* Againe, *No man may thinke that God is bound as it were by a bargaine, to repay that which he hath promiſed. For as God is free to promiſe, ſo is he free in reſpect of repaying, eſpecially conſidering that as well merits as rewards are his grace. For God crowneth nothing elſe in vs but his grace: becauſe (c) if he would deale with vs in extremity, none liuing ſhould be iuſtified in his ſight. And hereupon the Apoſtle, who laboured more then all, ſaith*: I thinke that the afflictions of this time are not worthie the glorie that ſhall be reuealed. *Therefore this couenant or bargaine is nothing elſe but a voluntarie promiſe.* Anſelme after him ſaith, *If a man ſhould ſerue God a thou-*

De orig. pec. l. 1. c. 4.

a Meritum à condigno.

In dominic. 18. poſt trin. in an. 1050.

b Merita dicuntur at impropriè.

In dominica Septuageſima.

c Diſtrictè agere.

ſand

De menſurationo crucis an 108, [a] Non meretur ex condigno. Bern de annunc. Virg. ſerm. 1. anno 1140.

ſeuen yeares, and that moſt zealouſly, (a) he ſhould not worthily deſerue to be in the kingdome of heauen ſo much as halfe a day. S. Bernard ſaith, *Touching eternall life, we know that the ſufferings of this time are not worthie of the glorie to come, no not if one ſhould ſuffer all. For the merits of men are not ſuch, that eternall life may bee due for them, or that God ſhould doe ſome iniurie if he gaue it not. For to let paſſe, that all merits are the gifts of God, and ſo man is rather debter to God for them, then God to man: what are all merits to ſo great a glorie? Laſtly, who is better then the Prophet to whom the Lord giueth ſo worthie a teſtimonie, ſaying, I haue found a man according to mine owne heart? For all that he had neede to ſay to God, Enter not into iudgement with thy ſeruant.* Againe in proceſſe of time, when the merit of condignitie had taken place, it was not generally receiued, for it was rejected of ſundry ſchoolemen, and others, as of Gregorie of Arimine, of Durand, of Waldenſis, of Burgenſis, and Scotus. Wherfore to conclude, it now appeares to bee an infallible certaintie, that he that deſires to be ſaued by Chriſt, muſt indure the loſſe of all his workes and vertues whatſoeuer, in the cauſe of his owne iuſtification. Now then if this doctrine be ſo certaine and infallible as it is; then alſo muſt we be ſetled in this point without doubting, that the preſent Church of Rome erreth grieuouſly, in that it magnifieth the merit of workes: Yea in this regard it reuerſeth the very foundation of true religion. For if they make aduantage in the matter of ſaluation by their works, Chriſt muſt needes vpon infallible certaintie be their loſſe: becauſe Paul makes all workes loſſe, that Chriſt may be aduantage. Therefore, farre be it from vs all, to haue any dealing or contract of ſocietie with that Church, leſt we be partakers of her dangerous and fearefull loſſes.

Againe, in that all vertues and workes of grace are but loſſes for Chriſt, we muſt not onely in our firſt conuerſion, but euer afterward, though we be iuſtified and ſanctified, euen in the pang of death, by meere faith reſt on the meere mercie of God, and apprehend naked Chriſt, that is, Chriſt ſeuered, in the caſe of ſaluation from all reſpect of all vertues and workes whatſoeuer. For there is nothing oppoſed to the ſeuere iudgement of God, but meere Chriſt. If we do preſume to oppoſe any of our doings to the ſentence of the law, hell, death, condemnation, we are ſure to goe by the loſſes.

Thus much of the certaintie of Pauls loſſes; now followes the neceſſitie of them. They are neceſſarie, in as much as, with them, no man can haue part in Chriſt. For the merit of our vertues and good workes, & the grace of God in Chriſt cannot ſtand together: yea they are contrary as fire & water, and one ouerthroweth the other in the cauſe of iuſtification and ſaluation. Paul, to ſignifie this cõtrarietie, ſaith, *If election be of grace, it is not of works: and if it be of workes, it is not of grace.* And againe, *If ye be iuſtified by the law ye are aboliſhed from Chriſt,* And to the ſame purpoſe Ambroſe ſaith, *grace is wholly receiued, or wholly loſt:* and Auguſtine: *It is no way grace, that is not freely giuen euery way.* Hence it followes, that the preſent religion of the Church of *Rome* aboliſheth Chriſt, in as much as it maintaines & magnifies the merit of good workes. And this may be gathered by the very doctrine of that Church. For it teacheth, that men muſt be ſaued by their praiers, faſtings, almes, pilgrimages, building of Churches, chappels, bridges, &c. What then ſhall the paſſion of Chriſt doe? whereto ſerues it? They anſwer, that it frees vs from death, and giues to our workes, the merit of eternall life, and makes them meritoriouſly to increaſe our iuſtification. Hence it followes, that Chriſt is no more but the cauſe of our ſaluation, and that we our ſelues are ſecondarie cauſes vnder him, and with him. And thus he is made, of a Sauiour, no Sauiour. Secondly, by the former neceſſitie we learne, that whoſoeuer will be ſaued by the merit of Chriſt, muſt come vnto him without vertues or workes of his own, not carrying in heart, ſo much as the leaſt confidence in them, eſteeming himſelfe to be a moſt vile, wretched, and miſerable ſinner, as the Publicane did, who prayed, Lord be mercifull to me a ſinner.

Rom. 11. 6.

Gal. 5. 4.

Hitherto of Pauls loſſes: now followes the ſecond part of the cõpariſon, touching Pauls gaine, *But Chriſt is my Gaine.* A ſentence to be remembred, and to be written in the tables of our heart for euer. And the reaſon thereof is manifeſt, Chriſt our mediatour God & man, is the onely fountaine of all good things, that are, or can be thought on, whether ſpiritual, or temporall. Saint Iohn ſaith, *Of his fulnes we receiue grace for grace.* Againe Paul ſaith, *In him all the treaſures of wiſedome and knowledge are hidde:* and, *Ye are compleate in him.* And he cals Chriſt our *Ranſome, or Counterprice.* And as he makes Adam the roote of al euil in mankind, ſo he makes Chriſt the roote of all grace and goodneſſe. For the better clearing of this doctrine, two points are to be handled; When Chriſt is our gaine? and how? Touching the time when, I ſet downe three things. He is our gaine in this life: he is our gaine in death: and he is our gaine after death. To returne to the firſt: he is our gaine in life, if we turne from our euill waies, and beleeue in him, in as much as he hath giuen for vs many benefits, which I will reduce to ſeuen heads. The firſt is, pardon 1
of ſinne, without tearme of time, whether paſt, preſent, or to come. Yet muſt we here remember, that pardon of ſinne is not giuen abſolutely, whether men repent or no, but vpon cõdition of our repentance. The ſecond is the 2
imputation of Chriſts obedience in fulfilling the law, for our iuſtification before God. From the former benefit ariſeth our freedome from hell, and from the law, in reſpect of the curſe thereof: and from the ſecond, ariſeth a Right in eternall life, whereof the poſſeſſion is reſerued to the life to come. The third is our Adoption, 3

Ioh. 1. 16.

Col. 2. 3. & v. 10.

1. Tim. 2. 6.

tion, whereby wee are the children of God,
and brethren of Chriſt. And hence haue wee
a Right of Lordſhippe or dominion ouer the
whole world, and all things contained therein,
whether in heauen or in earth: which Right
was loſt by Adam, & now is reſtored by Chriſt.
Indeede wicked men and infidels haue and vſe
the things of this life at their wils, and that by
Gods permiſſion: but they receiue and inioy
them no otherwiſe, then children of traitours
doe the goods of their parents, who peraduen-
ture are ſuffered to take the benefite of ſome
part of them for the preſeruing of their liues,
though the title and intereſt to them be not re-
4 ſtored. The fourth is the miniſterie, that is, the
Heb. 1. 14. preſence, aide, and protection of good angels.
5 The fifth gaine or benefite is, that all the
miſeries and calamities of this life, ceaſe to bee
curſes, and are made bleſſings, being turned to
Rom. 8. 28. the good of thẽ that are to be ſaued by Chriſt.
6 The ſixth is the mortification of originall ſin,
with all the parts thereof, by the vertue of the
7 death of Chriſt. The ſeuenth is a ſpirituall life,
whereby we liue not, but Chriſt liues in vs, ma-
king vs partakers of his Annointing, & there-
by enabling vs to liue as Prophets, Prieſtes,
Kings. Prophets, to teach and make confeſſi-
on of our faith in Chriſt: Prieſts, to dedicate
and preſent our bodies and ſoules to God for
the ſeruice of his Maieſtie: Kings, to beare
rule and dominion ouer the corruptions, and
8 luſts of our hearts. The eighth gaine is, that
Chriſt preſents all our prayers & good workes
to his Father in his owne name: and thus by his
owne Interceſſion makes them acceptable vn-
9 to him. The ninth gaine is, the preſence of his
Ioh. 16. 7. ſpirit: For when Chriſt aſcended, hee tooke
with him our pawne, namely our fleſh, and left
with vs his owne pawne, the preſence of the
Comforter, to ſupply his owne preſence, to
guide, comfort, and to aſſure vs of our adopti-
10 on and ſaluation. The tenth and laſt is, Per-
ſeuerance in hauing and holding the former
gaines. For thus ſaith the Lord, Ier. 32.40. *I will put my feare in their hearts, that they ſhall not depart from mee.* And it muſt be remembred, that theſe words are not ſpoken onely in generall to the Church, but alſo in ſingular to euery true member thereof: becauſe they are the words of the couenant. Againe, Dauid ſaith, Pſal. 1. 3. that the *righteous man is like a tree planted by the waters ſide, whoſe leafe neuer withereth:* who therefore hath alwaies ſappe of grace in the heart to the end.

Againe, as Chriſt is our gaine in life, ſo is he alſo our gaine in death, in as much as hee hath taken away the ſting of death, and hath changed the condition of it, by making it of the gate of hell, to be the way to eternall life.

Thirdly, hee is our gaine after death three waies. Our firſt gaine is the reſurrection of our bodies to eternal life in the day of iudgement. The ſecond, is a priuiledge to iudge the world. For firſt of all iudgement ſhall paſſe vpon the godly: which done, they ſhall be taken vp to Chriſt, and there as witneſſes and approouers of his ſentence of condemnation, iudge togither with him, the wicked world. The third is, the eternall retribution, in which God ſhall be all in all, firſt in Chriſt, and then in al the members of Chriſt, and that for euer and euer.

1. Cor. 6. 2.

The next point to be handled is, How Chriſt is our gaine? For the anſwering of this, two queſtions are to be opened. The firſt is, According to what nature Chriſt is our gaine? I anſwer, following the ancient and Catholike doctrine, That (a) whole Chriſt is our gaine, according to both natures. The godhead of Chriſt profits no ſinner without the manhood, nor the manhood without the godhead. And as Leo ſaith; Each nature worketh that which is proper vnto it, hauing communication with the other. Againe, God may bee conſidered two waies; *God abſolute*, or *God made man*. God abſolute, that is, God abſolutely conſidered without reſpect to Chriſt, is indeed a fountaine of righteouſneſſe and life; but this fountaine is cloſed, ſealed vp, and not to be attained vnto: becauſe our ſinnes make a ſeparation betweene God and vs: and God thus conſidered, is a Maieſtie full of terror to all ſinnefull men. But God conſidered as he was made man, and manifeſted in our fleſh, is alſo a fountaine of goodneſſe; yea the ſame fountaine opened, vnſealed, & flowing forth to all mankinde. Hence it is that Chriſt is called the light of the world; the bread and water of life; the way, the truth, the life. Heere againe wee muſt remember to make a difference or diſtinction of the natures of Chriſt. For the godhead of Chriſt is our gaine, not in reſpect of eſſence, but in reſpect of vertue and operation ſhewed in, or vpon the manhood of Chriſt, whereby it makes things which were done and ſuffered in the ſaid manhood, apt and ſufficient to appeaſe Gods anger, and to merit eternall life for vs. As for the manhood, it is not onely in effect and operation, but alſo really communicated to the faith of the beleeuing heart: and hereupon it is as it were a treaſurie and ſtore-houſe of all the rich graces of God, that ſerue to iuſtifie, ſaue, or any way to enrich the Elect of all ages and times, through the whole world. If any doubt of this, let them cõſider three things of this moſt glorious manhood. The firſt is, the *grace of perſonall vnion*, whereby it is receiued into the Vnitie of the ſecond perſon, and hath no beeing or ſubſiſting, but onely in the ſubſtance thereof. And hence it is truely tearmed the humanitie of the Sonne of God, or of the Word. The ſecond is, that this manhood hath in it *all fulneſſe of grace*. Now this fulneſſe of grace containes in it all the gifts of the holy Ghoſt, and that in the higheſt degree of perfection. It hath therefore in it gifts more for number, and greater for meaſure, then all men and Angels haue. The third is, that it receiueth this excellencie of gifts and graces, not for it ſelfe, but that it may bee as it were a pipe or conduit to conuey the ſame graces to

a August. hom. de o-uibus c. 12. Humana diuinitas, & diuina humanitas mediatrix eſt. Leo epiſt. 10.

Ioh. 3. 34.

all the elect. Our ſaluation and life dependeth on the fulneſſe of the godhead, which is in Chriſt: neuertheleſſe it is not conueyed vnto vs, but in the fleſh, and by the fleſh of Chriſt. Thus much Chriſt ſignifieth, when hee ſaith, Ioh.6.53,54,55. *My fleſh is meate indeede.* And, *Except ye eate the fleſh of the ſonne of man, & drink his blood, ye haue no life in you.* And, *He which eateth my fleſh, abides in me, and I in him.* And Iohn the Baptiſt ſaith, Ioh.1.16. *Of his fulneſſe, we receiue grace for grace.* The Supper of the Lord, is ordained for the increaſe and continuance of grace and life: and of it Paul ſaith, 1.Cor.10.16. *The bread which we breake, is a fellowſhip or communion with the very body of Chriſt.* On this manner Chriſt is ſaid 1.Corinth.1.30. *to be made vnto vs of God, wiſedome, righteouſneſſe, ſanctification, redemption. Wiſedome,* not becauſe the eſſentiall wiſedome of the godhead is giuen to vs: for that is infinite and incommunicable. Neither againe, becauſe hee is the author of our wiſedome, giuing vs knowledge of our ſaluation, as the Father and the holy Ghoſt doe. Nor becauſe he is the matter of our wiſedome, the knowledge of whome is eternall life: but for an higher cauſe then all theſe. Our mediatour the man Ieſus Chriſt, who is alſo God, is an head vnto vs, and a roote of our wiſedome: For hee was annointed with the ſpirit of wiſedome in the aſſumed manhood, not priuately for himſelfe, but that wee alſo which beleeue might bee partakers of the ſame annointing, and that wiſedome from him by his fleſh might be conueied vnto vs. Therefore from his wiſdome there is wiſdome deriued in ſome meaſure, to all that are myſtically vnited vnto him, as light in one candle is deriued to an hundred, or as heate is deriued from heate. Again, he is *our iuſtice,* not onely becauſe he is the author and giuer of our iuſtice, with the Father and the holy Ghoſt: neither becauſe the eſſentiall iuſtice of Chriſt is giuen to vs: for then we ſhould bee all deified: but becauſe that iuſtice which is in the manhood, conſiſting partly in the puritie of nature, and partly in the puritie of action, whereby he obeyed his Fathers will, and ſuffered all things to bee ſuffered for vs: this iuſtice I ſay, is imputed to vs, and accounted ours, according to the tenour of the couenant, as if it were inherent in vs. He is our Sanctification, not onely becauſe he is the author of it, neither becauſe the ſanctity or holineſſe of the godhead is communicated to vs: but becauſe hee was ſanctified in his manhood aboue all men and Angels. And from this holineſſe of his, our holineſſe is deriued, and ſprings as a fruit: as the corruption in Adams poſteritie is deriued from the corruption of Adam. Chriſt ſaith, Ioh.17.19. *For their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the truth.* Cyril ſaith, *As God, hee giues himſelfe the ſpirit, as man he receiues it: which he doth not for himſelfe, but for vs, that the grace of ſanctification out of him, and in him firſt receiued, might paſſe to all mankinde.* Againe hee ſaith, A *That the body of our Lord, beeing ſanctified by the vertue of the Word ioyned to it, is made ſo effectuall for myſticall benediction, that it can ſend forth his ſanctification into vs.* Laſtly, Chriſt is our *Redemption* or *life,* on this manner: In the perſon of the Mediatour, being one and the ſame, there is a double life: one vncreated and eſſentiall, agreeing to Chriſt as he is God. And this life is not giuen to vs at all, ſaue in reſpect of the efficacie thereof. For in God we liue, mooue, and haue our beeing. The other is the created life of the manhood; and it is either naturall, or ſpirituall. Naturall, is that wherewith hee liued in the eſtate of humiliation by ordinarie meanes, as all other men doe. Spirituall, is that whereby hee now eſpecially liueth in the eſtate of exaltation and glorie. And this life he liueth not onely for himſelfe, B but alſo for vs; that we being partakers thereof, may liue togither with him. Thus the auncient Church hath taught; the fleſh of Chriſt vnited to the Word, is made quickening fleſh, that it might further quicken them with ſpirituall life, that are vnited to it.

Cyril.in Ioh lib.11. cap.15.

Lib.11.c.22.

Rom.6.8.

Cyril.in Ioh.l.3.c.37 & 4.12.14 & lib.10.13.

The next queſtion is, In what eſtate Chriſt is our Gaine? The eſtate of Chriſt is twofolde: the eſtate of humiliation from his birth to his death; and the eſtate of exaltation in his reſurrection, aſcenſion, and his ſitting at the right hand of God. In this firſt eſtate he workes and procures our Gaine. Chriſt lying baſely in the manger, and crucified ignominiouſly on the Croſſe, gained our deliuerance C from hell, and a right to life euerlaſting. In the ſecond eſtate, hee communicates to vs the gaine before-named, and by degrees, puts vs in poſſeſſion of it. And for this ende, hee now ſits at the right hand of God, and makes requeſt for vs.

The vſe of this doctrine, that Chriſt is our Gaine, is manifolde. Firſt it ſheweth, that wee in our ſelues are poore, and altogether deſtitute of ſpirituall good things. For to this end is Chriſt our gaine, that hee may ſupply our want, and fill them with graces that are otherwiſe emptie, and euen hunger-ſtarued. Secondly it teacheth, that men doe in vaine ſeeke for D ſo much as the leaſt droppe of goodneſſe out of Chriſt, who alone is the ſtore-houſe of all good things. Heauen and earth, men and Angels, and all things are but as nothing to vs, if by them, wee ſeeke to enioy any thing out of Chriſt: yea GOD is no God to vs without Chriſt. Thirdly, wee learne to deteſt the treaſurie which the Church of Rome maintaines and magnifies. It is as it were a cheſt, in which is contained, not onely the ouer-plus of the merits of Chriſt, but alſo of Martyrs & Saints, to be diſpenſed in pardons at the Popes pleaſure. But Chriſt is alone our full and perfect gaine; and therefore in himſelfe there is an alſufficient Treaſurie of the Church: and as Paul ſaith, Coloſſ.2.10. *In him we are compleate.* As for the merits of Martyrs and Saints, they bring no aduantage to the people of God, but

A are indeede matter for the dung-hill. Fourthly, if Chriſt be our treaſure & gaine, our hearts muſt be ſet on him. Our mindes vſe to be vpon our penny, and wee hunger after gaine: let vs therfore hunger after Chriſt; he is our penny, and he is our gaine. Nay, wee muſt aboue all pleaſures, honours, profits, loue him, and reioyce in him: yea, wee ſhould be ſwallowed vp with loue of him. Laſtly, here is matter of comfort. In the loſſe of goods and friends, and calamities of this life, we may not be diſmaied: all the loſſes of this life, are but petty loſſes, ſo long as we haue Chriſt for our gaine. Nothing can be wanting vnto vs, in the midſt of all our loſſes and miſeries, ſo long as we receiue of his fulneſſe, who is the fountaine of godneſſe, neuer dried vp.

B To proceede further, the ſecond part of the compariſon [*Chriſt is my gaine*] is amplified by a gradation on this manner: *I eſteeme the knowledge of Chriſt Ieſus my Lord an excellent thing: I deſire to gaine Chriſt: I deſire to be found in Chriſt.* Of theſe in order. By the knowledge of Chriſt, wee are to vnderſtand the doctrine of the Goſpel, or the doctrine of the perſon and offices of Chriſt, conceiued and knowne of vs. To this knowledge an excellencie is aſcribed, of which I will ſpeake a little. This excellencie appeares partly in the matter and contents, and partly in the effects thereof. Touching the matter, it is full of excellent myſteries, which Paul reduceth to ſixe heads in his Epiſtle to Timothie, 1.*Tim.*3.16. 1 The firſt is, the C Incarnation of the Sonne of God, in theſe words, *God made manifeſt in the fleſh.* And here two wonders offer themſelues to bee conſidered: the firſt, whereas Adams fleſh and Adams ſinne are inſeparably ioyned together, in reſpect of all that nature can doe; yet did the Sonne of God take vnto him mans nature and fleſh without mans ſinne: becauſe he was conceiued of a Virgin by the operation of the holy Ghoſt: whereas if he had beene conceiued by naturall generation, hee had with Adams fleſh taken Adams corruption. The other wonder in the Incarnation of Chriſt is, that the fleſh of man is vnited to the perſon of the Sonne of God, & thence hath his ſubſiſtance, otherwiſe hauing no ſubſiſtance of his owne. D The like example is not to bee found in the world againe: ſauing that wee haue ſome reſemblance thereof in the plant called *Miſcelto*, which hath no root of his owne, but growes as a braunch of the oake, or ſome other tree, and hath his life and ſappe from the root thereof. 2 The ſecond myſterie in the knowledge of Chriſt, is the iuſtification of Chriſt, in theſe words, *Iuſtified in the ſpirit:* and it was on this manner: Chriſt made man became our ſurety, and was made ſubiect to the Law for vs. Hereupon our ſinnes were imputed to him, and the puniſhment due thereto laid vpon him, that is, the firſt death with the paines of the ſecond: yea further, death in the graue had dominion ouer him. After all this, by his ſpirit A or power of the godhead hee raiſed himſelfe from death, and thereby acquit himſelfe of our ſinnes: and this acquitall or abſolution is his iuſtification, whereby he declareth himſelf to be a Sauiour perfectly righteous. For if he had not ſatisfied the wrath of God to the full, and brought perfect righteouſneſſe, hee had neuer riſen againe, conſidering hee was iudged and condemned for our ſinnes.

3 The third myſterie is, *the ſight of Angels*, who deſired to looke into the Incarnation of Chriſt: in which they ſaw three things, as Luke teſtifieth. The firſt, that it was a meanes to manifeſt the *glorie of God*: Luk.2,14. the ſecond, that it brought *peace* and good ſucceſſe to men vpon earth: the third, that it was a meanes to reueale B *the good will of God* to the world. 4 The fourth is, the *preaching of Chriſt to the Gentiles.* This appeareth to bee a great myſterie; becauſe the knowledge of Chriſt was kept ſecret from the Rom.16 15. nations, for the ſpace of more then foure thouſand yeares. For from the creation to Moſes the Church of God was ſhutte vp in a little family: from Moſes to Chriſt, it was included within the precincts of Iewrie: which was not ſo much as the fourth part of *England.* 5 The fifth myſterie was the *conuerſion of the world* to the faith of Chriſt. And this is ſo much the greater wonder; becauſe this conuerſion was wrought by the preaching of the goſpel, which is flatte againſt the naturall reaſon and will of man, and therefore vnfit to perſwade: and the C preachers hereof were ſimple and ſilly men to ſee to: and ſome of them which were conuerted, were the very Iewes that crucified Chriſt. 6 The laſt myſterie was the *aſcenſion of Chriſt into glorie.* The greatneſſe of this myſterie appeares in two things. The firſt, that Chriſts aſcenſion was a reall and full opening of the kingdome of heauen, which had formerly beene ſhutte by our ſinnes. The ſecond, that the aſcenſion of Chriſt, was no perſonall or priuate aſcenſion: for he aſcended in the roome and ſtead of all the Elect: and they aſcended together in and with him, and now after a ſort are togither in and with him in glory. Thus we ſee the excellencie of the knowledge of Chriſt in reſpect of the Myſteries contained therein: the like excellencie appeares in the effects thereof; D which are two, the knowledge of God, and of our ſelues.

For the firſt, by the knowledge of Chriſt, we know God aright. Hence Chriſt is called Heb. 1.3. *the brightneſſe of the glorie of the Father:* and, *the ingrauen image of his perſon:* and, *the image of the inuiſible God*, Col.1.15. And Paul ſaith notably, that when God ſhineth in our hearts by the light of the Goſpel, *his glorie is to be ſeene in the face of Chriſt*, 2.Cor.4.6. The wiſedome, power, and goodneſſe of God is made manifeſt in Chriſt: and that more fully then euer it was in the creation. In the creation Adam beeing but a meere man was our head; but in the eſtate of grace, Chriſt is our head, God & man. By creation we receiue but a naturall life to be continued by food: by Chriſt we receiue a ſpirituall, to be preſerued eternally without food, by the operation of the ſpirit. As the ſpouſe of Adam was bone of his bone, and fleſh of his fleſh: ſo is the ſpouſe of Chriſt bone of his bone, & fleſh of his fleſh: and that in more excellent manner: becauſe euery particular man, as hee is borne anew, and the whole Catholike Church the true ſpouſe of Chriſt, ſpringeth and ariſeth out of the merit and efficacie of the blood that diſtilled out of the heart and ſide of Chriſt. In the creation God makes life of nothing: but by Chriſt he drawes our life forth of death, and changeth death into life. Againe, in the law the iuſtice of God is ſet downe and reuealed: in Chriſt we ſee more, namely, perfect iuſtice and perfect mercie, reuealed to the full, yea (which is a wonder) iuſtice and mercie reconciled. Laſtly, in Chriſt we ſee the length, the breadth, the height, the depth of the loue of God, in that God vouchſafeth to loue the elect with the very ſame loue wherewith he loueth Chriſt. Ioh.17.23.

As by Chriſt we know God: ſo alſo by Chriſt wee know our ſelues: and that on this manner: Firſt we muſt conſider, that in the Paſſion hee tooke our perſon vpon him, and that vpon the croſſe, he ſtood in our place, roome, and ſtead. Secondly, wee are to conſider the greatneſſe of his agonie and paſſion, ſet forth vnto vs eſpecially by fiue things. The firſt is, the teſtimonie of the Euangeliſts, who ſay in emphaticall words, that hee was *full of ſorrow*, and *grieuouſly troubled*. Mat.26.37.38.&c. The ſecond, his complaint, *that his ſoule was heauie vnto the death*: and, *that hee was forſaken of the Father*. The third, his prayer *with ſtrong cries: ſaue mee from this houre: let this cup paſſe*. The fourth, the comming of an Angel to comfort him. The laſt, his ſweate of water & thicke or clotted blood. Now in Chriſt thus conſidered, wee ſee the greatneſſe of Gods anger againſt vs for our ſinnes: we ſee the greatnes of our ſinnes: we ſee the vilenes of our perſons: we ſee the hardneſſe of our hearts, that neuer ſo much as ſigh for our offences, for which the Son of God ſweat water and blood: we ſee our vnthankefulneſſe, that litle reſpect or regard this work of Chriſt. Laſtly, wee ſee our duties: that wee are to bee throughly touched with true repentance, and to humble our ſelues as it were to the very pit of hell: for if the Sonne of God mourne and cry for our ſinnes imputed, we are much more to cry and bleed in our hearts for them, ſeeing they are ours properly, and with them we haue pierced Chriſt. Zach.12.10. And thus the excellency of the knowledge of Chriſt is manifeſt.

Hence we learne ſundry things: Firſt, if the knowledge of Chriſt bee ſo excellent, we may not marueile, that by the malice of the diuell it hath beene corrupted many hundred yeares in the Romiſh Church: which teacheth, that the Goſpel is nothing elſe in effect, but the law of Moſes perfected. Now if this were ſo, Chriſt doubtleſſe died in vaine, & we might place our A hope in our owne righteouſnes; and the promiſe of life eternall by Chriſt, ſhould bee of none effect. For the law neuer iuſtifies before God, till it be perfectly kept: which condition of perfection if men could performe, there ſhould be little neede of Chriſt, or of the Goſpel. Secondly, if this knowledge be of ſuch excellency, it muſt bee learned of vs, and that in ſpeciall manner. If to other inferiour learning we lend the vnderſtanding & memory, to this we are to apply the whole man. The mind muſt learne it by opening it ſelfe to conceiue it: the memory muſt learne it, by ſtoring it vp: the will and affections muſt learne it, by reſigning and conforming themſelues in their kinde vnto it. Thus Paul teacheth, *That to learne Chriſt,* Eph.4.21.23. B *as the truth is in Chriſt, is to put off the old man, and to put on the new man, which after God is created in righteouſneſſe and holineſſe.* Thirdly, by this we learne to value and prize the knowledge of Chriſt, aboue all things in the world. The Angels of God themſelues deſire to profit in this knowledge. Dauid, who in the darkneſſe of the old Teſtament deſired to be a doore-keeper in the houſe of God, Pſal.84.10. if hee were now liuing on earth, would be content with an office a thouſandfolde more baſe, that he might enioy this cleare light of the knowledge of Chriſt. But alas, there are no ſuch Dauids now adaies. It is our fault, and the fault of our times, that this knowledge is of little or no value and account among men; and litle fruit thereof to be ſeene. C And therefore it is to be feared, that God will take this treaſure of knowledge from vs, and ſend forth ſtrong illuſions to beleeue lies; 2.Theſſ.2.11. becauſe it is little or nothing loued.

Paul yet further commends this knowledge, in that he cals it, *The knowledge of Chriſt,* **HIS LORD**. Now hee is our Lord foure waies. Firſt, by the right of donation (becauſe all the Elect are giuen to him of the Father in the eternall counſell of election:) ſecondly, by creation: thirdly, by the right of redemption: fourthly, by the right of headſhip; in that as a liuing head he giues ſenſe and ſpirituall life to thẽ that beleeue in him. And Paul cals Chriſt *his Lord*, becauſe he beleeued his own election, D in which hee was giuen to Chriſt, his creation and redemption by him, and his myſtical coniunction with him, as with his head. And here Paul in his example teacheth vs two thinges. The firſt, how we ſhould know Chriſt, and the doctrine of the Goſpell. For the right knowledge whereof, there is required, beſide general vnderſtãding of Chriſt & his benefits, with general aſſent, a ſpecial applicatiõ therof. It is not ſufficient to belieue the election, redemption, iuſtification, glorification of Gods people: but we muſt goe further, & beleeue the very ſame things in our ſelues. The reaſon may be taken from the Contents of the Goſpell. For it containes two parts, the firſt is a promiſe, in which Chriſt with all his benefits is offered and propounded vnto vs. The ſecond is a commaundement to apply the ſaid promiſe and the ſubſtance thereof to our ſelues, and that by our faith. And he that takes away this ſecond part, ouerthrowes halfe the Goſpel of Chriſt. Here is the foundation of ſauing knowledge, which iuſtifieth and bringeth life eternall; and the foundation of ſpeciall faith. The ſecond thing to be learned in Pauls example is, that wee are to reſigne our ſelues, our bodies and ſoules, and to render all ſubiection to Chriſt. For in that hee calleth him Lord, hee profeſſeth himſelfe to be the ſeruant of Chriſt. The end of all preaching is to bring, not onely our words and deedes, but alſo our ſecret thoughts in ſubiection to him. And the ende why Chriſt ſitteth in glorie at the right hand of the Father is, that euery knee may bow vnto him, of things in heauen and earth. It behoooueth vs therefore to liue and carrie our ſelues in our places as true and vnfained ſeruants of Chriſt.

1.Ioh.3.23.
Iſa.53.11.
Ioh.17.3.
2.Cor.10.5

The ſecond degree in *Pauls* gradation is, *that hee deſires to gaine Chriſt*. Now to gaine Chriſt is nothing elſe, but to make Chriſt his gaine, as appeares by the oppoſition of the words. For he ſaith, *he had depriued himſelfe of all things*, that is, made all things his loſſe, *that he might gaine Chriſt*. And he is made our gain if two things be done. Firſt, he muſt be made ours, that is, thy Chriſt, or my Chriſt in particular: ſecondly, we muſt put our confidence in him. For the firſt, that Chriſt may bee made ours, a double conſent is required: Gods conſent to giue Chriſt, and our conſent to receiue him. Gods conſent, that Chriſt ſhall be ours, is giuen in the reuelation of the promiſe touching the womans ſeede, made to our firſt parents, in the continual renuing of the ſaid promiſe to our forefathers, in the incarnation and birth of Chriſt, in his paſſion, in the preaching of the Goſpell, in the adminiſtration of both the ſacraments, Baptiſme, and the Lords ſupper. Our conſent to receiue Chriſt, is when wee beginne to beleeue in him; yea when wee beginne to bee touched in our hearts for our ſinnes, and to hunger and thirſt after Chriſt. Thus by the concurrence of theſe two conſents is our Sauiour Chriſt really made ours. And further yet, that he may be not only ours, but alſo our gaine, wee muſt ſet and fixe the whole confidence of our hearts vpon him alone, for the forgiueneſſe of our ſinnes, and the ſaluation of our ſoules. For where the gaine is, there muſt the heart be. When riches increaſe we may not ſet our hearts on them, becauſe, though they be good, *yet* are they not our gaine and treaſure: Chriſt is not onely good vnto vs, but our gaine, & the very fountaine of all good things: and therefore we muſt beſtow our hearts on him.

Hence wee learne, that the Popiſh religion teacheth wickedneſſe. For it maintaines that we are not onely to beleeue in God, but (*a*) alſo in the Church: it maintaines an hope (*b*) & confidence in Saints, eſpecially in the Virgin *Marie*: it maintaines laſtly a (*c*) confidence in our owne workes: ſo it be as they ſay in ſobriety. This is to make the creature our gaine, and to put downe Chriſt our redeemer.

Againe, Paul had ſaid in the (*d*) former chapter, that Chriſt was his gaine both in life and death: and yet now he ſaith, that *he ſtill deſires to gaine Chriſt*. And by his example we learne, that in this life our affections muſt neuer bee ſatisfied and filled with the deſire of Chriſt, till we haue the full fruition of him. Naturally our deſires bee inſatiable, in reſpect of riches, honours, pleaſures: but we muſt learne to moderate and ſtint our ſelues in ſeeking of earthly things; beeing content with the portion that God doth allot vs: and the inſatiableneſſe of our affections muſt indeede bee directed and turned vpon Chriſt. The woman in the Goſpel, that had the bloody iſſue, deſired to touch the hemme of his garment; we muſt goe further, not onely to touch him, but alſo by our faith to lay holde on him, and as it were with both the hands to hang vpon him. Thomas deſired for his contentation, but to put his finger into his ſide: wee muſt ſet before our eyes Chriſt crucified; and his pretious blood as it were, afreſh diſtilling from his hands, feete, and ſide; and we muſt not onely touch this blood, but ſprinckle our ſelues with it, yea dip, and as it were diue our ſelues into it, body, ſoule, & all.

The third and laſt degree in Pauls gradation is, *that hee deſires to bee found in Chriſt*. And here his deſire is two-folde; the firſt, *to bee in Chriſt*: the ſecond, *to be found of God* in the day of iudgement. The firſt, to be in Chriſt, is to be taken out of the firſt Adam, and to bee vnited vnto Chriſt as his very fleſh, or as a true member of his myſticall body. Now this incorporation and vnion into Chriſt, is a myſtery; and for the better vnderſtanding of it, foure rules muſt be obſerued. The firſt, that not onely our ſoules are vnited to the ſoule or godhead of Chriſt: but alſo the whole perſon of him that beleeueth is vnited to the whole perſon of Chriſt. For the Redeemer & they which are redeemed, are vnited together: and Chriſt, God and man, redeemed vs, not only in ſoule, but alſo in body. We therfore beleeuers, haue our whole perſons vnited to the whole perſon of Chriſt. And Saint Paul ſaith, 1.Cor.6.15. *That our very bodies are the members of Chriſt.* And Chriſt himſelfe ſaith, Ioh.6.56. *That wee muſt eate his fleſh, and drink his blood, that we may be in him, and he in vs.* The ſecond rule is, touching the order of this vnion: That wee are ioyned to the fleſh of Chriſt, and by his fleſh, to his godhead. For that which brings vs to haue fellowſhip with God, ioynes vs to God. Now by Chriſts fleſh, wee haue our fellowſhip with God. It is the vaile of the temple, wherby the high Prieſt entred into the Holy of holies, and into the preſence of God. Againe, it ſerues as a pipe, or conduit, to deriue the efficacie and operation of the godhead vnto vs. The third rule is, that this vnion ſtands not in imagination, but is a true and reall coniunction: Neither doth the diſtance of place (we being on earth,

Heb.10.20.

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a Remenſes in Rom. 10. 14.

b Tho. Becket in Maria ſpem totam ponit poſt Chriſtum. Math. Paris. in Henrico 2.

c Bellar. tom 3. de iuſtif. l. 5. c.6.

d Phil.1.21

and the fleſh of Chriſt in heauen) hinder this A vnion. The minde is vnited after a ſort, to the thing it mindeth. After the contract of marriage, two diſtinct perſons beeing a thouſand miles aſunder, remaine one fleſh. If nature affoard thus much: why may not the like bee found in the coniunction that is aboue nature? The laſt rule is, That the bond of this coniunction, is one and the ſame ſpirit, beeing both in Chriſt and vs: firſt in Chriſt, and then in vs. This teacheth S. Iohn, ſaying, 1. Ioh. 4. 13. *That Chriſt dwels in vs by his ſpirit giuen vnto vs.* Againe, this ſpirit worketh in vs faith, which alſo knits vs to Chriſt: who as Paul ſaith, Epheſ. 3. 17. *dwels in our hearts by faith.* And by this we further ſee that diſtance of place hinders not this vnion. The ſpirit of God beeing infinite, may dwell both in Chriſt B and vs: and our faith though it be ſeated within our hearts, yet can it reach forth it ſelfe, and aprehend Chriſt in heauen.

The ſecond deſire of Paul is, *that he may be found of God to bee in Chriſt*, that is, that God would reſpect him as a member of Chriſt, and accept him into his fauor eternally for Chriſt. For the better vnderſtanding of this, the order that God vſeth in ſhewing his loue muſt bee obſerued. Firſt of all, he beginnes his loue in Chriſt, whome hee loues ſimply for himſelfe; then from Chriſt he deſcends to them that are vnited to Chriſt, cōſidering them euen as parts of Chriſt: whom alſo he loues, yet not ſimply, but reſpectiuely, in & for Chriſt. He that looks vpon things of diuers kinds through a greene C glaſſe, beholdes them all to be greene: euen ſo, whom God reſpecteth in and for Chriſt, they are loued of God, as he is loued, and righteous as he is righteous. And this is the thing which Paul deſireth, that in the day of iudgement he may be thus reſpected.

Hence wee learne, that God will make an examination of al our hearts, liues, and works, in the day of iudgement. For this Finding, which Paul mentioneth, preſuppoſeth, that God ſees, and obſerues our waies, and will one day certenly diſcouer thē, knowing euen now certenly whether wee be in Chriſt or no. For this cauſe we are to cal our ſelues to an accoūt, yea to a ſtrait account: for God will finde out whatſoeuer is amiſſe, though we haue skill to D make faire ſhewes before men. And wee are withall to amend our ſelues. Salomon vpon this ground diſſwades the yong man from fornication; *Why ſhouldeſt thou my ſonne* (ſaith hee, Prou. 5. 20, 21.) *take delight in a ſtrange woman, ſeeing the waies of men are before the eye of God, & he pondereth all their paths?* To this purpoſe the Iewes haue a ſaying worth our marking: write, ſay they, three things in thy heart, & thou ſhalt neuer ſinne: *There is an eye that ſeeth thee, an eare that heareth thee, and a hand that writeth all thy doings in a booke.* The cauſe of our manifold ſins is, that men falſly think, that God neither ſees, nor heares them. Thus ſaith Dauid of his enemies, Pſ. 59 7. *They brag in their talke, & ſwords are in their lips: for ſay they, who heareth vs?*

Againe, here we ſee Pauls care, yea the pitch of all his deſires and his principall fore-caſt, that he might be found of God in the day of iudgement, to bee a member of Chriſt. The like muſt be our care and fore-caſt now in the time of this life: yea, this muſt be the care of all cares, that we may be knit to Chriſt, and ſo accepted of God, when hee ſhall riſe to iudgement. Chriſt bids vs, Luk. 21. 36. *Watch & pray, that we may ſtand before the ſonne of man*: and this we cannot doe, vnles we be incorporated into Chriſt. We are bidden firſt to ſeeke the kingdom of heauē: & that is indeed to be in Chriſt. To be wiſe and circumſpect in many matters, & yet to want fore-caſt to compaſſe our maine and principall good, is the greateſt folly of all. What is the fault of the fooliſh virgins? virgins they were as the wiſe: they caried the burning lamps of Chriſtian profeſſion: likewiſe they had oyle, that is, the oyle of Grace: but alas, they had not oyle enough to furniſh their lamps. Their fault was, that they wanted fore-caſt to furniſh themſelues with oyle ſufficient. And there is neuer ſufficiencie of oyle, till wee bee true and liuely members of Chriſt. And this was their damnable follie, that they contented themſelues with the name and profeſſion of Chriſt, and had not a ſerious and ſpecial care indeede to be members of Chriſt. Therefore let vs now diligently indeauour to be that in this life, which we deſire to be found of God in the day of iudgment. There be three iudgements which wee are to vndergoe, the iudgement of men, of our ſelues, and of God. The two firſt we may falſifie, the third wee cannot. For men wee may deceiue, and our ſelues wee may deceiue; but God we cannot. It is the foūdation of all good things to be ingrafted into Chriſt: and for this cauſe, all the fore-caſt of our heads, all other cares and ſtudies ſhould giue place, that this might bee accompliſhed. Some man may hereupon demaund, what hee ſhould doe, that he might be in Chriſt? I anſwer two things: firſt, he muſt breake off al his ſinnes, and turne vnto God: ſecondly, hee muſt pray earneſtly euen vnto the death, that his heart may be knit to Chriſt. Againe, it may be demanded, how it may be known of vs, that we are in Chriſt? S. Iohn anſwereth, 1. Ioh. 4. 13. *Hereby we know that he dwelleth in vs, by the ſpirit which he hath giuen vs.* And we may know that we haue the ſpirit of Chriſt, if the ſame minde, inclination, and diſpoſition, the like loue to God and man, the like meekenes, patience, and obedience be in vs which was in Chriſt. For the ſame fruits argue the ſame ſpirit.

v. 9.—. *Not hauing mine owne righteouſneſſe, which is of the law, but that which is of the faith of Chriſt, &c.*

The Apoſtle hauing taught in generall tearmes, that Chriſt is his gaine, here begins to declare the ſame in more particular ſort. For hee ſets downe a three-folde gaine which he deſired to obtaine of Chriſt: the firſt is, A *the righteouſneſſe of Chriſt*: the ſecond is, *inward fellowſhip with him*: the third is, *the reſurrection of the bodie* to eternall glory. Now this righteouſnes of Chriſt which Paul makes his firſt gaine, is handled in the 9. verſe, for the better knowledge whereof, I will firſt open the meaning of the words. And firſt of all, it muſt be knowne, that they are an expoſition of the words which went before. For whereas Paul had deſired to be found in Chriſt, now he ſhewes his owne meaning, that he deſired therein nothing elſe but that he might be accepted of God for Chriſts ſake, and be eſteemed righteous in his righteouſneſſe. And that this righteouſneſſe may be the better diſcerned, B he ſets downe two ſorts of iuſtice: the one he refuſeth, the other he deſireth and chooſeth. The righteouſneſſe refuſed, he cals it his owne: becauſe it is within him, and it is exerciſed by the powers of his ſoule, namely, his mind, will, affections. He ſaith further, it is *of the law*, that is, of the workes which the law requireth: for (as Paul ſaith) Rom. 10. 5. *the righteouſneſſe of the law is this, He that doth theſe things ſhall liue therein*. Againe, of the iuſtice deſired, he ſaith, it is *by the faith of Chriſt*, that is, it ariſeth of the obedience of Chriſt apprehended by faith. For in this maner to the Romanes, he puts the faith of Chriſt, for faith in Rom. 3. 22, 25. the blood of Chriſt. And whereas ſome man might happily ſay, that euen this righteouſnes C is ours, as the former, Paul addeth further, that it is *of God*, wholly and onely, and not of vs, either in whole, or in part, beeing freely giuen of him *vpon our faith*, that is, when we beleeue.

In theſe few words Paul coucheth many weightie points of doctrine. I will diſtinctly propound them one by one. Firſt of all, he makes a double iuſtice, one of the law, the other of the Goſpell: yea he oppoſeth them as contraries in the caſe of iuſtification: and that they may the better be conceiued, he deſcribes them ſeuerally. Touching the iuſtice of the law, he ſets it downe by two things. Firſt he ſaith, it is within vs: becauſe it is nothing elſe but a conformitie of heart and life to the will of God reuealed in the ſaid law. And the D law knowes not the righteouſneſſe which is without vs. Secondly, he notes the matter of it, that it conſiſts of ſuch vertues and workes as the law preſcribeth. Now the iuſtice of the Goſpel it is likewiſe ſet forth by foure things. Firſt, it is not in vs, but forth of vs: becauſe Paul oppoſeth it to the righteouſnes which is ours, and within vs. Secondly, Paul ſets downe the matter of it, or the perſon in whome it is, namely, Chriſt. Of whome Ieremy ſaith, *Iehouah is our righteouſneſſe*. And Chriſt muſt be conſidered two waies; as God, and as Mediatour: according to which two reſpects, hee hath a double righteouſneſſe: One as God, and that is infinite, and therefore incommunicable: The other as Mediatour, is the obedience of Chriſt, which hee performed in his manhood, conſiſting of two parts; his ſuffe- A rings in life and death, and his fulfilling of the law for vs. And this very obedience which is in Chriſt, and not in vs, is the very matter of the iuſtice of the Goſpell. Thirdly, Paul ſets downe the meanes whereby this iuſtice is made ours, and that is faith, which doth reſt on Chriſt, and apply his obedience to vs. Laſtly, Paul ſets downe the authour of this iuſtice, and that is God, who of his grace and mercie, freely giues Chriſt and his obedience vnto vs, when we beleeue. Out of theſe foure points a definition of the iuſtice of the Goſpel may be framed thus: It is the righteouſnes of the Mediatour, namely, the obedience of Chriſt, giuen vs freely of God, & receiued by our faith.

B By this diſtinction of Legall and Euangelicall iuſtice, we learne the difference of the law and the Goſpell. The law promiſeth life vpon the condition of our workes, or obedience performed, according to the tenour of the law. The Goſpell requires not the condition of merit, or of any worke to be done on our parts in the caſe of our iuſtification, but onely preſcribes vs to beleeue in Chriſt, and to reſt on his obedience, as our iuſtice before the tribunall ſeate of God. Secondly, by this we learne, that the Church of Rome, & the learned therein, are ignorant of the right difference betweene the law and the Goſpell. For they teach, that the righteouſnes which ſtands in our inherent vertues and workes done by C vs, is required for iuſtification, as well in the Goſpell, as in the law: and that the difference lies onely in this, that the law is more darke, and without grace; the Goſpell more plaine, hauing alſo the grace of God annexed vnto it, to inable vs in our owne perſons, to doe that which both law & Goſpell require. But this is indeed to make a confuſion of the law & Goſpell, and to aboliſh the diſtinction of the twofold iuſtice before named, which may not be.

The ſecond point of doctrine deliuered by Paul, is, That a ſinner ſtands iuſt before the tribunall ſeate of God, not by the iuſtice of the law, but by the iuſtice of faith, which is the obedience of Chriſt, without any workes of ours. And becauſe this point of doctrine is of D great moment, and is withall oppugned of many, I will further confirme it by ſome ſpeciall reaſons. Firſt of all, in the iuſtification of a ſinner, God manifeſts his mercie and iuſtice to the full. For as Paul ſaith: *He iuſtifieth freely* Rom. 3. 24. *by his grace*: and in iuſtifying, *he is not onely a iuſtifier, but alſo iuſt*. Now this concurrence of mercie and iuſtice, is no where to be found, but in the obedience of Chriſt, performed by him in our roome and our ſtead. As for all Chriſtian vertues and workes of godly men, they are by mercie accepted of God, but they doe not ſatisfie the iuſtice of God, according to the tenour of the law. Secondly, Paul in the epiſtle to the Romanes, conſidering Abraham not as an idolater vnconuerted, but as a beleeuer, yea as the father of all the faithfull, ſaith, that then *he was iuſtified without workes*: Rom. 4. 1.

A and that, his faith, that is, the Meſſias apprehended by his faith, was counted vnto him for righteouſneſſe, long after his conuerſion. Now as he, who is a patterne for vs to follow, is iuſtified; ſo muſt we be iuſtified, and no otherwiſe. Thirdly, as by Adams diſobedience we are made ſinners, ſo by Chriſts obedience we are made righteous: but by Adams diſobedience (a) imputed to vs, are we made ſinners: therefore we are made iuſt by the obedience of Chriſt imputed.

a Lyra vpon Rom. 5. & Bella. de grat. & amiſ. lib. 5. c. 17.

Bernard vſed this reaſon: Whom (ſaith he) *Another mans fault defiled, another mans water waſhed. Yet in calling it another mans fault, I doe not denie it to be ours: otherwiſe it could not defile vs. But it is another mans, becauſe we all not knowing of it, ſinned in Adam.* B *It is ours, becauſe wee haue ſinned, though in another; and it is imputed to vs by the iuſt iudgement of God, though it be ſecret. Yet, that thou maiſt not complain, O man, againſt the diſobedience of Adam, there is giuen thee the obedience of Chriſt: that beeing ſold for naught, thou maieſt be redeemed for nought.* Againe, the doctrine of imputed iuſtice he teacheth expreſſely, ſaying; *All are dead, that the ſatisfaction of one might be imputed to all, as he alone bare the ſinnes of all.* Againe, *Death is put to flight by the death of Chriſt, and the righteouſneſſe of Chriſt is imputed to vs.*

Epiſt. 190.

Ad milites temp. c. 11.

1. Cor. 1. 30.

Fourthly, Paul ſaith; *Chriſt is made vnto vs of God, iuſtice*, that is, iuſtice imputed: for in the next words he ſaith, he is made *our ſanctification*, that is, our iuſtice not imputed, but inherent. C Fiftly, as Chriſt was made ſin, ſo are we made the iuſtice of God, but Chriſt was made our ſinne, not by any conueiance of any corruption into his moſt holy heart, but by imputation. We therefore are made the iuſtice of God by like imputation. And leſt any man ſhould yet ſurmiſe that this iuſtice is not imputed, but infuſed vnto vs, Paul ſaith, *We are made the iuſtice of God in him*, that is, in Chriſt. Hence it followeth manifeſtly, that there is no vertue or worke within vs which iuſtifieth before God, and that our iuſtice, whereby we are iuſt in the ſight of God, and accepted to life eternall, is out of vs, and placed in Chriſt. D Thus much haue the Fathers obſerued vpon this text of Paul.

Enchir. c. 41. & de verbis Apoſt. ſerm. 6.

Auguſtine ſaith, that Chriſt was made ſinne, that we might be made iuſtice, *not our iuſtice*, but Gods iuſtice, *neither in vs*: but in him: as he declared ſinne not to be his, but ours, nor placed in him, but in vs. Hierome ſaith, Chriſt beeing offered for vs, tooke the name of ſinne, that we might be made the righteouſneſſe of God in him, *not ours, nor in vs*. In the ſame manner ſpeake Theophylact, Anſelme, Sedulius presbyter, and others. Laſtly, man conſidered as a creature before his fall, owed vnto God the fulfilling of the law, which as a certaine tribute was daily to be payed vnto him. After the fall, he doubled his debt, becauſe he then became debter to God of a ſatiſfaction due for the breach of the law. Now the not paiment of the double debt, is our righteouſneſſe. But where may we finde a ſufficient paiment for this debt? we our ſelues by our ſinnes, daily increaſe the ſaid debt. And our owne works, though proceeding of faith, are no conuenient payment; becauſe we cannot by one debt pay another. And if we ſhall ſearch through heauen and earth, there is nothing to be found, that may ſtand for payment with God, but the obedience of the Redeemer, which he hath preſented and laid downe before the throne of the Almightie, as an endleſſe treaſure to make paiment in our behalfe. And becauſe the ſaid obedience is a ſatisfaction for our vnrighteouſnes, it is alſo our iuſtice in the acceptation of God. By theſe and other reaſons it appeares, that nothing can abſolue vs before God, and procure the Right of eternall life, but the onely obedience of the Mediatour Chriſt, God and man: and that without any vertue or worke of ours.

Hence it followes, that the preſent Church of Rome corrupts the article of iuſtification, by mingling things together, which can no more be compounded and mingled together, then fire and water: namely, the iuſtice of the Goſpell with the iuſtice of the law. For it makes a double iuſtificatiō: the firſt containes two parts, pardon of ſinne by the death of Chriſt, and the infuſed habite of charitie. The ſecond is, by workes, which (they ſay) doe meritoriouſly increaſe the firſt iuſtification, and procure eternall life. Here we ſee the soueraigne medicine of the Goſpel, namely remiſſion of ſinnes, tempered with the poiſon of the law. For though vertues and workes preſcribed in the law, haue their place, as good gifts of God, in our liues and conuerſations; yet when they are ſet vp higher, and brought within the circle of iuſtification as meritorious cauſes; they are put quite out of their place, and are no better then poiſon: and hereupon are tearmed of Paul, Loſſe and dung. But ſuch as deſire to be tearmed Catholikes, alleadge for themſelues againſt vs, that the obedience of Chriſt, that is, the righteouſneſſe of an other cannot poſſibly be our righteouſnes. I anſwer, that the iuſtice of another may be our iuſtice, if it be really made ours. And this is true in Chriſt. For when we beginne to beleeue in him, though our perſons remaine euermore diſtinct and vnconfounded, yet are we made one with him, and according to the tenour of the Euangelicall couenant, are we giuen to him, and he to vs: ſo as we may truely ſay, Chriſt is mine, as we can truely ſay, this houſe, or this land is mine. Now if Chriſt be ours, then alſo his obedience is not onely his, but ours alſo: his, becauſe it is in him: ours, becauſe with him it is giuen vs of God. Againe they alleadge, That when Paul refuſeth the righteouſnes of the law, he meanes nothing elſe but the workes of the law, that are performed by the ſtrength of Nature, and that he doth not exclude the workes of grace. I anſwer, it is falſe: for he ſpeaketh of himſelfe in the time preſent when he was a Chriſtian Apoſtle: and therefore he excludes all righteouſneſſe of his owne, which he had by the law, euen when he was an Apoſtle. And the obiection, Rom.6.1. *What then? ſhall we ſinne that grace may abound?* cannot be inferred vpon iuſtification by workes of grace: but vpon a iuſtification by the obedience of Chriſt imputed to vs, without all workes of our owne.

Againe, that we are iuſtified, not by the iuſtice of the law, but by the iuſtice of faith, here is the foundation of our comfort. For hereupon, if we be tempted in the time of this life, we may oppoſe againſt the tempter this our iuſtice. If Satan plead againſt vs, that we are ſinners, & therfore ſubiect to eternal damnation, let vs anſwer him, that the obedience of Chriſt hath freed vs from this damnation. If he plead further, that we neuer fulfilled the law; & conſequently, that we haue no right to eternal life; we muſt anſwer him, that Chriſt fulfilled the law for vs. If he ſhall vexe and vpbraid vs with the conſideration of our manifold wants and corruptions; let vs tell him, that ſo long as we turne vnto God, from all our euill waies, bewaile our corruptions, & beleeue in Chriſt, all our wants are couered in his obediēce. Again, If in the time of death, the feare & apprehenſion of the iudgement and anger of God terrifie vs, we are to oppoſe this obedience of our Mediatour Chriſt Ieſus, to the iudgement of God, and to put it betweene Gods anger and vs: yea we are to reſt vpon it, and to infold and wrappe our ſoules in it, and thus to preſent them to God. I ſay the prophet ſaith, that the Meſſiah is a *place of refuge*, ſhelter, or ſhade, *againſt the tempeſt*, or burning heat of the wrath of God. And Paul ſaith, *he is our propitiatorie:* to ſignifie, that, as the propitiatorie couered the Arke, and the law in the Arke, which is the hand-writing againſt vs, from the preſence of God: ſo Chriſt couereth our ſinnes, and puts himſelfe betweene vs and the indignation of his Father.

Iſa.32,2.

Rom.3.25.

The third and laſt point of doctrine here deliuered by Paul, is; *That faith* is the meanes to receiue & to obtaine the obedience of Chriſt for our iuſtice. That this may the better be cōceiued, foure points are to be handled. What this faith is? how it is a meanes to obtaine iuſtice? whether alone by it ſelfe, or by the helpe of other vertues? when, and how long it is the only means? For the firſt: Faith is a ſpecial gift of God, whereby we beleeue Chriſt & his benefits to be ours. In the firſt place I ſay, it is a gift of God: becauſe it comes wholly of God, and not from the mind or will of man. Thus Paul ſaith, *It is giuen you for Chriſt to beleeue in him:* and Chriſt our Sauiour ſaith to two of his diſciples, *O fooliſh and ſlow of heart to beleeue.* If it be obiected, that when we beleeue firſt, we then beleeue willingly: I anſwer, it is ſo indeed: yet is not this willingneſſe in vs by nature, but by grace: becauſe whē God giues vnto vs the gifts of faith, he giues vs alſo to wil to beleeue. None comes to Chriſt but he is drawne of the father: & to be drawne, is, when the vnwilling will is changed, & by the power of God made a willing wil. I adde further, that faith in the Meſſias is a ſpeciall gift for two cauſes. Firſt, becauſe it is a gift aboue, not onely corrupted, but alſo aboue the firſt created nature. For it was neuer in mans nature by creation. Adam neuer had it: neither did the moral law reueale it vnto vs; becauſe it neuer knew this faith. Neuertheleſſe other vertues, as loue of God and man, feare of God, &c. are reuealed of the law, and were in mans nature by creation. Againe, whereas all other gifts of God are giuen to them that are ingrafted into Chriſt, faith is giuen to them that (a) are to be ingrafted: becauſe it is the ingrafting, & therefore cannot be giuen to them that are already in Chriſt, but to them that are to be in Chriſt. Further, I ſay, that by faith, we beleeue Chriſt and his benefits to be ours. For this is the propertie of faith, whereby it differs from all other graces of God. When Thomas had put his finger into the ſide of Chriſt, he ſaid, *My Lord, and my God*: to whom Chriſt replied, *Becauſe thou haſt ſeene, thou haſt beleeued:* where we ſee, that this is faith, to beleeue Chriſt to be our Lord and our God. Paul ſaith, *I liue by the faith of Chriſt:* now what he meanes by faith, he ſhewes in the next words: *who hath loued ME, and giuen himſelfe FOR ME.*

Phil,1,29.

Luk.24,25.

a Non inſitis, ſed inſerendis.

Ioh.20.28 29.

Gal.2,20.

If a man ſhall demaund, on what grounds (becauſe we are not to goe by imagination) I ſay, vpon what grounds he is to conceiue a faith, that Chriſt is his Chriſt: I anſwer, the grounds are two. The firſt is the commandement of God, to beleeue Chriſt and his benefits to be ours, 1.Ioh.3.23. This *is his commandement, that we beleeue in the name of his ſonne Ieſus Chriſt.* Now to beleeue in Chriſt, is to put our confidence in him: and we can put no confidence in him, vnleſſe we be firſt aſſured that he with his benefits is ours. And whatſoeuer we aske in prayer, we are commaunded to *beleeue that it ſhall be giuen vnto vs.* Now aboue all things we are to aske, that Chriſt & his benefits may be giuen to vs of God. This therefore muſt we beleeue. The ſecond ground is this, we muſt conſider the maner that God vſeth in propounding the promiſe of grace vnto vs: for he doth not onely ſet it foorth vnto vs in a generall ſort, but alſo he vſeth meete & conuenient meanes to apply it to the perſons of men. Firſt of al, he confirmes it by oath, that we our ſelues might the better apply it & reap ſure cōſolation therby. Secondly, God giueth vnto vs the ſpirit of adoption; which beareth witneſſe to our conſciences of ſuch things as God hath giuen vnto vs in particular, and are onely in generall manner propounded in the promiſe. And this teſtimonie muſt be certain in it ſelfe, and alſo plainely knowne vnto vs; elſe is it no teſtimonie. Thirdly, both the ſacraments are ſeales of the promiſe: in the lawfull vſe whereof God offers, yea exhibits

Mark.11.24.

Heb.6,18.

Chriſt vnto vs, and doth (as it were) write our names within the promiſe, that we might not doubt. Now then, looke as God giues the promiſe, ſo muſt we by faith receiue it. But God giues the promiſe, and withall applies it: we therefore muſt receiue the promiſe, and by faith apply it to our ſelues. If any man ſhall ſay, that he cannot conceiue a ſpeciall faith vpon theſe grounds by reaſon of his vnbeleefe: I anſwer, that he muſt ſtriue againſt his vnbeleefe, & indeauour to beleeue by deſiring, asking, ſeeking, knocking: and God wil accept the will to beleeue for faith it ſelfe, ſo be it there be an honeſt heart touched with ſorrow for ſins paſt, and a purpoſe to ſinne no more.

That we may yet better know what faith is; vnderſtand that there be two kinds of falſe faith, like indeed to true faith, and yet no faith at all. The firſt is, when a man conceiues in his heart a ſtrong perſwaſion, that Chriſt is his Sauiour, & yet carries in the ſame heart a purpoſe to ſinne, & makes no change or amendment of his life. This perſwaſion is nothing but preſumption, and a counterfeit of true faith, whoſe propertie is to purifie the heart, & to ſhew it ſelfe in the exerciſes of inuocation and true repentance. The ſecond is, when men conceiue a ſtrong perſwaſion, that Chriſt is their Sauiour, & yet for all this contemne and deſpiſe the Miniſterie of the word and Sacraments. This alſo is an other counterfeit. For true faith is conceiued, cheriſhed, and confirmed by the vſe of the word and ſacraments. And we muſt there ſeeke Chriſt, where God wil giue him vnto vs: now God giues Chriſt in the word and ſacraments; and in them he doth as it were open his hand and reach forth all the bleſſings of Chriſt vnto vs. We muſt not therefore imagine to finde Chriſt, where and how we liſt; but we muſt ſeeke him in the word and ſacraments, and there muſt we receiue him, if we deſire to receiue him aright.

The ſecond point to be conſidered is: How faith is a means to iuſtifie? I anſwer thus. Faith doth not iuſtifie as it is an excellent worke of God in vs: for then al vertues might be means of iuſtification, as well as faith. It doth not iuſtifie as it is an excellent vertue it ſelfe: becauſe it is imperfect and mingled with vnbeleefe. It doth not iuſtifie as a meanes to prepare and diſpoſe vs to our iuſtification: for ſo ſoone as we begin to beleeue in Chriſt, we are iuſtified (a) without any diſpoſition or preparation comming betweene faith & iuſtification. Laſtly, it doth not iuſtifie as it containes in it all other vertues and good workes, as the kernell containes the tree with all his branches. For then ſhould it be a part, yea the principall part of our iuſtice. Whereas Saint Paul diſtinguiſheth iuſtice and faith, ſaying, that *our righteouſneſſe is of God vpon faith*: and not for faith, but, *by faith*. Now then faith iuſtifies, as it is an Inſtrument or hand to apprehend or receiue the benefits of Chriſt for ours; and this apprehenſion is made, when we doe indeed beleeue

[a] Chryſoſt. hom 7. in Rom. Quàm primum homo crediderit, confeſtim ſimul iuſtificatus eſt.

A Chriſt and his benefits to be ours. And leſt any ſhould imagine, that the very actiō of faith in apprehending Chriſt, iuſtifieth: we are to vnderſtand, that faith doth not apprehend by power from it ſelfe, but by vertue of the couenant. If a man beleeue the kingdome of France to be his, it is not therfore his: yet if he beleeue Chriſt & the kingdome of heauen by Chriſt to be his, it is his indeede: not ſimply becauſe he beleeues, but becauſe he beleeueth vpon commandement and promiſe: for in the tenour of the couenant, God promiſeth to impute the obedience of Chriſt vnto vs for our righteouſneſſe, if we beleeue.

The third point is, Whether faith alone be B the meanes to obtaine the iuſtice of Chriſt for vs or no? I anſwer, it is the onely meanes without the helpe of any other vertue or work. For Paul here teacheth, that faith apprehendeth Chriſt for righteouſneſſe, *without the law*: that is, without any thing that the law requires at our hands. And here by this excluſiue particle (*without the law*) he teacheth three things. The firſt, that nothing within vs is an efficient or meritorious cauſe, either principall or leſſe principall, in whole or in part, of our iuſtification or reconciliation with God. The ſecond, that nothing within vs is an inſtrument or meanes to applie the obedience of Chriſt vnto vs, but faith which is ordained of God to be an hand to receiue the free fauour C of God in the merit of Chriſt. The third, that our renouation or ſanctification is no matter, forme, or part of our iuſtification; but that it wholly ſtands in the imputation of the iuſtice of Chriſt. In a word, Paul vtterly excludes all things that are within vs, whether by nature or by grace, from the act of iuſtification: that in this article, onely grace, onely Chriſt, onely faith, onely mercie in pardō of ſin may reigne. It may be here obiected, that Abraham was iuſtified not by faith alone, but by workes, as Saint Iames teacheth. I anſwer, there is a double iuſtification, one of the perſon whereby a man of a ſinner is made no ſinner: the ſecond is, the iuſtification of the faith of the perſon, whereby faith is declared to be true faith: and D this ſecond is by workes: and of it Saint Iames ſpeaketh, as appeares, v. 18. where he ſaith, *Shew me thy faith by thy workes.* And whereas he ſaith, that *Abraham our father was iuſtified by works*, his meaning is, that Abraham by works iuſtified himſelfe to be a true beleeuer, yea the father of all the faithfull: and his faith was made perfect by workes, v. 22. that is, declared or iuſtified to be a true faith.

Iam. 2. 21.

The fourth or laſt point is, When and how long faith alone iuſtifieth? I anſwer, not onely in the beginning of our conuerſion, but alſo in the continuance, and finall accompliſhment thereof. For here Paul deſires in the day of iudgement to ſtand before God onely by the iuſtice of faith, without his owne iuſtice of the law. And Paul brings in Abraham (as I haue noted before) in the very middeſt of godly

Rom. 4. 2. 3.

uerſation and holy obedience to be iuſtified without any workes by his faith in the Meſſias. And Paul auoucheth three things of faith: Rom.5.2. by it *we haue acceſſe* to the grace of God: by it we *ſtand in the ſame grace:* by it *we reioyce vnder the hope of glorie.* Thus then, we ſee there is one onely way of iuſtification, namely, that we are iuſtified and accepted of God to life eternall through grace alone, by faith alone, for Chriſt alone, in the beginning, middle, and end of our conuerſion. And here is plainely diſcouered the error of the Church of Rome. It makes a double iuſtification: one whereby a ſinner is made of an euill man a iuſt man; and this they ſay is by faith alone: the ſecond is, wherby a iuſt man of a iuſt man is made more iuſt: and this (ſay they) is by faith and workes togither: but falſly, as I haue ſhewed.

By all this which hath bin ſaid, we ſee how righteouſneſſe comes by and vpon the faith of Chriſt. And hence we learne, that it ſtands vs in hand to prooue whether we haue faith or no: becauſe where is no faith, there is no iuſtice. Secōdly, our dutie is to labour for ſuch a faith, that can and doth iuſtifie it ſelfe to be true faith, by workes of loue to God and man. Thirdly, we muſt by this faith, reſt and wholly relie our ſelues on the obedience of Chriſt both in life and death: yea whatſoeuer doth befall vs. Though God ſhould reach out his hand & deſtroy vs, we muſt ſtill reſt vpon him.

Secondly, if our iuſtice be forth of vs, and we muſt by faith truſt God for it: then much more muſt we truſt him for health, wealth, liberty, peace, food, and raiment, and for all the things of this life. And if we cannot truſt him in the leſſe, we ſhal neuer truſt him in the principall. Therefore it is our part to walke in the duties of our callings, and to obey God therein: and for the ſucceſſe of our labours to truſt him vpon his word; yea when all worldly helps and ſuccours faile, to truſt in him ſtill. If we cannot truſt him for our temporall life, we ſhall neuer truſt him for our ſaluation.

The ſecond gaine which Paul deſireth, is fellowſhip with Chriſt; in the 10. verſ. Where it is ſet forth firſt generally, and then by his parts. Generally in theſe words [*That I may know him.*] Here it muſt be remembred that knowledge is two-fold, knowledge of faith, and of experience. Knowledge of faith, is to be aſſured of Chriſt and his benefits, though it be againſt all humane reaſon, hope, and experience. Of this Chriſt ſaith, *It is eternall life to* Ioh.17.3. *know thee the onely God, &c.* The knowledge of experience, is to haue a ſenſe and feeling of our inward fellowſhip with Chriſt, and vpon often obſeruation of his goodneſſe, to grow more and more in experience of his loue. Now this knowledge is here meant, and not the firſt, which was before mentioned, verſe, 8. And therefore Pauls deſire is, that he may grow more and more in holy experience of the endleſſe loue of God, and fellowſhip with Chriſt.

The parts of this deſired communion are two: Fellowſhip with Chriſt in his reſurrection, and fellowſhip with him in his death. The former is expreſſed in theſe words, [*and the vertue of his reſurrection.*] And for the better conceiuing of it; we are to conſider what the reſurrection of Chriſt is? and what is the vertue thereof? That the reſurrection of Chriſt may be rightly conceiued, fiue points are to be ſcanned. The firſt, touching the perſon of him that roſe: and that was Chriſt, God and man. Indeed properly the body alone did riſe, and not the ſoule or Godhead, yet by reaſon of the vnion of the two natures in the vnitie of one perſon, whole Chriſt aroſe, or God himſelfe made man aroſe. This commends to vs the excellencie of Chriſts reſurrection, and makes it to be the foundation vnto vs of our reſurrection. The ſecond point is. For whome he roſe? He roſe not as a priuate perſon for himſelfe alone; but he roſe in our roome and ſtead, and that for vs: ſo when he aroſe, all the elect aroſe with him, and in him. Thus ſaith Paul, that *the Epheſians were raiſed togither with* Eph.2.6. *him.* His reſurrection therefore was publike: and this is the ground of our comfort. The third point is. When he aroſe? He aroſe then, when he lay in bondage vnder death, and that in the graue, which is as it were the caſtle and hold of death. When Peter ſaith, *That God loo-* Act.2.24. *ſed the ſorrowes of death,* he ſignifieth that Chriſt was made captiue for a time to the firſt death, and to the ſorrowes of the ſecond. Now in the midſt of this captiuitie and bondage, he raiſed himſelfe: and this argues, that his reſurrection is a full victorie and conqueſt ouer death and all our ſpirituall enemies. The fourth point is, That he roſe by his owne power, as he ſaith of himſelfe, *I haue power to lay downe my life, and to* Ioh.10.18. *take it vp againe.* If this had not bin, though he had riſen a thouſand times by the power of another, he had not bin a perfect Redeemer. The laſt point is, Wherein ſtands the reſurrection of Chriſt? *Anſ.* It conſiſts in three actions of Chriſt. The firſt is, the reuniting of his bodie to his ſoule, both which were ſeuered for a time, though neither of them were ſeuered from the God-head. The ſecond action is the change of this naturall life, which he led in the eſtate of humiliation, into a heauenly and ſpirituall life without infirmities, & not maintained by foode as before. For we finde not that after his reſurrectiō he euer tooke meate for neceſſitie, but onely vpon occaſion, to manifeſt the truth of his manhood. And this life he tooke vnto himſelfe, that he might conuey it to all that ſhould beleeue in him. The third action is, his comming forth of the graue; whereby death it ſelfe did as it were acknowledge him to be a conquerour, and that it had no title or intereſt in him. Theſe fiue things conſidered, the Article of Chriſts reſurrection ſhall be rightly vnderſtood.

Touching the vertue of Chriſts reſurrection, it is nothing els but the power of his Godhead,

head, or the power of his ſpirit, whereby he A
raiſed himſelfe mightily from death to life,
and that in our behalfe. The excellencie of it
Effects of Chriſts reſurrection. may be knowne by the effects, which be in
number eight. The firſt, that by it he ſhewed
1 himſelfe to be the true and perfect Sauiour of
the world. For it was foretold of the Meſſias
that he ſhould die and riſe againe, Pſal. 16. 10.
Math. 12. 40. And all this was accordingly accompliſhed
by the vertue of Chriſts reſurrection.
2 The ſecond effect is, that by it he ſhewed
himſelfe to be the true and naturall ſonne
Rcm. 1. 4. of God. Paul ſaith, *He was declared mightily to*
be the Sonne of God, by the ſpirit of holineſſe in his
3 *riſing from the dead.* The third effect is, that by
this vertue he declared himſelfe to haue made
a full and perfect ſatisfaction for the ſinnes of B
the world. For if he had not ſatisfied to the
full, he had not riſen againe. And Paul ſaith, *If*
1. Cor. 15. 17 *Chriſt be not riſen, we are yet in our ſinnes.* On the
contrarie then, ſeeing he is riſen, ſuch as beleeue
in him, are not in their ſinnes. Againe,
Rom. 8. 34. *Who ſhall condemne vs? it is Chriſt which is dead,*
4 *yea or rather which is riſen againe.* The fourth effect
Rom. 4. 25. is iuſtification, as Paul teſtifieth, *He died*
for our ſinnes, and roſe againe for our iuſtification,
and that was on this manner. When he was
vpon the Croſſe, he ſtood there in our roome,
hauing our ſinnes imputed vnto him: and
when he roſe from death, he acquit and iuſtified
himſelfe from our ſinnes, and ceaſed to
be any more a reputed ſinner for vs: and thus,
all that doe or ſhall beleeue in him, are in him C
acquit, abſolued, and iuſtified from all their
ſinnes. If any demaund, how they which liued
in the time of the old Teſtament, before the
reſurrection of Chriſt, could be iuſtified thereby,
conſidering the effect muſt follow the
cauſe: I anſwer, that they were iuſtified by the
future reſurrection of Chriſt: which though it
followed in time, yet did the value and vertue
thereof reach euen to the beginning of the
5 world. The fift effect is, the conferring and
beſtowing of all ſuch gifts and graces as he
had merited and procured for vs by his death
and paſſion. Thus Chriſt teſtifieth that the giuing
of the ſpirit in large and plentifull manner,
Ioh. 7. 39. was reſerued to the glorification of Chriſt,
which beganne in his reſurrection. And the
preaching of repentance and remiſſion of ſins D
Luk. 24. 47. is reſerued till after his reſurrection. And S.
1. Pet. 1. 3. Peter ſaith, that the Elect are *regenerate to a*
liuely hope by the reſurrection of Chriſt. By reaſon
of this beſtowing of graces and gifts, the reſurrection
of Chriſt is the beginning of a new
and ſpirituall world, which the holy Ghoſt
Heb. 2. 5. cals *the world to come*, in which ſhall be a new
Iſay 65. 17. heauen and a new earth, as Iſaiah ſpeaketh,
and a peculiar people of God, zealous of
good workes, keeping an eternall Sabbath
vnto God. This one effect alone ſufficiently
declares the excellencie of this vertue of
6 Chriſt. The ſixt effect is viuification, which
is a raiſing of vs from the death of ſinne to
newneſſe of life. And the reaſon hereof is
plaine. For Chriſt in his reſurrection put away
his naturall life, which with our nature he receiued
from *Adam*, and took vnto him a ſpirituall
life, that he might communicate the
ſaid life to all that beleeue in him. Againe, as
the firſt Adam makes vs like himſelfe in ſinne
and death: ſo Chriſt the ſecond Adam renewes
vs and makes vs like to himſelfe in righteouſnes
and life. And the head quickened with ſpirituall
life, will not ſuffer the members to remaine
in the death of ſinne. The ſeuenth effect 7
is to preſerue ſafe and ſound the gifts and graces
which he hath procured by his death, and
beſtowed on them that beleeue: and this he
doth by the vertue of his reſurrection. For to
this end hath he conquered all our ſpiritual enemies,
and doth by his power conquer them
ſtill in vs; ſo as none ſhall be able to take his
ſheepe out of his hands. The laſt effect is, to 8
raiſe the bodie from the graue in the day of Rom, 8, 11
iudgement to eternall glorie. If it be obiected,
that the wicked are alſo raiſed then by
the power of Chriſt: I anſwer, that the power
of Chriſt is two-fold. One is the power of
iudgement, the other a power of a Sauiour. By
the firſt, Chriſt as a iudge raiſeth the vngodly,
that he may execute on them the curſe denounced
from the beginning of the world [*at* Gen. 2. 17.
what time thou ſhalt eate the forbidden fruite, thou
ſhalt die the death.] The ſecond power is here
tearmed the power of Chriſts reſurrection; &
it belongs to him as he is our Sauiour: and by
it he will raiſe to life eternall, all thoſe that by
the bond of the ſpirit are myſtically vnited to
him. For by meanes of this vnion, this raiſing
power ſhall flow from the head to the dead
bodies of them that are in Chriſt. Thus we ſee
what the vertue here mentioned is, and what
Paul deſires, namely, that he may haue experience
of theſe effects in himſelfe.

The vſe of the doctrine followeth. Firſt of
all, in that Chriſt roſe for vs, and in that his
reſurrection is of endleſſe efficacie, here is the
foundation of all our ſpirituall comfort. For
by this vertue of Chriſts reſurrection from
death to life, all our ſpirituall enemies are conquered
and ſubdued, and by the ſaid vertue
doth he daily more and more ſubdue them in
vs. Vpon this ground ſaid Chriſt: *Yee ſhall haue* Ioh. 16. 33.
affliction in the world: but be of good comfort, I haue
ouercome the world. And this victorie is for vs,
and it is made ours by our faith, as Iohn ſaith,
This is the victorie which ouercommeth the world, 1. Ioh. 5. 4.
euen your faith. Art thou then terrified and afraied
with the conſcience of thy ſinnes, with
the crueltie of tyrants, the rage of the world,
the paines of hell, the pangs of death, the
temptations of the diuell? Be not diſmaied, but
by thy faith reſt on Chriſt that roſe againe frō
death to life for thee, and thereby ſhewed himſelfe
to be a rocke for thee to reſt on, and to be
the Lyon of the Tribe of Iudah: and thus ſhalt
thou be ſure to finde certaine remedie againſt
all the troubles and miſeries of life and death.
Again, here we are taught to riſe with Chriſt

from our ſinnes, and to liue vnto God in newneſſe of life: and for this end to pray that we may feele the vertue of Chriſts reſurrectiõ to change and renew vs. Great are the benefits which we reape by this vertue, and we are to ſhew our ſelues thankfull to God for them: which we can doe no way, but by newneſſe of life. Again, the end why Chriſt roſe for vs, was that we might riſe from our ſinnes and corruptions, in which we lie buried as in a graue, to a new ſpirituall life: Rom.6.4. And the reward is great to them that make this happie change. For hee that is, *partaker of the firſt reſurrection, ſhall neuer ſee the ſecond death*, Reu.20.6. as on the contrary, he which neuer riſeth from his owne ſinnes, and euill waies, ſhall certenly feele and endure the ſecond death. And further, it muſt bee knowne, that the vertue of Chriſts reſurrection, and the merit of his death, are inſeparably ioyned together: and therefore he that findes not the vertue of Chriſt to raiſe him to an holy and ſpirituall life acceptable to God, falſly perſwades himſelfe of the merit of his death in the remiſſion of his ſinnes. Chriſt by riſing put vnder his feete all our enemies, and led captiuity captiue, euen ſinne it ſelfe. It is therefore a ſhame for vs to walke in the wayes of ſinne, and to make our ſelues ſlaues and captiues to it. Act.3.15. Chriſt by riſing from death made himſelfe a principall leader and guide to eternall life. What wickednes then is it to walke in the waies of our owne heart, and not to follow this heauenly guide? The care and purpoſe to keepe a good conſcience is a certen fruit and effect of Chriſts reſurrection. Thus S. Peter ſaith, 1.*Pet*.3.21. that the effect of our baptiſme is the ſtipulation of a good conſcience by the reſurrection of Chriſt. Where the word which ἐπερώτημα I tranſlate, *Stipulation*, ſignifies an interrogation vpon an interrogation. For the miniſter in the name of God demaunds, whether wee renounce the world, the fleſh, and the diuell, and take the true God for our God. And we vpon this demand, do further in our hearts demand of God, whether he wil vouchſafe to accept vs being wretched ſinners for his ſeruants; and thus we make profeſſion of our minde and deſire. When Chriſt roſe, by the vertue of his reſurrection the earth trembled, and therby this bruit creature in his kinde profeſſed his ſubiection and homage to Chriſt that roſe againe. If then we beleeue that Chriſt roſe from death for vs, much more ſhould our hearts tremble and we yeeld our ſelues in ſubiection to him in all ſpirituall obedience. Some men may ſay, you bid vs riſe from our ſinnes, as Chriſt roſe to the glory of his Father, wheras this is wholy Gods worke in vs, and not ours: I anſwer, it is ſo indeed: yet can we vſe the outward means of hearing and reading; and if we haue any ſparke of grace, wee can aske and deſire the ſpirit of God, that worketh this in vs. Againe, exhortations, admonitions, and ſuch like, are meanes appointed of God, whereby he worketh in vs the things that he requireth & commaundeth.

A Wherefore let vs liſten to the voice of Chriſt, *Awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee life.* Eph.5.14. And worldly cares muſt not hinder vs in this worke: for as Paul ſaith, they which are riſen with Chriſt, muſt ſeeke the things that are aboue.

Againe, here we are taught, that we may not content our ſelues, if we know Chriſt in the braine, and can ſpeake well of him with a glib tongue, wee muſt *yet* goe further, and by all meanes labour, that we taſte and feele by experience how good and ſweet a Sauior Chriſt is vnto vs; that our hearts may be rooted and grounded in his loue. This is the thing which Paul aimed at: which alſo we muſt ſeeke by all poſſible meanes to attaine vnto.

To proceede: that we may haue right know-B ledge of our communion with Chriſt in his death, two points are to be handled. The firſt is, what are the ſufferings of Chriſt? I anſwer, not onely the ſufferings which hee endured in his owne perſon, but alſo thoſe which are endured of his members. Act.9.4. Thus Saul perſecuting the Church, is ſaid to perſecute Chriſt himſelf. And Paul ſaith, Col.1.24. that *hee fulfilled the reſt of the afflictions of Chriſt in his OWNE FLESH*. And whereas the Lord ſaid of the people of Iſrael, Hoſ.11.1. *I haue brought my ſonne out of Egypt*: it is applyed by Matthew to Chriſt himſelfe. Yet here it muſt be remembred, that if the members of Chriſt ſuffer either ciuill or eccleſiaſticall puniſhments, for euil doings, they are not the ſuffrings of Chriſt. C For when S. Peter had ſaid, 1.Pet.4.13. *Reioyce in that you are partakers of the ſufferings of Chriſt*: he addeth further, v.15. *Let no man ſuffer as an euil doer*, oppoſing the one kind of ſufferings to the other. Therfore our ſufferings are then to be accounted the ſufferings of Chriſt, whẽ they are for good cauſe, and for the name of Chriſt.

For the ſecond point, fellowſhip with Chriſt in his death is, either within vs, or without vs. That within vs is called the mortification of the fleſh, or the crucifying of the affections and the luſts thereof. The other without vs, is the mortification of the outward man by manifolde afflictions: and of this Paul ſpeakes D in this place: and it may be thus deſcribed out of this text. Fellowſhippe with Chriſt in his death, is nothing but a conformity in vs to his ſufferings and death. And it is a thing worthy our conſideration to ſearch wherin ſtands this conformity. For in two reſpects there is no conformity betweene our ſufferings and the ſufferings of Chriſt. For firſt of al, God poured forth on Chriſt the whole malediction of the law due to our ſinnes: and by this meanes ſhewed vpon him iuſtice without mercy. Contrariwiſe in our afflictions God moderates his anger, and in iuſtice remembers mercie: becauſe he layeth no more vpon vs, then we are able to beare. Secondly, Chriſts ſufferings are a redemption and ſatisfaction to Gods iuſtice for our ſinnes: ſo are not ours, becauſe before God we ſtand but as a priuate perſons, and

A for this cauſe the ſufferings of man can not ſatisfie for another: and there is no proportion betweene our ſufferings and the glorie which ſhall be reuealed. And Chriſt ſaith of himſelfe, Iſa. 63. 3. *I haue troad the wine-preſſe alone.*

Now this conformitie ſtands (as I take it) properly in the manner of ſuffering, and that in foure things. Firſt of all, Chriſt ſuffered for a iuſt and righteous cauſe: for he ſuffered as our redeemer, the righteous for the vnrighteous. And ſo muſt we likewiſe ſuffer for righteouſneſſe ſake. 1.Pet.2.21. Secondly, Chriſt in ſuffering was a mirrot of all patience and meekeneſſe. And wee in our ſufferings muſt ſhew the like patience. And that we be not deceiued herein, our patience muſt haue three properties. It muſt be voluntarie, that is, we muſt willingly B and quietly renounce our own willes, and ſubiect our ſelues in our ſufferings to the will of God. Patience perforce is no patience. Againe, it muſt not be mercenarie, that is, wee muſt ſuffer, not for by-reſpects, as for praiſe, or profit, but for the glorie of God, and that we may ſhew our obedience to him. Hence it appeares, that the patience of the papiſt, that ſuffers in way of ſatisfaction, is no right patience. Laſtly, our patience muſt be conſtant. If we endure afflictions for a brunt, and afterward beginne to grudge and repine, caſting off the yoke of Chriſt, wee faile in our patience. Further, if it be demaunded, whether the affections of greefe and ſorrow may ſtand with patience: I anſwer, yea: for Chriſtian religion C doth not aboliſh theſe affections, but only moderate them, and bring them in ſubiection to the will of God, when we lie vnder the croſſe. The third point wherein ſtands our conformitie with the ſufferings of Chriſt, is this, Heb. 5. 8. *Chriſt learned obedience by the thinges which he ſuffered*, not becauſe hee was a ſinner, but becauſe beeing righteous hee had experience of obedience. And wee likewiſe in our ſufferings muſt be more careful to take the fruit thereof, then to haue them taken away. And the fruit of them is to learne obedience thereby, ſpecially to the commaundements of faith and repentance. Iob 42.6. When Iob was afflicted of God, not for his ſinnes, but that he might make a triall of his faith and patience, hee neuertheleſſe in the ende tooke an occaſion thereby to renew D 2.Cor. 1.9. his olde repentance. And Paul ſaith, that he receiued in his own fleſh the ſentence of death, that hee might learne by faith to truſt in God alone. Laſtly, Chriſts ſufferings were euen to Heb. 12.4. death it ſelfe: euen ſo muſt we reſiſt ſinne, fighting againſt it to the ſhedding of our blood. Faith and good conſcience are thinges more pretious then the very blood of our hearts: and therefore if need be, we muſt conforme our ſelues to Chriſt, euen in the paines of death.

This is that conformitie which Paul here ſpeakes of, which alſo he magnifies as a ſpeciall gaine. And there be many reaſons thereof. For firſt of all this conformitie is a marke of Heb. 12.7. Gods child. For *if we obediently endure afflictions,* A God in them, and by them, *offereth himſelfe as a father vnto vs.* Secondly, it is a ſigne that the ſpirit of God dwelleth in vs: as Peter ſaith, 1. Pet. 4. 14. *If ye bee railed vpon for the name of Chriſt, the ſpirit of glory, and of God reſteth vpon you.* Thirdly, the grace of God is moſt of all manifeſted in afflictions, in which God ſeemes moſt of all in mans reaſon to withdraw his grace. *Gods power is made manifeſt in weakeneſſe.* 2.Cor.12.9. *Afflictions bring forth patience:* Rom.5.3. not of themſelues, but becauſe then the loue of God is ſhedde abroad in our hearts. Hope of eternall life ſheweth it ſelfe moſt in the patient bearing of afflictions. In peace and eaſe naturall life reignes: Contrariwiſe in our ſufferings naturall life decayes, and the ſpiritual life of Chriſt apparently ſheweth it ſelfe. Laſtly, this conformity with B Chriſt, is the right and beaten way to eternall life. *By many tribulations wee muſt enter into the kingdome of heauen.* Act.14.12. That we may reigne & liue 2.Tim.2.11. with Chriſt, we muſt firſt die with him. The eſtate of humiliation is the way of exaltation and glory, firſt in him, and then in vs.

The vſe of this doctrine followes. Here we ſee what for this life is the condition of all true beleeuers: namely, that after they are made partakers of Chriſt and his benefits, by the vertue of his reſurrection, they muſt alſo be made conformable to his death. The commandement of our Sauior Chriſt to them that will be his Diſciples, is, *To denie themſelues, and to take vp their owne croſſes euery day,* Luk. 9. 23. C And there be three weightie cauſes, why God will haue it ſo. The one, that he may correct ſinnes paſt: the other, that hee may preuent ſinnes to come: the third, that he may prooue what is in our hearts. Secondly, we learne by this which hath beene ſaid, to comfort our ſelues in our ſufferings. For in them Chriſt & we are partners, and he vouchſafes to make vs his fellowes. Hence it followes, that all our afflictions are well knowne to Chriſt, and that they are laid on vs with his conſent: and for this cauſe we ſhould frame our ſelues to beare them with all meekeneſſe. And hence againe we learne, that he being our partner, will helpe vs to beare them, ether by moderating the weight of them, or by ending them for our good. Laſtly, here we learne that our afflictiōs D are either bleſſings or benefits: and ſuch may we diſcern them to be, though not by the light of reaſon, yet by the eye of faith: becauſe they are meanes to make vs conformable to our head Chriſt Ieſus. Benefits of God are of two ſorts, poſitiue, and priuatiue. Poſitiue, whereby God beſtoweth ſomething on vs. Priuatiue, wherby God takes away a bleſſing, and couertly giues another. Benefits of this kind be afflictions. Of the twaine, theſe are the riſer for the time of this life: and the other for the life to come. And therſore while we liue in this world, our dutie is with Paul to labour to attaine to this conformity with the ſufferings of Chriſt, when vpon any occaſion we ſhall be afflicted: for then ſhall we be faſhioned like vnto him, and reape much comfort thereby.

Thus much of the ſecond gaine: now followes the third in theſe words, [*If by any meanes I may attaine to the reſurrection of the dead.*] The word [reſurrection] here ſignifies the reward of eternall life; the antecedent being put for the conſequent. For to riſe againe of it ſelfe is no gaine, conſidering it is common both to good and bad, but eternall life that followeth is the reward. And the forme of ſpeech, [*if by any meanes*] doth not ſignifie or imply any doubting in Paul of his owne reſurrection to life: for he was perſwaded that nothing ſhould ſeparate him from Chriſt: and it is an article of our & Pauls faith, to beleeue the reſurrection of the bodie to eternall life. Wherefore it ſignifies properly a difficultie to obtaine the gaine deſired; and an earneſt affection in Paul to obtaine the ſame. And when hee ſaith, [*by any meanes*] we muſt know that there be three waies or meanes to come to eternall life. One is by peaceable life and death: the other is by a life laden with many afflictions: the third is by a violent, cruell, and bloodie ende. And Pauls minde and deſire is, to obtaine the crowne of eternall glorie by any of theſe waies: and if not by the firſt or ſecond, yet by the third.

In theſe wordes foure things are to be conſidered. The firſt is the gaine it ſelfe, and that is the reward of eternall glorie. And that wee may the more with Paul be ſtirred vp to a deſire thereof, I will ſtand a while to declare the excellencie and the conditions of it. It is nothing elſe but a certaine eſtate of life, in which all the promiſes of God are in and by Chriſt accompliſhed vnto vs in heauen. And it will the better be conceiued by the anſwering of three queſtions: What ſhall ceaſe in this eſtate? What we ſhall haue? What we ſhall doe?

For the firſt, ſeauen things ſhall ceaſe. The firſt is, the execution of the Mediatourſhip of Chriſt, or of the offices of a king, prieſt, prophet. Thus much Paul teacheth, when he ſaith, that Chriſt in the laſt day *muſt giue vp his kingdome to his Father*, 1.Cor.15.24. And though the execution ſhall then ceaſe: yet nothing ſhal be wanting to them that beleeue: becauſe then ſhall be the full and eternall fruition of all the benefits of our redemption. Secondly, then ſhall ceaſe all callings in familie, Church, and common-wealth: becauſe Chriſt ſhal then put downe all power, rule, and authoritie. In this bleſſed eſtate, there ſhall not be magiſtrate and people, maſter and ſeruant, husband and wife, parent and children, paſtor and people: but all ſuch outward diſtinctions of perſons ſhall ceaſe, and wee ſhall be as the Angels of God. Thirdly, all vertues that pertaine to vs, as we are pilgrimes here vpon earth, ſhall haue an end, as faith, hope, patience, becauſe the things beleeued and hoped for ſhall then bee obtained. Withal, the part of inuocation called Petition, ſhal ceaſe, as alſo the preaching and hearing of the word, & the vſe of the Sacraments.

A The fourth thing that ſhall ceaſe, is originall ſinne with the fruites thereof: becauſe no vncleane thing may enter into the heauenly Ieruſalem. Fiftly, then ſhall ceaſe all miſeries and ſorrowes, all infirmities of bodie and minde: for then all defects of eyes, armes, and legs, ſhalbe reſtored. The ſixt thing that ſhall ceaſe, is natural life with the meanes therof, as meat, drinke, cloathing, phyſicke, recreation. For then our bodies ſhall be ſpirituall, that is, immediatly and eternally preſerued by the operation of the ſpirit of God, as now the body of Chriſt is in heauen. The laſt thing to be aboliſhed is the vanitie of the creatures, ſpecially of heauen and earth: which in the laſt iudgement ſhalbe reſtored to their former excellencie.

B The ſecond queſtion is, what we ſhall haue and enioy in this eſtate? I anſwer, three things. The firſt is, immediate and eternall fellowſhip with God the Father, Sonne, and holy Ghoſt. For in this happy eſtate the tabernacle of God ſhall be with men, as S. Iohn ſaith: Reu.21.3. and God ſhall bee all things that heart can wiſh to all the Elect. Auguſtine ſaith notably, Ser. de temp. 148. *There ſhall bee exceeding peace in vs, and among vs, and with God himſelfe. Becauſe we ſhall ſee him, and inioy him alwaies and euery where. Therefore bleſſed ſhall that life be, for the thing which we ſhall inioy, for we ſhall inioy him by himſelfe, all other meanes ceaſing. For the meaſure of inioying him: for wee ſhall fully inioy him. For the time: for wee ſhall eternally inioy him. For the certenty, whereby we* C *ſhall know that it ſhall be ſo. For the place: for wee ſhall inioy him in heauen. Laſtly, for the companions ioyned with vs: for they be the Elect.* From this fruition of God ſhal ariſe endleſſe and vnſpeakable ioy, Pſal.16.11. *In thy preſence is fulneſſe of ioy, at thy right hand are pleaſures for euermore.* In the transfiguration of Chriſt, which was but a ſhadow of eternall glorie, Peter was rauiſhed with ioy and delight: the ioy therefore that ſhall be in the kingdome of heauen, muſt needes bee vnſpeakable. The ſecond thing which ſhall be inioyed, is glorie both in minde and bodie. In minde, becauſe we ſhall then be partakers of the Diuine, not eſſence, (for then wee ſhould bee deified) but nature, that is, diuine vertues and qualities, more excellent then D thoſe which God beſtowed on Adam, though of the ſame kinde. The third thing is, *Dominion* Phil.3.21. and lordſhip ouer heauen and earth; which lordſhip once loſt by Adam, ſhall then fully be reſtored. He that ouercommeth, *ſhall poſſeſſe all things*, Reu.21.7.

The third queſtion is, what we ſhall doe? I anſwer briefly, keepe an eternall Sabbath in praiſing of God, & giuing thankes vnto him. And thus by the conſideration of theſe things we may take a taſte of the excellencie of this third and laſt gaine.

The ſecond point here to be conſidered, is the difficultie of obtaining this deſired gaine of eternall life. And the reaſon is plaine. For the way to eternall life is full of impediments, which I reduce to foure heads. Firſt of all, in this way wee are to fight, not with fleſh and blood, but with principalities and powers in ſpirituall things, ſeeking the deſtruction of our ſoules. Secondly, there be within vs innumerable luſts that compaſſe vs round about, preſſe vs downe, and draw vs away to the broad way of deſtruction. Thirdly, this way lies full of offences, partly in doctrines, partly in euill examples; all tending to this end, either to make vs fall, or to goe out of the way. Laſtly, it is beſet with manifold and diuers tribulations; from the beginning euen to the ende. Hence we learne, that wee muſt giue all diligence that wee may attaine to the reward of glorie: and therefore we muſt ſtruggle, ſtriue, and wreſtle to enter in at the ſtraight gate. The principall gaine, and the hardneſſe to obtaine it, requires our principall ſtudie and labour. Therefore they deale wickedly that vſe no meanes, but (as they ſay) leaue all to God, thinking it the eaſieſt matter in the world to winne the kingdome of heauen. The like is their fault, that profeſſe religion in a ſlacke & negligent maner, being neither hot nor colde.

The third point, is Pauls minde and deſire of eternall life. If it be ſaid, that wicked men haue the like deſire, as for example Balaam: I anſwer, in Paul there was an endeauour anſwerable to his deſire, as appeares, Act. 24. 16. where he ſaith, *that he waited for the reſurrection of the iuſt and vniuſt:* and that in the meane ſeaſon *he laboured to keepe a good conſcience before God and men:* now this deſire in the vngodly is barren, and yeelds not his fruit. Againe, Paul beeing iuſtified, ſtill deſires to attaine to full fellowſhip with Chriſt, and to conformitie with him in glorie. The like deſire, with the like indeauour, ſhould be in all vs.

The laſt point, is Pauls courage and fortitude. Hee is content to endure any kinde of death, yea cruell death, ſo he may obtaine this third & laſt gaine. And thus it is verified, which he ſaith, 2. Tim. 1. 7. *that God* had giuen him *the ſpirit, not of fearefulneſſe, but of courage.*

Like was the courage of Moſes, who was content to endure afflictions with the people of God, that he might winne the recompence of reward. Heb. 11. 26. Like was the courage of the Martyrs, *that were racked and would not be deliuered, that they might obtaine a better reſurrection.* Verſe 35. We likewiſe walking in the way to eternall life, muſt take the like courage vnto vs in all dangers. For this cauſe we muſt pray vnto God, to giue vs the ſpirit of courage: and we muſt alwaies attend vpon the calling and commandement of God, making it the ſtay and foundation of our courage: and we muſt yet further ſtay our ſelues on the promiſe of Gods preſence and protection, ſo long as wee obey him. If it be alleadged, that we are by nature fearefull in dangers, and therefore vncapable of courage: I anſwer, there is a three-folde feare. The firſt is, feare of nature, when mans nature feares, flies, and eſchewes that which is hurtfull vnto it. This feare was in Chriſt, whoſe ſoule was heauie vnto death, who alſo feared the curſed death which he endured. And therfore this feare of it ſelfe is no ſinne, and it may ſtand with true fortitude. The ſecond feare is that which riſeth of the corruption of nature, when a man feares without cauſe, or without meaſure. Without cauſe, as when the diſciples feared Chriſt walking vpon the ſea: or when they feared drowning, Chriſt lying aſleepe in the ſhip. Without meaſure, as when men diſtruſting God, neglect their callings in time of danger, and the dutie of inuocation, flying to vnlawfull meanes of deliuerance. Now this ſecond feare is an enemie vnto all courage. The third feare is, when perils and death are indeede feared: but yet feare is ordered by faith in the mercie and prouidence of God, by hope, by inuocation; and it is ioyned with obedience to God in the time of daunger. This is a proceeding of grace, and it may well ſtand with courage, and it ſerues to order the two former feares, the one of nature, the other of diſtruſt.

Trin-vni Deo gloria.

A VVARNING AGAINST The Idolatrie of the laſt times.

AND

An inſtruction touching Religious or
Diuine Worſhip.

HINC · LVCEM · ET · POCVLA · SACRA
ALMA MATER CANTABRIGIA

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1612.

TO THE RIGHT HONOVRABLE LORD HENRIE, EARLE OF KENT, LORD OF Haſting, Weisford, and Ruthyn.

RIght Honourable, &c. Great hath beene the mercie of God to this our Engliſh nation, in that beſide peace and protection, he hath beſtowed on vs the treaſure of his Goſpell, now more then fortie yeares, and that vnder the gouernement of a moſt gracious Queene. It is a benefit vnſpeakable: and England (as I thinke) neuer had the like before.

For this great mercy, we owe to God all thankfulneſſe that heart can thinke, or tongue can ſpeake. Our thankfulneſſe muſt ſhew it ſelfe in the fruit of obedience to the Goſpell. And obedience is to turne euen vnto God from euery euill way, to beleeue in Chriſt, and to walke in newneſſe of good life.

But alas, in reſpect of the greateſt number, we are a nation very vnthankefull: yeelding ſmall obedience to the Goſpell of life. If the things which haue beene done in England, had beene done in Barbarie, or Turkie, or America, it may be they would haue repented in ſackcloth and aſhes, and haue turned more earneſtly vnto God then we haue done. And for this cauſe we haue deſerued, that God ſhould take away his Goſpell from vs, and giue it to a nation that will bring forth the fruits thereof. For the preuenting of this euill which wee haue deſerued, it ſtands vs in hand to repent of our vnthankefulnes, to imbrace the Goſpell more then we haue done, and to walke worthie of it in holineſſe of life.

For the furthering of this good worke, I haue penned this ſmall Treatiſe of Idols, and the true worſhip of God. For this is the right practiſe of the Goſpell, to put from vs all manner of idols, and to ſanctifie God in our hearts, that is, to ſerue him in minde and ſpirit, namely, with a pure heart, a good conſcience, and faith vnfained.

And hauing penned this Treatiſe, I now preſent it to your Honour, and preſume to publiſh it in your name. Firſt, becauſe God hath made you Honourable, not onely by ciuill dignitie, but alſo by an vnfained loue and obedience to the Goſpell of Chriſt. Againe, my deſire is, to giue ſome teſtimonie of a thankefull minde for fauour vndeſerued. Thus I take my leaue, praying God to eſtabliſh the heart of your Honor, and all his people, without blame in holines before him, euen our Father, againſt the comming of our Lord Ieſus Chriſt with al the Saints.

Your H. in all dutie to

commaund, W. PERKINS.

To the Reader.

IF any demaund, wherfore I haue penned, and am allowed to publiſh a Treatiſe of idolatrie, now in the light of the Goſpel, and in a Church, where idolatrie is cõdemned to the pit of hell: let them vnderſtand that I do it for ſundry cauſes.

The firſt is, to declare and conuince the Church of Rome of manifeſt idolatrie: and conſequently, to ſhew that they are deceiued, who thinke that Proteſtants and Papiſts differ not in the ſubſtance of religion, but in circumſtances.

The ſecond is, to aduertiſe our Recuſants (if they wil vouchſafe to reade and conſider what I haue ſaid) that they ought to be Recuſants to the Church of Rome: becauſe ſhe is a maintainer and a worſhipper of idols.

The third is, to ſtirre vp and kindle in the mindes of our country-men a further deteſtation and loathing of the Romiſh religion. For if it had no other fault or defect, the very crime of idolatry vnexcuſable, wherewith it is iuſtly charged, is a ſufficient inducement to mooue al men that regard their owne ſaluation, to an vnfained loathing of it.

The laſt is, to informe the ignorant multitude touching the true worſhip of God. For the remainders of Poperie yet ſticke in the mindes of many of them, and they thinke, that to ſerue God, is nothing elſe but to deale truely with men, and to babble a few words morning and euening, at home, or in the Church, though there be no vnderſtanding.

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1. Iohn 5.21.

Babes, keepe your ſelues from Idols.

THe intent and ſcope of the Apoſtle A in this Epiſtle is to ſet downe markes and tokens, whereby men may know whether they be the children of God, or no. Hauing performed this from the beginning of the Epiſtle to the end thereof, toward the end of this chapter in the 18. verſe, he anſwers a ſecret obiection, which may be framed on this manner. He that is the childe of God may fall from God commit a ſin vnto death, and ſo conſequently looſe his aſſurance. Therefore it ſeemes, that there is no comfort by the aſſurance of our adoption, B but for the time preſent. To this the Apoſtle anſwers negatiuely in the 18, 19, 20. verſes: the effect of the anſwer is; That he which is borne of God ſo preſerues himſelfe by grace, that he cannot be drawne by Sathan to commit the ſinne that is to death. And in this laſt verſe of this chapter, he ſets downe a rule how men ſhould preſerue themſelues; that they fall not into this ſinne; *Babes, keepe your ſelues from Idols*: that is, hold faſt the true and ſpirituall worſhippe of God: and for this cauſe auoide all things that may withdraw your hearts from God, eſpecially take heede C of Idols,

In this rule I conſider two things: a commandement, *Keepe your ſelues from Idols*. The reaſon is infolded in the word *Babes*. That the right meaning of the commaundement may appeare the better, I wil ſtand a while to ſhew: firſt, what is meant by Idols, and ſecondly, how we are to keepe our ſelues from them. The word *Idoll* generally and properly ſignifies as much as *Image*, that is, the reſemblance of any thing either good or bad. For that which Image is in Latine, Idol is in Greeke. Tertullian D ſaith, that Idol ſignifies a forme or litle forme: and the diſtinction of Idol and Image was not obſerued of the (*a*) Latine interpreter. Yet by more narrow and more vſuall ſignification, the word *Idols* is put for any ſuch image as is erected to repreſent either falſe or true God. That idols are images of falſe gods, all men graunt; but that they are images alſo of the true God, there is the queſtion. But I make it manifeſt thus. The golden calfe of the Iſraelites, was an idol, as it is called by Saint Steuen, Act. 7.41. and it was an image of Iehouah. For after the calfe was once framed, Aaron proclaimed a day of ſolemnity, and ſaid, *To morrow ſhall be the holy day of Iehoua*, Exod. 32.5. That which the Iſraelites did in this caſe was no doubt the ſame which they had often ſeene the Egyptians doe before them. Now the Egyptians repreſented and worſhipped God in the formes of wilde & tame beaſts, as (*b*) Strabo the Geographer plainely ſaith, Images in vſe of religion, erected by the wiſeſt of the heathen, were nothing but Idols: and many of them verily were images of the true God, as Paul teſtifieth, when he ſaith, Rom. 1.23. They turned the glorie of the incorruptible God, to the ſimilitude of an image of a corruptible man, and of birds, &c. Thirdly, idols often ſignifie falſe gods themſelues, 1. Chron. 16.26. *The gods of the people are vaine thinges*, or *Idols*. Thus Rahell is ſaid to ſteale Idols, or the Gods of her father. And Paul, 1. Cor. 8.4. makes an oppoſition betweene an Idol and the true God. Yet are not falſe gods idols properly ſo tearmed, but by a metaphor. Becauſe as images made in the way of Religion, draw the heart from the true God: euen ſo doe falſe gods truely called Idols. Thus then, an idol is any thing ſet vp to be worſhipped, either in the roome of God, or as God. In the roome of God, as prophane images: as God, namely falſe gods.

De Idolat. c.3.

a Hierom. in Iſa.37. per idola intelligimus imagines mortuorum. Ezec.7.20. Imago ſimulachrorum. Amos 5.23. imago idolorum.

b See pag. 660.

Gen. 31.19, 30.

The generall propertie of idols, is, that they are NOTHING in the world, as Paul ſaith, 1. Cor. 8.4. and they are ſo tearmed, becauſe they haue nothing in them of the diuinitie or godhead, whether we regard the nature or the efficacie therof. And this appeares by Pauls reaſon, *An idol*, ſaith he, *is nothing in the world: becauſe vnto vs there is but one God*. Furthermore, it is nothing in reſpect of repreſentation: for an idol ſometime is nothing at all: ſometime it repreſenteth as God, that which is meerely nothing: ſometime it repreſents the true God, otherwiſe then he is; and in this reſpect alſo it repreſents nothing.

verſ.6.

The kindes and ſorts of Idols are likewiſe to be conſidered, ſpecially ſuch as haue beene erected ſince the daies of the Apoſtle. For there is no queſtion, but he did foreſee that the Apoſtolical religion ſhould be corrupted by Idolatrie, & that made him ſay; *Babes, keepe your ſelues from Idols*. That the diuers kinds of

Idols may be knowne, we muſt conſider how many waies a man may erect an idol to himſelfe. And this may be done three waies. The firſt is; If God be otherwiſe conceiued, then he hath manifeſted and reuealed himſelfe in his owne word. God is to be conceiued as he reueales himſelfe vnto vs, and no otherwiſe: if otherwiſe, God is not conceiued, but a fiction or idol of the braine. Auguſtine vpon the words of Ioſua, *Take away the ſtrange Gods from among you*, ſaith on this manner: *The holy Prophet Ioſua ſaw in their hearts, thoughts of God not beſeeming God, and he wils them to be taken away. For whoſoeuer conceiueth God to be ſuch an one, as he is not indeede, carries in minde a ſtrange and falſe God.* Two famous examples we haue in this kinde. The firſt is, when the true God is conceiued out of the Father, Sonne, and holy Ghoſt; or out of Chriſt our Redeemer God & man. For when the mind abſtracts the Godhead from the Father, Sonne, & holy Ghoſt, God is transformed into an Idol. The Epheſians before their conuerſion, worſhipped God the maker of heauen and earth, and ſo did the Galatians. And yet neuertheleſſe Paul ſaith of the firſt, that they were without God, Epheſians, chap. 2. 12. and of the ſecond, that they worſhipped them that were not gods *by nature*, Gal. 4. 8. becauſe they worſhipped God out of Chriſt: *for he that denies the Sonne, hath not the Father.* And the vnitie of the Godhead is to be adored in the Trinitie of perſons. Here then behold the Idol-god of the greateſt nations of all the world; of Turkes, of Iewes; yea of many that pretend Chriſtianitie, who vpon ignorance, worſhip nothing but an abſolute God, that is, God abſolutely conſidered, without any relation to Father, Chriſt, or holy Spirit. Yea the multitude in all places ſet vp vnto themſelues, a god that is all mercy, and no iuſtice: becauſe they content themſelues with the light of blinde nature, and frame God according to their owne deſires and affections. And by this meanes they erect vnto themſelues Idols within their owne hearts, and commit a moſt ſecret and ſpirituall idolatrie, which the world cannot diſcerne.

Aug. quæſt. 29. ſup. Ioſu. Quiſquis cogitat Deum qualis non eſt deus, alienum vtique deum & falſum in cogitatione portat.

1. Ioh. 2, 23.

The ſecond example followeth, and that is, Chriſt Ieſus falſly and farre otherwiſe conceiued then he hath reuealed himſelfe in the word. For he in one perſon is perfect God and perfect man: our onely redeemer al-ſufficient in himſelfe, and therefore perfect king, prieſt, prophet; without either partner or fellow in the worke of mans ſaluation. And he which otherwiſe conceiueth of him, turnes him into an idol or forged Chriſt. This doth that great and famous Italian Diana, I meane the religion that ſtands in force by the late Councell of Trent. For it preſenteth vnto vs Chriſt indeede, but yet a poore diſguiſed and deformed Chriſt. For it ſpoileth him of his manhood, and degrades him of his offices. He is ſpoiled of his manhood by the preſence in the ſacrament: for if the bread be verily tranſubſtantiated into the body of Chriſt; this very body muſt needes be made, not onely of the ſubſtance of the virgine, but alſo of the ſubſtance of bread: nay, it is made a verie monſtrous bodie. For beeing in his full quantitie and dimenſions, and ſo remaining, it is ſuppoſed to be included and contained in the quantitie of a ſmall round cake: as if a ſolide body of many foot could be contained in a ſolide bodie of two or three inches. Againe, if Chriſt be bodily in the *bread, and in the hand* of the receiuers, remiſſion is to be asked of God, from that which we holde in our hands, and receiue with our mouth. For remiſſion of ſinnes muſt be asked and looked for at Gods hands for Chriſts ſake, ſpecially in the vſe of the Lords Supper. Communicants therfore muſt thus thinke with themſelues, & ſpeake vnto God; I pray thee, O heauenly Father, be mercifull vnto me for this thine owne ſonne, whome beeing now bodily preſent, I hold in this mine own hand, and receiue with my mouth. And this is the oblation of the Popiſh Maſſe, in which the Prieſt imagines that he holdeth and carrieth Chriſt bodily in his hands, and there offereth him to his Father, that he may obtaine remiſſion of ſinnes for himſelfe and others, and that for his ſake whom he holds in his hands. And this, no doubt, is horrible and deteſtable idolatrie: and it were better to endure many deaths, then ſo much as once to be a doer in it. For we are taught by the word of God, to waite for our ſaluation by Chriſt made man, and now appearing at the right hand of his Father in heauen, and not for him whom we hold and carrie in our hands. Touching his offices, the ſaid religion degrades him of his prieſthood by fiue things. The firſt is, the daily offering of Chriſt in the maſſe, & that in reall maner, and alſo for the ſinnes of the quicke and the dead. For by this meanes, the ſacrifice vpon the croſſe is either continued as a thing but begunne and after to be perfected, or it is repeated. If continued, it was not then accompliſhed on the croſſe. If repeated, then alſo it is imperfect: if imperfect, then no ſacrifice of a Redeemer. The ſecond is the doctrin of humane ſatisfaction. For if our ſufferings conſidered as ſatisfaction for the temporall puniſhment of our ſinnes, muſt concurre in the worke of our redemption with his ſatisfaction for the fault and the eternall puniſhment of the ſame ſins, then is this ſatisfaction of his in very deede imperfect, becauſe it receiues an addition and ſupplement from ours. And if I ſatisfie for my ſelfe to my creditour, my friend doth not make full ſatisfaction for me: neither is it requiſite. And ſo farre forth as I ſatisfie for my ſelfe, I redeeme my ſelfe. The third is the doctrine of the merit of workes, which makes void the worke of redemption wrought by Chriſt. For if Chriſt merited by his death and paſſion, that we might merit by our workes eternall life: then is not Chriſt a full and perfect Sauiour, but onely the principall cauſe of our ſaluation; or rather an inſtrument of God to make vs our owne Sauiours. The fourth is the doctrine of veniall ſinne: for if ſome, yea, many ſinnes are veniall in their owne nature, ſo as we our ſelues may ſatisfie for them, it was not needfull that Chriſt ſhould die, and by his death redeeme vs from all ſinnes. The fift is the doctrine of the Interceſſion of Saints, who in Romiſh doctrine make interceſſion not onely by requeſting, but alſo by meriting; (a) yea by commanding. For thus the virgin *Mary* doth; more then which Chriſt himſelfe can not doe.

[a] Damianus ſer. 2. de nat. Mariæ. Accedis ad illud aureum reconciliationis altare non ſolum rogans ſed etiam imperans, non ancilla ſed Domina.

In the reformed Maſſe-booke there is aſcribed to the interceſſion of Saints, firſt, Protection. (b) *Let bleſſed Sabbas by making interceſſion for vs, protect vs, O Lord.* Againe, by (c) *thy Apoſtles keepe vs with thy continuall protection.* Secondly, Appeaſement. (d) *Beeing appeaſed by the interceſſion of thy Saints, graunt O Lord we pray thee, &c.* Againe, *Let not the prayer of Saint Chryſoſtome be wanting vnto vs, which may cauſe our gifts to be accepted and obtaine thy pardon for vs.* Againe, *by the prayer of Matthias make vs to be cleanſed of our ſinnes and defended.* Thirdly, Confidence, (e) *by reſting* on their ſuffrages. What can be ſaid more of the interceſſion of Chriſt? I know they adde in the end; *per Dominum*, but what is that to the purpoſe? If we giue any point of ſupremacie to a ſubiect, it is treaſon; though otherwiſe in tearmes we magnifie the ſoueraignty of the Prince. Againe, the ſame Catholike religion degrades him of his kingly office, by giuing vnto the Pope two royalties of the kingdome of Chriſt: One is a power to giue pardon of ſins vnto men, both fully and (f) properly, which none can doe but God. The other is to make lawes truely binding the conſciences of all men in the Catholike Church vpon earth, and that as truely as (g) the lawes of God: whereas there is but one Law-giuer that can ſaue and deſtroy the ſoule. Laſtly, it degrades Chriſt of his propheticall office. Firſt, becauſe it giues vnto the Pope a power ſupreame and infallible to determine in his conſiſtorie and in generall Councels of all controuerſies in religion, whether concerning faith or manners; whereas this power indeede is inſeparably annexed to the perſon of Chriſt, who in and by his written word determines of all matters pertaining to ſaluation, and that infallibly and ſufficiently to the contentation of an humble minde, and to the ſetling of any conſcience. Secondly, it addes and takes away, it changes and reuerſes the doctrine Chriſt hath left vnto his Church, ſpecially in the bookes of the new Teſtamẽt by an heape of humane traditions, ſpecially by the law of ſingle life, and the communion in one kind, &c.

[b] In feſtis Decembris.
[c] Præfat. de Apoſt.
[d] Feſta Ianu. In feſtis Mar. In feſtis Sept.
[e] Vt quorum ſuffragiis nitimur.
[f] Allen in his booke of prieſthood.
[g] Sic Driedo, et Bellar. de Pontif. lib. 4. cap. 15.

It may haply be alleadged, that the Religion pretended to be Catholike, holdeth the Vnitie of the Godhead, the Trinitie of perſons, the diſtinction of natures in Chriſt, the perſonall vnion, the offices of the Mediatour, as we doe. I anſwer, that in word it doth, but in deede by infallible conſequence of doctrine it doth aboliſh Chriſt, as I haue ſhewed. Papiſts in word confeſſe him to be *Our Lord*, but with this condition, that the Seruant of Seruants may alter and change his precepts, whoſe power (they ſay) is of that greatneſſe, that he may be iudged of none, and that he can open or ſhutte heauen to whom he pleaſe. They cõfeſſe him to be Ieſus *Our Sauiour*; yet a Sauiour *in vs*, in that he giues vs this grace, that by our owne merits we may be our owne Sauiours; borrowing alſo (if neede be) a ſupply from Martyrs and the reſt of the Saints. They confeſſe him to be *crucified, dead, and buried* for vs: yet with this condition, that the fault beeing pardoned, we our ſelues muſt ſatisfie for ſome part of the puniſhment, either in this world, or in Purgatorie. They confeſſe, that *he ſits at the right hand of God the Father*, to be vnto him the Mediatour of interceſſion for vs: and yet withall, they hold that his mother is the Queene of heauen, hauing authoritie to controll and commaund her ſonne. What a Chriſt is he, that in ſundrie actions pertaining to our redemption hath partners or fellowes ioyned with him? For this cauſe we reiect this religion, becauſe it turnes our onely and perfect Redeemer into a fained Chriſt of mans deuiſing. It may be further ſaid, that ſome falſe opinions conceiued of Chriſt, doe not ſtraightway turne him into an Idoll. I anſwer with Hierome: *Euen to this day an Idoll is ſet vp in the houſe of God, or in the hearts and ſoules of beleeuers, when a new doctrine is deuiſed.* Againe, *A falſe opinion, is an Idoll of falſehood.*

Hieron. in Ierem. cap. 31. & Dan. 3.

The ſecond way of erecting an Idoll is, when God is worſhipped otherwiſe, and by other meanes, then he hath reuealed in the word. For when men ſet vp a deuiſed worſhip, they ſet vp alſo a deuiſed God. Auguſtine ſaith of the Gentiles, that they refuſed to worſhip the God of the Hebrewes, *Becauſe, if their pleaſures were to worſhippe him in any other ſort then he had appointed, they ſhould not indeede worſhippe him, but that which they had faigned.* The Samaritans worſhipped the God of Abraham, Iſaac, Iacob: and they waited for the comming of the Meſſias: and yet Chriſt ſaith of them, *Ye worſhip ye know not what*: becauſe they worſhipped the true God by a worſhippe deuiſed of old, and ſet vp by men. The Lord ſaith to the Iſraelites, yee ſhall call me no more *BAALI*: whereby he ſignifieth, that becauſe the Iewes did ſometime worſhippe God in the ſame manner, with the ſame images, rites, and names, whereby the heathen worſhipped the falſe God Baal, therefore they made him indeede to be euen as the Idol Baall. And this I take to be the right meaning of the former words; becauſe the words following are: *For I will*

Aug. de Conſenſu Euang. lib. 1. c. 18. Si alio modo Deum colere vellem, quam ſe colendum ipſe dixiſſet, non vtique illũ colerem, ſed quod ipſi finxiſſent.
Ioh. 4. 22.
Oſe 2. 16. with Deut. 12. 4.

A *take away the names of Baalim out of her mouth:* verſe 17. When the Iewes in Ieremie chapter 2, verſe 23. denied that they worſhipped Baalim, there can be no reaſon (I ſuppoſe) of their deniall, but this, that they intended to worſhippe God in the Idols of Baal. Againe, Saint Iohn ſaith; 1. Ioh. 2. 24. *If that which yee haue heard from the beginning remaine in you, yee alſo ſhall continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apoſtles, but ſet vp ſome other forme of worſhipping God, abide not in the Sonne and the Father. Gods worſhippe muſt be according to his nature, heauenly; diuine and ſpirituall; but all deuiſed worſhippe is according to the nature and diſpoſition of the deuiſer, fooliſh, B carnall, vaine: as Chriſt ſaith, Math. 15. 9. *In vaine doe they worſhip me, teaching for precepts the commaundements of men.* And according to this worſhip is the God that is worſhipped. Therefore when God is worſhipped, not according to his owne will, but according to the pleaſure and will of man, the true God is not worſhipped, but a God of mans inuention is ſet vp. One notable example we haue in this kind. When God is either repreſented or worſhipped in any Image of mans deuiſing, there is preſently made a double Idoll, the one is the Image repreſenting: the other is GOD repreſented, who is by this meanes turned into an Idoll.

C That the Image made of vs to reſemble and repreſent God, is an Idol, I prooue it thus. The Image which Micha erected was a flatte Idol: for it is called Teraphim, which all commonly tranſlate, Idols. And it was an image of Iehouah. For before it was made, the ſiluer whereof it was made, was dedicated to God: and after it was made, when ſhee had got a prieſt into her houſe, to offer ſacrifice vnto it, ſhee ſaid: *Now I know that Iehouah will be good vnto me.* The two golden calues erected in Dan and Bethel by Ieroboam, were Idols in the iudgement of all men: yet were they nothing elſe but Images to repreſent the D true God of Iſrael. For the worſhip of them, is called *the feare of Iehouah.* Iehu neuer departed from the ſinne of Ieroboam, and therefore he was indeede a patrone and defender of the golden calues: neuertheleſſe it was not his minde and meaning to make Gods of them, but to worſhippe the Lord of hoſts in them and by them. For when he was about to deſtroy the Images and prieſts of Baal, he ſaid, *Come ſee how zealous I will be for the Lord of hoſts.* Grauen images and likeneſſes mentioned in the ſecond commaundement, are plaine Idols, and they are Images, not onely of falſe Gods, but of the true God. For Moſes expounding this cōmandement, ſaith thus, Deut. 4. 16. *Take heede to your ſelues, that yee corrupt not your ſelues, and make you a grauen Image, or repreſentation of any figure:* and his reaſon is, verſ. 15. *for yee ſaw no image in the day the Lord ſpake vnto you in Horeb out of the middeſt of the fire,* that is, ye ſaw no image of the true God, but onely heard his voice: therefore ye ſhall make no image, namely, of God, to repreſent him, or his preſence. Notable is the teſtimonie of Strabo for the proofe of this point: his words are to this effect. *Moſes* (ſaith he) *did affirme and teach, that the Egyptians did not iudge aright, who repreſented God in the ſhapes of wilde and tame beaſts: nor the Lybians and the Greekes, who figured God in the formes of men. For God is that thing alone which containes vs, and the earth, and the ſea, which we call heauen, and the world, and the nature of all things that are: the image of whom, who in his right wits dare preſume to make like to any of the things that are about vs? But we muſt put away all making of* (a) *Images, and ſet vp a temple and ſecret place beſeeming him, and worſhip him* (b) *without any forme.* A litle after he addes of his owne, that (c) *the Iewes are true worſhippers of God.* Origen ſaith againſt Celſus; that Angels may not be adored, and that religion keepes Iewes and Chriſtians from worſhipping of God in temples, altars, Images; becauſe the Law ſaith: There ſhall be no other Gods vnto thee before my face: and, thou ſhalt not make to thy ſelfe any grauen Image. Hence it followes, that the framing or erecting of an image, with an intet to repreſent or worſhippe God thereby, is the erecting of an idoll, though it be not further applyed to Idolatrous vſe. It may be obiected, that we may lawfully make an image of Chriſt, and that this image is no Idol. I anſwer; it is not vnlawfull to make or to haue the image of Chriſt, two caueats beeing remembred. The firſt, that this image be onely of the manhood: the ſecond, that it be out of vſe of religion. For if otherwiſe it be made to repreſent whole Chriſt, God and man: or, if it be vſed as an inſtrument or a ſigne in which, & before which, men worſhip Chriſt himſelfe, it is by the former doctrine a flat Idol. Againe, friends of Images plead on this manner. Though we may not ſet vp what Images we will vnto God, yet may we repreſent him in ſuch formes and ſhapes, in which he hath vſed to manifeſt himſelfe vnto men; as in the forme of a man, or in the forme of a doue, &c. I anſwer firſt of al, that the formes in which the Sonne & holy Ghoſt haue appeared, were not their Images, but onely ſenſible ſignes and pledges of their preſence: and ſignes not for euer, but onely for the preſent time, when they appeared: and therefore neither ſignes nor images of Gods preſence now. Hence it followes, that when the hiſtorie of the Bible is painted or pictured, as in ſome of our Bibles it is, there are no images of God deſcribed, but onely ſuch viſible appearances as (ſometime) were ſignes of the preſence of God, are expreſſed. Againe, I anſwer that the commaundement of God doth generally forbid images, not excepting the very ſhapes in which God himſelfe hath heretofore teſtified his preſence.

Iud. 17. 5.

Verſ. 3.

Verſ. 13.

2. King. 17. 28.

2. King. 10. 31.

Geographiæ. l. 16. de Syria.

a Or mould wherein images are formed.

b τιμᾶν ἕδους χωρίς.

c θεοσεβεῖς ὡς ἀληθῶς ὄντες.

Origen. cont. Celſ. lib. 5 in principio & l. 7. in fine.

And where the prohibition of God is againſt
vs, it is vaine to deuiſe ſhifts or excuſes. For
there is no exception againſt Gods commandement.
3 Thirdly, it is a falſhood for vs to
thinke that we may lawfully doe whatſoeuer
God doth. And therefore we muſt warily
reaſon from the example of God, when we
4 would defend our own doings. Fourthly, God
will not be ſo adored and worſhipped as idols
are worſhipped. *Thou ſhalt not doe thus*
5 *vnto the Lord thy God.* Fiſtly, God hath power
to repreſent himſelfe in what ſignes he will;
and ſo hath not any creature, neither hath he
giuen vs any power to repreſent him in this
6 or that forme. Sixtly, God can at his pleaſure
auoid and cut off all occaſions of idolatrie,
when he repreſents himſelfe in viſible
formes; ſo can not men doe, as common
experience delares. Therefore in ſo doing
they tempt God, and lay open themſelues to
7 the danger of Idolatrie. Laſtly, images which
men ſet vp vnto God, aboliſh and deface his
Maieſtie, breede abſurd opinions of God in
the mindes of men, and doe as litle beſeeme
his endleſſe glorie; as a picture of an Ape, or
of a foole doth the excellencie of an Emperour.
Thirdly, it is obiected that the Scriptures
do not ſimply condemne religious images,
but onely becauſe Iewes and Gentiles eſteemed
& held them for their gods: and that this
opinion of theirs is confuted by Paul, when
he ſaith, *They are not Gods which are made with* Act.19.26
hands. I anſwer againe, it was not the opinion
either of the Iewes, or of the wiſeſt of
the Gentiles, that grauen or carued images
were their gods; the very light of nature did
teach them the contrarie. That they made a
diſtinction betweene their gods and the images
thereof, it appeares by the very diſtinction
of the firſt and ſecond commaundement.
In the firſt, are forbidden the falſe or ſtrange
gods themſelues: in the ſecond are condemned
the Images, which are either of the true
Iehouah, or falſe gods. And if images be only
forbidden, becauſe they are reputed and
worſhipped for gods, then the firſt and ſecond
commandements (a) of auncient time diſtinguiſhed,
ſhall be indeede but one and the ſame
commandement. Images (I graunt) are called
often in Scripture gods, but for two other cauſes.
Firſt, becauſe in mans intention they haue
relation to God, and repreſent him. And therfore
by a metonymie they borrow his name;
as a painted man is called a man, or, as he that
plaies the part of a king, is called a king. Secondly,
they are called gods, becauſe men,
though not in opinion and iudgement, yet
in truth made them their gods, in that they
gaue religious worſhippe vnto them. And for
this end doth Paul ſay, they are not Gods
which are made with hands, to draw the Epheſians
by conſequent of reaſon from doing of
any worſhip to the image of *Diana*.

The ſecond point to be confirmed, is, that
God beeing either repreſented or worſhipped,
A in, at, or before an image, is preſently
transformed into an Idoll. Habakuk ſaith, that
Images are *doctours of lies*. Becauſe ſo ſoone as
God is repreſented in an Image, he is depriued
of his glorie, and changed into a bodily,
viſible, circumſcribed, & finite Maieſty. Whẽ
the Iewes intended to worſhippe God in the
golden calfe, the Pſalmiſt ſaith, they turned
God *into the likeneſſe of a beaſt that eateth graſſe.* Pſal.106,20.
Secondly, we may not binde the preſence of
God, the operation of his Spirit, and his hearing
of vs to any thing, to which God hath not
bound himſelfe by word of commandement,
or promiſe, or both. Now God hath not
bound himſelfe by any word to be preſent at
images, & to heare vs when we call vpon him,
B at them, or before them. Hence it followes,
that when men preſent themſelues before Images,
there to worſhip God, they worſhippe
not God, but either a fained God that can and
will be preſent and heare at images: or the very
Images themſelues. For God is not worſhipped
of vs, but when it is his will to accept
our worſhippe: and it is not his will to accept
our worſhippe, but when it is according to his
will. Patrons of images will here profeſſe and
proteſt, that they intend not to worſhip the images
themſelues properly, or any falſe God,
but onely the true God maker of heauen and
earth. I anſwer firſt of all, that this was the
very excuſe of the wiſer ſort among the heathen
(as afterwards ſhall appeare:) and it
could not excuſe them from Idolatry. Secondly
I anſwer, that mans intention makes
not Gods worſhip, but Gods wil. And it is not
his will to accept the worſhip that is done to
him in images: and therefore he indeede is not
worſhipped, but ſomething elſe in his roome.
It was the reall intention of the Iſraelites (as I
haue ſhewed) to worſhippe the God of their
forefathers in the golden calfe: and it was
the intention of Ieroboam to doe the like in
the calues at Dan and Bethel: and their meaning
was not to addreſſe or direct their ſeruice
to the moltẽ images: yet hath the holy Ghoſt
giuen his iudgement & ſentence, that the Iſraelites
in the wildernes worſhipped *the molten* Pſal.106.19
Image, and that Ieroboam *offered ſacrifices to* 1.Kin.12.32
D *the calues*. The Gentiles are ſaid *to ſacrifice to* 1.Cor.10.10
Diuels, wheras they, at the leaſt ſome of them,
offered Sacrifices to God in images. And the
reaſon is, becauſe God did not accept this ſeruice
at their hands. And indeede diuels were
ſerued, though the Gentiles intended the contrary.
For they thought verily that their images
were the receptacles of celeſtiall powers
and good Angels, but Paul giues ſentence
that they were diuels, or wicked ſpirits. Againe,
when God is adored in deuiſed Images,
the worſhippers are ſaid *to forget God,* Pſal.106.21
though they thinke that they well remember
him. And the reaſon is, becauſe they forget
not onely his commaundement, but alſo the
true knowledge or acknowledgment of God,
ſo ſoone as they repreſent him in an image:

a Ioſeph. antiqu. l. 3. c.4. Orig. in Exod. homi.8. Ambroſ. & Hiero. in Eph. 6. v. 1. Athan. in Synopſi.

Origen contra Celſum l.7. non fieri id
rit vt &

Deum qui
nouerit, &
ſimulachris
vt ſupplicet
Hab. 2,18.

for them he is conceiued to be otherwiſe, then he is.

By this which hath beene ſaid vpon manifeſt grounds out of the word of God, wee may take a cleare view of the idolatrie of the pretended Catholike Church of *Rome*. For it teacheth men to worſhip God and Chriſt, in, and before Images, eſpecially Crucifixes which in very truth is nothing elſe but the idolatrie before deſcribed. Againe, this Romane Church adoreth Chriſt, in, at, and before a peece of bread in the Euchariſt, and it teacheth men to doe ſo. Now to direct our adoration to the bread, or the place where the bread is, what is it leſſe then idolatrie? For firſt of all, it is manifeſt, that adoration is not tyed, either to the bread it ſelfe, or to the forme of bread, or to the place thereof by any commaundement of God, or by any promiſe. And it is a practiſe very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine that God is to be adored, and that he heares vs in any ſet place, in which hee hath not expreſly commanded himſelfe to be worſhipped, and made promiſe to heare vs. Againe, in the new Teſtament, or after the aſcenſion of Chriſt, it is certen, that ſpirituall adoration is onely required; and that worſhip which is tyed to any certaine thing or place on earth, is vtterly aboliſhed and forbidden. This Chriſt himſelfe teacheth, Ioh. 4. 21, 22. *The houre commeth, and now is, when ye ſhal worſhip neither at Ieruſalem, nor in this mountaine*: and therefore neither in the bread nor wine of the Lords Supper, nor on the altar, nor in the hand of the Miniſter. For by a figure *Synecdoche* he takes away all circumſtance of place on earth, to which the worſhip of God may poſſibly be tyed and directed. And this appeares manifeſtly by the oppoſition in the words following; *But in ſpirit and truth*. If it be ſaid, that the Iewes worſhipped God, at, and before the Arke: I anſwer, they did ſo: and for this deede of theirs, they had both commandement and promiſe: and therefore they which worſhipped God at the Arke and Temple in Hieruſalem, were accounted true worſhippers of God. But they that worſhipped the very ſame God in Dan and Bethel, before, & at the golden calues, or in the temple of Samaria without a word or warrant from God, were, though not equally, yet in like ſort reputed Idolaters, as if they had worſhipped the golde it ſelfe wherof the calues were made. For it is Idolatrie to turne, diſpoſe, or direct the worſhip of God, or any part therof, to any particular place or creature, without the appointment of God. Now they of the Church of Rome, direct their worſhip to God, in, at, & before Crucifixes, or before the bread in the Sacrament, hauing no warrant of their doing, either by commandement, or promiſe. If they haue, let them ſhew it: if they haue not, they are to know, it is a deuiſed worſhip which they performe: and it is a deuiſed god which they worſhippe, namely, a god that will be preſent and ſpecially heare them, in, or at images. Their intention to worſhippe the true Chriſt is nothing, vnleſſe they worſhip him according to his owne will. Baal in Iſrael ſometime was worſhipped for the true God, if we reſpect the intention of men; and yet for all this, Baal ſtill remained an Idol, and was nothing elſe but an idle and empty name: and ſo, conſidering there is no ſuch Chriſt as will bee corporally preſent, and lie hid vnder the forme of bread: not Chriſt which is now corporally in heauen, but a meere fiction of the braine of man is worſhipped.

Furthermore, vpon the former ground it followes, that not onely falſe gods, but alſo Angels and Saints departed, when they are worſhipped, at, in, and before their Images, are likewiſe turned into idols: for if God thus worſhipped be turned to an idol, then they much more, becauſe wee haue no warrant more to worſhip them on this manner, then God himſelfe.

The third and laſt way whereby idols are erected, is, when that which is Gods in proprietie, is giuen to the creatures. For to whatſoeuer thing the glory which is due vnto God, is aſcribed; it is made another God. The reaſon and foundation of this doctrine is this: When Rachel ſaid, *Giue me children, elſe I die*: Iacob anſwered, *Am I as God who hath depriued thee of the fruite of thy wombe?* Geneſ. 30. 1. 2. When the king of Syria had written to the king of Iſrael, that Naaman might bee cured of his leproſie: he rent his cloaths & cried out: *Am I God to kill and to giue life?* 2. King. 5. 7. *I am Iehouah, this is my name, & my glory will I not giue to any other, neither my praiſe to grauen images*, Iſa. 42. 8. And that which is proper to God is giuen to the creatures three waies.

The firſt is, when the godhead, diuinitie, or diuine nature is aſcribed to any other things whatſoeuer, that are not by nature Gods: for then they are made falſe or ſtrange gods. Falſe gods are eſpecially of two ſorts, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue ſome little conceiuing of the gods of the heathen, three points are to bee explaned: what bee the ſorts and kindes of them? what is meant by them? what images they had? Touching the firſt, the heathen gods are of two ſorts: ſome ſuperiour, ſome inferiour. Superiour gods are theſe: (*a*) Baal the god of the Chaldeans and Aſſyrians; (*b*) Aſtaroth the god of the Sidonians: (*c*) Moloch or Melcom the god of the Ammonites: (*d*) Chamos the god of the Moabites: (*e*) Rimmon the god of the Syrians: (*f*) Dagon the god of the Philiſtims: (*g*) Remphan mentioned by Steuen called Ciun by *Amos*. The Scripture beſides theſe mentioneth others, but I omitte them. Inferiour gods were liuing or dead men: for it was the manner of the Aſſyrians and Romanes to make their kings and princes gods, yea while they were liuing. King *Aſſuerus* exalted Haman. And this

[a] Num. 22. 25. Pſa. 105. Iud. 8. 9.
[b] Iud. 2. 13. 1. Kin. 11. 7.
[c] 1 Kin. 11.
[d] Num. 21. 21. Iud. 13.
[e] 2. Reg. 5.
[f] Iud. 16. 1. Sam. 5.
[g] Act. 7. Amos 5. 26.
Heſt. 3. 2.

exaltation was not in reſpect of ciuill degree, but in reſpect of ſome higher & diuine eſtate, whereby he was made a peti-god. For Mardocheus refuſed to honour him whome the King honoured, and that becauſe he was a Iew: which he could not haue done with good conſcience, if no more had beene expected but ciuill honour. And the fragments of the book of Heſter (as much to be beleeued, as any humane hiſtorie) haue theſe words of Mardocheus, Chap. 13. 14. *I did it becauſe I would not preferre the honour of a man aboue the glory of God: and would not worſhip any but thee my Lord.* In like manner Conon an heathen man refuſed to adore king Artaxerxes, as the maner of the Perſians was. In like maner, the men of Liſtra hearing and ſeeing Paul and Barnabas, preſently ſay, Act. 14. 13 *they are Gods in the forme of men*, and would haue offered ſacrifice vnto them.

Verſe 2,3.

Iuſtin hiſt. l.6.

In the ſecond place, if it bee demaunded what is meant by the gods before mentioned: I anſwer, that the firſt and principall, namely, Baal, ſignifies Iupiter, the ſunne in the firmament, or the hoſt of heauen, yet not alwaies: for the holy Ghoſt in the booke of the Kings diſtinguiſheth Baal from the ſunne, moone, ſtarres, and the hoſt of heauen. If I might coniecture, I would thinke it ſhould ſometime ſignifie Saturnus, that is, Time, which the heathen worſhipped as a ſpeciall God. For the Prophet Elias taking occaſion (as I ſuppoſe) from the faſhions of Baal, in mockage ſaies to his prieſts, *that hee is in a purſuite, or in his iourney, or that he is aſleepe at noonetide*: which three properties fitly agree to Saturne, who hath of olde beene vſually repreſented (*a*) purſuing & deuouring his owne children, that is, all things, which hee bringeth forth: hauing alſo foure wings, two alwaies ſpread, and two cloſed, to ſignifie, (*b*) that though he ſeeme to ſtand, yet is hee alwaies going ſwiftly, as in a iourney: likewiſe with foure eyes, two open, two ſhutte: whereby hee is alwaies waking and alwaies ſleeping, euen at noonetide. And in (*c*) auncient writers Baal or Bel is the name of Saturne. Moloch is thought likewiſe to be Iupiter or Saturne: and Remphan to be Saturne or Lucifer, that is, the day-ſtarre. And the reſt ſignifie either the world, or nature, or time, or fortune, or fate, or the ſunne, the moone, or the ſtarres, or ſpirits, or the ſoules of men departed, or ſome vnknowne God.

2.Reg 23.5
2.Chron. 33.3.

1 Kin.18,27. Carterius de imag. Deor. Naz. orat.1.in Iulianum.

a Tempus edax rerū.

b Cito pede labitur ætas.

c Euſeb. de præpar.Euan.lib.9. cap.4.& Hieron. in Iſa.46. v.1. Auguſt. quæſt.in Iudic.16.

Acts 17.23

Touching their images, Baal had many. One among the reſt was the forme or repreſentation of a flie: and hence hee is called Balzebub the lord of flies, becauſe hee was thought to be the chiefeſt flie in the world: and as Nazianzene ſaith, A flie was the god of Accoron. Aſhtaroth Sidonian gods were worſhipped in the formes of ſheepe, as the name ſeemes to import: Dagon in the forme of a fiſh: Diana in ſiluer plates, in which was ſtampt the figure of a temple, and the forme of Diana. When the Aſſyrians came to inhabite Samaria, they brought their gods with them, Sucoth, Benoth, Nergel, Aſima, Nehabaz, Tharthac, Adramelech, Anamelech; al which in the Syrian tongue, are ſaid to borrow their names of cockes, hennes, chickins, goates, dogs, aſſes, horſes, mules, peacockes, &c. Thus we ſee in part what were the heathen gods commonly mentioned in Scripture. And here we are to take knowledge of the mercie of God towards vs, that hath not left vs to our owne waies, as he did the Gentiles in former ages, who were without God, and without Chriſt; but he hath reuealed himſelf vnto vs, and his will, and choſen vs to be his owne people. For his mercy let vs be thankefull, and ſhew it by cleauing vnto him alone with our hearts.

Naz.inueſt.2.in Iulian. Plin. 27.6.

2. Reg. 17. 30.

The Romane falſe gods are two. The firſt is the Virgin Mary; whom the pretended Catholikes of this time, of a Saint make a goddeſſe: for they call her the *queene of heauen, the queene of the world*: *our Ladie: the mother of grace and mercie*. Shee is eſteemed as an vniuerſall aduocate to the whole world, and there be other mediatours vnto her, as to a queene: there bee eight ſolemne feaſts for the honour and inuocation of her: beſides this, there is no day paſſeth, in which ſhee is not inuocated in hymnes or in the maſſe. And they aſcribe to her, power to commaund and controll her ſonne in heauen, ſaying, *Aske the Father: commaund the Sonne, and commaund him by the authoritie of a mother*: againe, *cauſe him to receiue our prayers*. This is to make her not onely a goddeſſe, but alſo to place her aboue God himſelfe. Here they alleadge, that theſe formes of ſpeech are ſpoken *by a metaphore*, or by a Proſopopœie: but this cannot bee. For the ground of theſe ſpeeches is properly aſcribed to Marie, namely, the right of a mother, and therefore alſo the act of commaunding is without figure properly aſcribed to her.

In officio B. Mariæ.

Roga patrem, iube natum, iure matris impera. —— Sumat per te preces.

Wee take our ſelues beholden to Turſelline the Ieſuit for his fiue bookes of the *Ladie of Lauretto*, as ſhe is called. For two things may plainely thence be gathered. The firſt, that ſhe is made a goddeſſe, beeing worſhipped with the very ſame worſhip wherewith God himſelfe is worſhipped. For when men bee in any danger, neceſſitie, or extremitie, ſtraightwaies they offer vp their prayers to her with ſolemne vowes. Secondly, when in their Pilgrimages they come neere to the towne of Lauretto, and beholde the place where her image is, afarre off they fall downe and worſhippe her: and ſome goe bare-head afterward in the very middeſt of winter, till they come to her Temple, at the dores whereof they fall down againe and worſhip. Thirdly, when they come before her image: all, yea the greateſt perſons in the baſeſt manner that may bee, humble themſelues before her, kneeling or lying vpon the bare ground, and kneeling among the baſe multitude. Fourthly, ſhe hath a quire of boies to ſing praiſes to her. Fifthly, ſhe is honoured with a double feaſt, one of her

Lib.4.24.& lib.5.c.vlt.

Lib.3.ca.3.

Lib.5.c.vlt.

conception, the other of her natiuitie: one in the ſpring, the other in the autumne: the ſolemnitie of each of thē laſteth three moneths: and there reſorts to her at euery feaſt, two hundred thouſand people. Laſtly, ſhee is worſhipped with temple, altar, and offerings without meaſure: for none almoſt come to her empty handed. The furniture pertaining to her image is of golde, ſiluer, pearle, pretious ſtones, ſilke: and of all things of excellencie that heart can wiſh.

The ſecond point is, that the thing worſhipped vnder the name of the Ladie of Lauretto is indeed neither God nor Saint, but the diuell himſelfe. For firſt her couetouſneſſe appeares to be vnſatiable, becauſe ſhee findes no meaſure in taking & accepting of gifts; whereas God and his true ſeruants do the contrarie. Exod. 36.5. Secondly, her miracles bee as many as thoſe which we reade to bee done by Chriſt and his Apoſtles. And yet they indeede are ſuch as may be done by Satanicall operation. For the diuell knowes the ſecrets of nature more then all men doe, and by this meanes hee can doe things like miracles, which indeede are no miracles: and hee is the beſt phyſition in the world, & can cure diſeaſes, which in the iudgement of man ſeeme vncurable: yet cannot he giue ſight to them that are borne blinde, nor raiſe the dead: and therefore among all her miracles there is no mention of ſuch. Thirdly, her apparitions and her miracles tend all to Lib.2.c.23. erect, ſtabliſh, and maintaine the worſhippe of her ſelfe: whereas the true Saints of God ſeeke Reu.19.10. not to aduance their owne honour, but the honour of God. Fourthly, when men make abſolute formes of praier to the Virgin Marie for any temporall helpe or deliuerance, they haue neither commaundement nor promiſe ſo to doe: and yet theſe praiers are commonly accompliſhed. Fiftly, our Sauiour Chriſt, being King of heauen and earth, neuer medled with matters pertaining to the execution of ciuill iuſtice in priuate perſons: but this Ladie of Lauretto ſometimes breakes the halter Lib.4.c.20. when men be in hanging: and when they are hanging ſhee preſerues their liues till they bee Lib.4.c.19. taken downe: when praiers be made for infidels ſhee heares them: thus was the Turkes Lib.3.c.18. Baſſa cured of an impoſtume in his breaſt.

The ſecond falſe god is the Romane biſhop, who though he be not called god commonly, yet is he made a god. For firſt he takes to himſelfe the titles of God, and ſuffers himſelfe to be called god in his owne law, in which the tenour of a certaine canon is to this effect: *He that is God may be iudged of none.* The Pope is god: for ſo hee is called of the Emperour Conſtantine. Therefore he may be iudged of none. And it muſt bee remembred, that theſe words are found, not onely in the olde copies of the Canon law, but in the new corrected edition of Gregorie the thirteenth. Againe, he ſuffers himſelfe to bee called the *Doctour* and *Paſtour of the Catholike Church*, and *the ſpouſe of the Church*. And he himſelfe cals the *Catholike Church his own ſpouſe*, in expreſſe words; whereas this fauour is proper to Chriſt. And it had beene enough for him to bee friend of the ſpouſe. Bernard ſaith of him, that he is by *anointment Chriſt.* Secondly, the Pope chalengeth to himſelfe infinite power, according to the place in Matthew, *All power is giuen to me in heauen and earth.* Thus ſaith the booke of the Pontificall Ceremonies; *This Pontificall ſword doth figure that ſupreme Pontificall power, which is giuen of Chriſt to his Vicar vpon earth the Biſhop of Rome, according to that, All power is giuen to me in heauen and earth*; and againe, *he ſhall rule from ſea to ſea, and from the floudes to the ends of the world. And this is ſignified by that veluet cappe which the Popes vſe to weare on the night of the natiuitie of our Lord.* And this appeares in that he vſurpes power and authoritie ouer all creatures, yea ouer kings and princes: and will be deputie of Chriſt for the gouernement of the vniuerſall Church. Thirdly, he takes to himſelfe a ſoueraigne iudgement ouer all perſons and cauſes; ſo as if he carry innumerable people into hell with him, no man may iudge him. Laſtly, hee takes to himſelfe fulneſſe of power to diſpenſe with the lawes of God. In his law it is ſaid, *that men doe with ſuch reuerence reſpect the Apoſtolicall ſeat, that they rather deſire to know the auncient inſtitution of Chriſtian religion from the Popes mouth, then from holy Writ: that they inquire onely what is his pleaſure, and according to it order their conuerſation.* And therefore in the Councell of Trent he hath preſumed to forbidde vnder paine of Anathema, more degrees of conſanguinitie then God hath forbidden. What is this els but to verifie the ſaying of the Apoſtle, that hee exalts himſelfe aboue all that is called God or worſhipped?

Bellar. de ſummo Pont.l.2.c.31.

Sacrat.Ceremoniarũ l.1.Sect.2.

In ſexto de Immunit.c. Quoniam.

2.Cor.11.2.

Ber de Conſid. ad Eug.3.

Lib. Cerem. Pont. l.1. fo.736.

In annot. ſup.diſt.40. c. Si Papa. Edit.Greg.

De iure poſſumus diſpenſare ſupra ius.

2.Theſſ.2.4

The ſecond way whereby that which is Gods is giuen to the creatures, is when properties or proper actions of the godhead are aſcribed to them. And thus are creatures made gods in part, and conſequently idols. Heretofore it hath beene thought a kinde of idolatry, to appoint the conſtellations of heauen, and to make them ſignes to manifeſt ſecret truths: becauſe that which is indeede proper to God is giuen to them. And the Church of Rome at this day affoards vs foure notable examples. Firſt of all, it makes the Saints in heauen idols. For it teacheth men to kneele downe to them, and to make praier to them, beeing abſent from vs, as farre as heauen is from earth. And by praying to them, men doe acknowledge, that they haue power to heare and help in all places, & at all times, and that they know the ſecret mindes and hearts of men. Now to heare and to diſcerne the very heart, is a propertie of the godhead. as Salomon ſaith, *Heare thou in heauen in thy dwelling place ——— for thou onely knoweſt the hearts of all the children of men.* 1 King.8.36. And Paul takes it for a granted truth, that there is one only that ſearcheth the hearts Rom. 8.27. and knowes the meaning of the ſpirit, and

1.Cor.2.11.

A that no man knowes what is within a man, but the ſpirit or conſcience of a man. Anſwer is made, that God heares and knowes the hearts of men, of himſelfe, and by his owne nature, and that the Saints doe it not of themſelues, but by communication or reuelation. I anſwer againe, that God doth ſometime reueale to his ſeruants ſome particular and ſecret ſayings and doings of men, as he did to Elias and Peter, we denie not: but that God ſhould reueale all the thoughts and deſires of all that pray in all times, and all places, and that the Saints by reuelation ſhould know thus much, this wee denie. For this is to communicate the glorie of God to the creature, and conſequently to make the creature God: though not by nature, yet by communication. Such were the gods of the Gentiles for the moſt part, for they were men indeede, and were made God by (a) participation, and no otherwiſe.

2.King.5.26.& 4.27. Act.5.4.

B

(a) κατὰ μετοχήν. Athanaſ. contra Arianos. diſp. 1

Secondly, the Church of Rome transformeth the Sacraments to idols, by teaching that they conferre grace *ex opere operato*, by the very worke done: that is, that the outward elements or words duely ſpoken, or both, in the adminiſtration of the ſacraments, doe as phyſicall cauſes *effectiuely, actiuely*, and *immediately* work and produce in the heart, the grace of regeneration and iuſtification. To this effect the prieſt is appointed to pray, *that the nature of waters might* conceiue the vertue of ſanctification: *that God would make the water fruitfull by the ſecret* admixtion *of his godhead, that hauing conceiued ſanctification, a new creature may ſpring out of the immaculate wombe of the diuine fountaine, that it may bee liuing water, that it may bee effectuall to purifie our mindes; that the holy Ghoſt would deſcend into the fulneſſe of the fountaine; that he would make the* whole ſubſtance *of the water fruitful in effecting of regeneration.* Now the worke of regeneration in man, is a proper and immediate worke of the godhead, and I prooue it thus: To create, is a proper & immediate worke of the godhead: To regenerate, is to create, and man in that he is regenerated, is created againe. To regenerate therefore, is the proper & immediate worke of God. Nothing therefore can actiuely regenerate but God. Sacraments are ſaid to regenerate as morall inſtruments, because when they are rightly vſed, God himſelfe conferres grace: yet if they doe, and can *effectiuely* and *actiuely* regenerate and iuſtifie, they are not onely morall, but they are more then phyſicall inſtruments, nay they are as God himſelfe in this regard. Paul ſaith; That in planting and watering hee is not any thing. Wee receiue not new and ſpirituall life from the Sonne, but by the meanes of his fleſh, apprehended by our faith: yet the power and efficacie of quickning or reuiuing, is not in the fleſh, as in a proper ſubiect, but in the godhead. God will not giue his glory to men or Angels, nor to the fleſh and manhood of the Sonne of God, much leſſe to creatures without life or ſenſe: and therefore not to Sacraments.

Bellar. de Sacr. l.2. c.1

Miſſale reformatum de benedict. fontis.

C

D

Thirdly, the Romane Church makes very idols of works, by aſcribing the merit of iuſtification and ſaluation to them. For none can merit of God, but he that is God. The creature can doe nothing to benefit God; and therfore God is not bound by the bond of mans deſert to reward man, for any thing he doth. If he be bound, it is becauſe he bindes himſelfe by his owne promiſe: and he is mooued to make his promiſe, not for the goodneſſe of any worke to be done by man, but meerely vpon his own goodneſſe. If it be ſaid that Chriſt meriteth, and yet hee himſelfe can doe nothing to benefit God. I anſwer, that Chriſt meriteth properly, vpon the dignitie of his perſon: for in that God incarnate, or God-man ſuffered & fulfilled the law for vs, diuine iuſtice doth require that ſhould bee giuen him, which by ſuffering and obeying hee hath deſerued. This cauſe is found in no man or Angell. For God, as beeing the chiefe good, is to magnifie himſelfe, and to maintaine his owne honour, and that by the order of diuine iuſtice: and he is not ſo bound to his creatures, but of his free & meere good wil he giues the bleſſings which he giues.

Fourthly, they of the Romane Church, make the bread in the Euchariſt to bee that which it is not, and conſequently an idol. For the chiefe of them ſay, that the bread after conſecration, without annihilation, is made by conuerſion, the very body of Chriſt; and by this meanes, bread is exalted aboue men & Angels, and is receiued into the vnity of the ſecond perſon. If it be ſaid; that in their opinion the bread is no idoll, becauſe they beleeue this conuerſion. I anſwer, that Sacraments out of their vſe, the adminiſtration being ended, ceaſe to be Sacraments, and bread ceaſeth to bee the bodie of Chriſt. Therefore the Hoſt, (as it is called) or the bread in the boxe, caried in proceſſion and worſhipped, is nothing elſe but a wheaten or breaden god, and an idol, not inferiour to Aarons calfe, or Ieroboams calues, or the Nehuſtan that Ezechias brake in pieces; nay, as vile & deteſtable, as any idol among the heathen.

The third way, whereby that which is Gods, is giuen to creatures, is, when his worſhip is giuen to them. And thus are they transformed into idols. For Gods worſhip is proper vnto him, as Chriſt our Sauior ſaith, Mat. 4. 10. *Him only ſhalt thou ſerue.* And when diuine worſhip is directed or giuen to any creature, that creature is made a God, or equall to God; and therefore an idol. Now images made by the miſ-applying of Gods worſhip, are of three ſorts. First of all, creatures are made idols, when men giue their hearts vnto them, & fixe their principall affections on them. The Scripture bindes vs ſtraitly to giue our hearts and the affections thereof to God, and the obedience of the inward and outward man, Act. 5. 29. *We muſt rather obey God then men.* Math. 10. 28. *Feare not them that kill the body.* 1. Pet. 3. 14. *Feare not their feare, but ſanctifie the Lord in your hearts.* Pſal. 118. 8. *It is better to truſt in*

the

A *the Lord, then to put any confidence in man*, Ier. 17.5. *Curſed is he that truſteth in man*. Math. 10. 37. *He that loueth father or mother more then mee, is not worthie of mee*. Ierem. 10.5. *Feare not idols, they can neither doe good nor euill. There is none like to thee, O King*. And the Scripture requires theſe things at our hands, becauſe by them we acknowledge God to be our God. Wherefore on the contrarie, when any creature is placed aboue God, or matched with him, in regard of obedience, feare, loue, confidence, &c. it is made another god to vs. For then the firſt commaundement is broken, and there is no poſſible ſeruing of two maſters. Matth. 6. 24. Sathan is called the *god of this world*, 2. *Cor.* 4.4. becauſe men rather obey his ſuggeſtions, then God. In this reſpect alſo *Antichriſt is called* B *God:* becauſe he more ſtraitly inioynes men to obey his owne traditions, then he doth the very word of God. Saint Paul ſaith, Coloſſ. 3. 5. couetouſneſſe is the *worſhipping of idols*: becauſe the couetous man puts his confidence in his riches, for the preſeruation of his life. Againe he ſaith, that ſome make *their belly their gods*: becauſe they minde nothing but earthly things, and loue their pleaſures more then God. (a) A learned man cals this, *Idolatrie in manners*. His words are theſe: *An Idolater is he that giueth to the creature, the worſhip that is due to the Creator. And there be two kindes of idolaters; for ſome are idolaters in opinion, as they which in opinion doe aſcribe to the Sunne or Moone, or any other creature, a certaine diuinity. Others bee i*C*dolaters in maners, as they which preferre the creature before the Creator. For that which a man loues more* [then God] *he makes his God. And therefore he that preferres the pampering of his belly before God, makes it his god. Hee that preferres wine before God, makes Bacchus his god. He that preferres luſt before God, makes luſt his god. Of which ſort, (I cannot ſpeake it without griefe) are many at this day, rather ſeruing their vices and ſinnes then God, which though they ſay with their mouthes, that they beleeue in God, yet in their deedes and manners they denie him.* And thus doth the Church of Rome make idols of workes, becauſe it teacheth, that men may put their confidence in D them, touching their ſaluation; (b) ſo they doe it in ſobriety. This is indeede to deifie them, and to put them in the roome of God. Hierome (c) ſaith well; *If we muſt put our confidence in any, let vs haue our affiance in God alone*. (d) Baſil, *As it is meete to worſhip nothing beſide God, ſo muſt we fixe our hope in one God*.

Eph. 5.5.

Phil. 3.19. with 2. Tim. 3.4.

a Radulph. Ardens hom. in Dominic. 9. poſt Trinitatem. Anno 1050. Chryſoſt. in Rom. hom. 6.

b Bellar. de iuſtificat. l. 5. c. 7.

c Hier. Eze. l. 4. c. 14. in ſolo Deo cōfidamus.

d In Pſal. 7.

Againe, Angels and Saints departed, are made idols, and that by the Church of Rome, foure waies. Firſt, in that ſhe giues vnto them religious worſhip or adoration; that is, the bending of the knee, or the proſtrating of the body. The diuell deſired no more of Chriſt, but the bowing of the knee, in token and ſignification, that by Gods permiſſion, hee was the diſpoſer of the Kingdomes of the world: But anſwer was made, that he might not; becauſe it was written: *Thou ſhalt worſhip the Lord thy GOD, and him onely ſhalt thou ſerue*. When Iohn the Apoſtle fell downe to worſhip the Angell, he meant not to worſhip him as God, for he had learned to diſtinguiſh betweene the creature and the Creator; onely he meant to worſhip him as a wonderfull and diuine creature, and therefore to adore him with ſome portion of diuine honour. But hee is forbidden by the Angel, Reu. 19. 10. *See thou doe it not, for I am thy fellow ſeruant: worſhip God*. Hence I reaſon thus: They which bee our fellow ſeruants, are not to bee worſhipped with diuine honour: Angels and Saints are our fellow ſeruants: therefore they are not to bee worſhipped with diuine worſhip. It may be alleadged, that we adore kings and princes, yea inferiour perſons. I anſwer: Adoration or worſhip, is either diuine or ciuill. The bowing of the knee, or the proſtrating of the body, is one and the ſame in both, and the cauſe of bowing makes the difference. Wherefore it is diuine adoration, when we bow the body vpon ſome diuine cauſe, properly concerning God: as when wee kneele downe vnto him, in token of ſubiection; becauſe he is Lord of all things, yea of our bodies and conſciences: becauſe he knowes all things, and knowes the heart; becauſe he is euery where preſent, and can doe what hee will; becauſe he is the author and giuer of all good things; becauſe he is able to heare, and helpe all that call vpon him through the whole world at all times. And thus God alone is to bee adored. Ciuill adoration is vpon ciuill cauſe; as when wee bow to men, either becauſe they are in gouernement, or becauſe they are indued with excellent gifts and graces of God. And this ciuill adoration hath his degrees, as the authoritie and gifts of men are more or leſſe. Vpon this ground I anſwer, that kinges and princes are worſhipped onely with ciuill, not with diuine adoration; whereas Angels & Saints are worſhipped in the Roman Church with diuine adoration. For wee haue no outward ſociety with them: and therefore if any worſhip be done to them, it is not for politicke conſiderations, but for ſome higher reſpect. Yea, the cauſe for which they are worſhipped, is properly diuine: for there is giuen to them, the faculty of hearing and helping all ſuch as pray vnto them, in what place, & at what time ſoeuer; yea, though they be abſent from the place, in which they are adored. And this kinde of adoration giues vnto them, knowing and ſeeing of our hearts, preſence in all places, and an infinite power to helpe all that call vpon them. And they that worſhip Saints and Angels, do ſuppoſe with themſelues, that they beeing in heauen, can heare and helpe them at all times, and in all places, if they pray vnto them. Therefore it is nothing but a vaine ſhift, when the Papiſts ſay; they giue *worſhippe* to God, and no more but a certaine kinde of ſeruice to the Saints: when they giue that which is Gods to the Saints. When certaine ſilly women vpon fooliſh deuotion, did not ſo

Mat. 4.10.

much as offer candles or praiers to the Virgin Mary; not ſo much as call her Queene of heauen, the aduocate of ſinners, our hope, the gate of heauen, our mediatreſſe, &c. but onely offered (a) a cake in honour of her: Epiphanius Biſhop of Cyprus condemnes their fact, and ſaith; It is honour aboue meaſure: namely, adoration, which is honor due to God alone, and not to Angels; much leſſe to the Virgin Mary.

a Collyrida. Hæreſ.79.

Againe, Angels & Saints are made idols, in that prayer or inuocation is directed to them: for prayer is a proper part of Gods worſhip. The commandement of God is this, Pſal. 50. 15. *Call vpon me in the day of trouble.* Here the word [*alone*] muſt be vnderſtood. And that I gather by proportion. Moſes ſaith, Deut. 6. 13. & 10. 20. *Thou ſhalt worſhip the Lord thy God, and him ſhalt thou ſerue.* Now Chriſt alledging, and withall expounding this teſtimony, ſaith thus, Mat. 4. 10. *Him only ſhalt thou ſerue.* By this it appeares, that all commaundements inioyning the worſhip of God, include the force of this word [*alone*] though it bee not expreſſed. Moreouer, the reaſon of this commandment, *I will deliuer thee,* proues as much; and it may be diſpoſed thus: To him that can deliuer thee, muſt thou pray: I alone deliuer thee, therefore call vpon me alone. Secondly, he to whome we muſt pray, muſt be of that nature and condition, that we may beleeue in him: as Paul ſaith, Rom. 10. 14. *How ſhall they call vpon him, in whom they haue not beleeued?* We muſt not beleeue in Angels or Saints, but onely in God. For the auncient and Apoſtolike faith is, *to beleeue in God* and *to beleeue the Church.* Auguſtine ſaith well; *we beleeue the Apoſtle, wee doe not beleeue in the Apoſtle.* Againe, *it muſt be knowne, that wee muſt beleeue the Church, and not in the Church.* Thirdly, ſacrifice is proper to God: Prayer in the new Teſtament, comes in the roome of ſacrifice: for whereas Malachi had ſaid, Mal. 1. 11. *That incenſe and a cleane offering ſhould bee offered to God in euery place;* Paul ſhewes what is meant hereby, when he ſaith, 1. Tim. 2. 8. *Lift vp pure hands to God in euery place.* And prayer is ſpirituall ſacrifice, and therefore is called the *calues of our lippes,* Hebr. 13. 15. The opinion of the Auncient Church hath beene, that the *holy Ghoſt was God, becauſe he was inuocated.* For the hereticks obiection was this: God is to be inuocated; the holy Ghoſt is not inuocated; therefore the holy Ghoſt is not God. Anſwer was onely made to the Minor, and declaration made, that the holy Ghoſt was inuocated. Origen ſaith, *That all vowes, all interpellations, deprecations, and thankſgiuing, are to be addreſſed vnto God, the Lord of all things; and that it is not conuenient to inuocate Angels, vnleſſe wee could know them.* Athanaſius ſaith, (b) *The Saints, that is, beleeuers, pray not for aide to any thing that is created:* and therefore, that Ieſus Chriſt to whom men pray for aide, is God. Patrons of inuocation of Saints alleadge, that they pray not to them as to God; becauſe they make them A not (as they ſay) to be authors and giuers of the good things which they aske, but onely helpers by prayers. I anſwer, it is falſe. For they make them not onely helpers by their prayers, but alſo by their (c) merits: and this is to make them Redeemers. And the forme of their prayers in their Breuiaries and Maſſe bookes, is this: *Haue mercy on vs: giue vs this or that: deliuer vs from this, or that euill.* I anſwer againe, this ſpeech of theirs, is as if the adultreſſe ſhould ſay, I company with this man, as with my louer and friend: I know he is not my husband, neither doe I conuerſe with him, as with my husband. Againe, they alleadge, that if the liuing may requeſt the liuing to pray for them, then may the liuing alſo requeſt the helpe of the dead. I anſwer, the reaſon is not B like: becauſe it admits foure maine differences. The firſt, we haue a commandement to requeſt the prayers one of another, and there bee examples thereof in the word: wee haue no commandement at al to pray to the dead. Secondly, wee are preſent with them, whome wee requeſt to pray for vs; wee are not preſent with Saints, who are in heauen. Nay, if a man here among vs, ſhould kneele downe to a man in London, Rome, or Hieruſalem, and requeſt his prayer, hee ſhould commit idolatrie: Why not then much more, when men on earth kneele downe and pray to Saints in heauen? It is alleadged, that they are preſent in reſpect of hearing of our prayers; becauſe they are preſent with God, and ſee him who ſees all C things; and therefore in him they ſee all things. I anſwer, it is falſe. The Angels of God, ſee the wiſedome of God, and the whole myſterie of our redemption, not in God, with whome they are preſent, but *in the Church* after it was gathered by the Apoſtolicall miniſterie. The Saints vnder the altar, cry, Apoc. 6. 10. *How long Lord, holy and true?* as not knowing the time of their deliuerance. Chriſt ſaid, *Act.* 1. 7. that *the Father hath kept the times and ſeaſons in his owne power.* Matth. 24. 36. and that the very Angels know not the time of his comming. The Prophet Eſay ſaith, Eſa. 63. 16. *Abraham is ignorant of us, and Iſrael knowes vs not.* And to this purpoſe doth Auguſtine alleadge this text. The third difference: One D liuing man may ſeeke the helpe of another, either by word of mouth, or by letter: and thus fully open his minde, and ſhew his wants. In prayer wee reueale our wants, not by voice or writing, but by ſecret groans and deſires of our hearts, & we lift vp our ſoules to him, to whom we pray, and by our faith we make him our refuge. For prayer is not in ſpeech, but in the deſires and the faith of our hearts. Laſtly, when a man requeſts the prayer of his friend, they both ſtand as fellow members, and direct one prater to one God, in the name of one Mediatour Chriſt: but when we pray to the dead, the caſe is otherwiſe. For then they ſtand not as fellow members with vs, but are lifted vp aboue vs in degree: in that they are made Me-

Tract.54. in Ioh. Serm. de temp. 131. ſub eius nomine.

Exo.22.20.

Naz. orat. 5. de Theologia.

Contra Celſum l.5. in initio.

b Athanaſ. orat. 2. contra Arianos in fine.

c Lumb. l.4. diſt.45.d. 10 merito nos iuuant & ſuffragantur, non affectu tantum vt viui. And Catec. Rom. on the 1. Com.

Eph. 3.10.

Aug. lib. de cura pro mortuis c. 13.

diatours of interceſſion betweene vs & God.

A Thirdly, Saints and Angels are made idols, in that Temples, Altars, holidaies are conſecrated to their honour and worſhip. For all theſe properly appertaine to the worſhip of God. Temples: becauſe none can binde his preſence, operation, and his hearing of vs to this or that place, but God. Altars becauſe they are for ſacrifices and oblations which are proper to God. Feſtiuall daies: becauſe God is the onely Lord of daies and times, and therfore they are onely to be dedicated to his honour. And though we retaine the names of Saints daies in the Church of England, yet are we altogether free from this idolatry; becauſe we dedicate the daies themſelues to the honour of God.

Exod. 22. 20. Aug. de vera relig. c. 55. de ciuit. Dei. l. 12. c. 10. Epiſt. ad Deo gratias reſp. ad queſt. 3.

B Laſtly, they are made idols when men ſweare by them, and make vowes vnto them. Ier. 5. 7. *Your children haue forſaken me, becauſe they ſweare by them that are no gods.* And God threatens to deſtroy them that *ſweare by God and Melcom*; that is, Moloch their King. The like iudgement is to be giuen of them that ſweare by God and by Mary, by the Maſſe, and ſuch like. One ſaith; *that he which ſweares by any thing beſide God, deifies that thing, and thereby makes himſelf an idolater.* Touching vowes, Iſay ſaith; *In that day men ſhall vow vowes vnto the Lord, and performe them:* where he makes vowes a proper part of the worſhip of God, and by it ſignifies the reſt And *Origen* auoucheth, that all our vowes are to be made and addreſſed to God.

Zephan. 1. 5.

Opus imperfect. in Math. hom. 12.

Eſa. 19. 21.

Contra Celſum. l. 5. initio.

C To come to the laſt kinde of idols: images themſelues, reliques of Chriſt and Saints; Holy things, as Temples, Altars, & ſuch like, are made idols two waies. The firſt is, when they are adored and worſhipped with religious worſhip: or, when the liuing image of God, namely, man, fals downe before a dead image: for then indeede they are made falſe gods. In the ſecond Commaundement the Lord ſaith; *Thou ſhalt not bow downe to them and worſhip them:* that is, (as I haue prooued before) to the images, either of the true God, or of any thing elſe. And he giues this reaſon: *I the Lord thy God am a iealous God.* Hence it follows, that

Exod. 20. 4.

D images when they are worſhipped, are turned into falſe gods, and conſequently to idols. For God would not be iealous, vnleſſe it were becauſe we, who haue eſpouſed our ſelues vnto him, ſet vp another God, to be as it were an husband vnto vs in his roome, or with him. For when we bow to them, it is more then ciuill worſhip: and therefore the honour of God is giuen to them; wheras he admits no partner or fellow in the leaſt part of his honour. Againe, man is a liuing image of God, made by the very hand of God: and in this reſpect, a thouſand fold more excellent then all images made by the hand of man. Now if any meere man ſhall be worſhipped with any worſhippe that is more then politicke or ciuil, he is made more then a man, & by this means, he is tranſformed into an idol. And if no more be due to

A man, but ciuill honour, though he be conſidered as the image of God: then may not religious honour be giuen to any image, made by the hand of man. When Cornelius fell downe & worſhipped Peter, he meant not to honour him as God, but to doe ciuill worſhippe vnto him: yet becauſe this worſhip was exceſſiue and mingled with ſome portion of diuine honour, Cornelius is reprooued for it. What reproofe then is due to them, that in religious manner bow downe to images? Such as worſhipped the Sun, Moone, and Starres, are condemned for idolaters: much more then are they to be condemned for idolatrie, that worſhip images and reliques. For the Sun, Moone,

Act. 10. 25.

Deut. 4. 19. 2. Reg. 23. 5

B and Starres, are the wormanſhippe of God; whereas images are but the wormanſhippe of man. It was idolatrie to kiſſe the golden calues of Ieroboam. Auguſtine ſaith, that they which *are worſhippers of pictures, want the power of Chriſtianitie.* Againe, he numbers the worſhip of images among hereſies: *Of the ſect of Carprocrates* (ſaith he) *Marcellina his companion was thought to be who worſhipped the images of Ieſu, & Paul, and Homer, and Pythagoras, with adoration and the offering of incenſe.* Againe he ſaith, that in the ſecond Commaundement, we are forbidden to worſhip *any likeneſſe of God* made by mans inuention: becauſe no image of God may be worſhipped, but that which is the ſame with himſelfe.

Oſe. 13. 2. De morib. eccleſiæ. c. 34. De hæreſ. c. 7.

Aug. epiſt. 119. c. 11.

C Ambroſe ſaith, it is an *heatheniſh errour* to worſhippe the Croſſe, on which Chriſt died. And Holcot vpon the booke of Wiſedome, ſaith, *That the Spirit of God there condemnes idolaters, that honour & ſerue images and artificiall figures.* Catherin, a great man in the Councel of Trent, ſaith thus: *There is ſome queſtion among the Catholikes, whether images may be carued and painted for this end, that they may be adored, & worſhip may be giuen them. And there be, that vtterly denie it, and crie out againſt it, as againſt idolatry. And they ſeeme not to be mooued with ſlight reaſons, nor without the authoritie of Fathers, and Scriptures. For without doubt, the Scripture condemnes the idolls and images of the Pagans, not onely becauſe they repreſent falſe Gods but alſo becauſe the idolls themſelues,*

De obitu. Theodoſii.

Lectio 157.

Libro de cultu imaginum.

D *are the workes of mens hands, and alſo without all ſenſe, ſo as euen in this regard, they could not deſerue worſhip of themſelues. And this opinion ſome of the auncient Doctours ſeeme to approoue, if we ſhall at any time conſider that which they haue written.* Durand ſaith, *We doe not adore images, nor call them gods, nor put our hope in them: becauſe this were to commit idolatry.* In the ſame place he makes a double vſe of images. One moderate, when they are vſed for memory and repreſentation. The other (*a*) exceſſiue, and that is, when they are worſhipped. And by this he ſaith; that ſimple and weake ones are eaſily drawne to idolatry.

Rational. l. 1, cap. 3.

a Nimius vſus imaginum.

It is obiected, that men may bow to the chaire of eſtate, or to the letter of a Prince, without idolatrie: & therefore much more to the images of God. Chriſt, & Saints. *I anſwer*, the reaſon followes not. For when we bow to the chaire of eſtate, or to the Seale of a Prince, it is but ciuill worſhippe, for a politike end, that we may do homage & ſignifie our loyaltie and ſubiection to our lawfull Prince: whereas bowing to images, is done in religious regard. Secondly the chaire of eſtate, is a ſigne of the Princes preſence, and his, or her letters, are ſignes of their pleaſures, and that by Princes will: and ſo are not images ſignes and monuments, either of Gods preſence, or pleaſure: becauſe God will not be worſhipped in them, by them, or at them; neither doth he binde his preſence or his hearing of vs to them. Thirdly, men vſe not to bow to the chaire of eſtate, when the Prince is preſent: yet men that worſhip images, vſe to bow to them, though God be preſent neuer ſo: as he is alwaies preſent. And I returne the argument on their owne heads, on this manner. He that ſets vp a chaire of eſtate, and ſaith, it is the Preſence; he that ſends a letter in the princes name, and puts to a counterfeit ſeale, is guilty of treaſon: euen ſo, they which ſet vp on their own heads, images, as ſignes and monuments of the preſence of God, and of Chriſt, what doe they elſe, but commit treaſon againſt God himſelfe? Whē Nadab & Abihu offered ſacrifices, that God had appointed, with fire of their own appointment, it was preſent death vnto them. When the Iewes worſhipped the true God, with his owne worſhip, in places of their owne choice & appointment, the holy Ghoſt ſaith; *They corrupted themſelues, and did not prepare their hearts to the Lord.* What wickedneſſe then doe they that worſhip God in images without commaundement vpon their owne heads? When the Iewes ſet their threſholds by Gods threſholds, and their poſts by Gods poſts, that is, ioyned their traditions to Gods commandements, *They ſet a wall betweene them and God, and defiled his holy name with their abominations.* An oath may not be made by the creatures, though they be conſidered as ſignes and pledges of the preſence and power of God: and though when they be named, all the worſhip in the oath be directed vnto God. For the right manner of ſwearing, which the Scripture allowes, is, that our oathes be ſimple, without fraud, direct, and not oblique oathes; leſt the authoritie of God be diminiſhed, or our neighbour deceiued, (which is againſt the order of humane ſocietie) or the religion of an oath grow into contempt, as commonly it comes to paſſe, when it is made by the creatures. And therefore Chriſt ſaid, *Yee ſhall not ſweare at all, neither by heauen, &c.* Now as one part of Gods worſhip is, ſo are all the reſt, direct, and not oblique. And therefore we may not worſhip God, in, at, and before images, though they be conſidered of vs as ſignes and pledges of the preſence of God, and we onely intend to worſhip God in them.

Leuit.10.1.

2.Chr.27.2 with 2.Kin.15.34.35. 2.Chro.20.33.

Ezech 43.8

Math.5.34.

Againe they alleadge: The wooden Croſſe of Chriſt, was an inſtrument of our redemption; and therefore it is to be worſhipped. I anſwer. Firſt of all, it was an inſtrument of Chriſts death, but it was no cauſe nor inſtrument of mans redemption, which came by his death. Secondly, by the ſame proportion of reaſon, Iudas, and the Iewes, ſpeares, and thornes are to be worſhipped: becauſe they were inſtruments of the death of Chriſt: yea, ſpittle and clay is to be worſhipped, becauſe Chriſt vſed them ſometime in working of miracles.

Ioh.9.6.

Thirdly, the words vſed to Moſes and Ioſua, are vrged, *Put off thy ſhooes, for the place where thou ſtandeſt is holy. Anſw.* Moſes and Ioſua put off their ſhooes, not to the place where they ſtood, but to God, whoſe preſence made the place holy. Secondly, the place was not holy alwaies, but onely for the time, in which God manifeſted his preſence. Now images and reliques, are ſaid to be holy at all times, and in all places.

Ioſu.5.15. Exod.3.5.

Againe, images and reliques are made idols, when incenſe is offered to them, when tapers are lighted before them, when altars are erected, and gifts offered to them, when men goe on pilgrimage to them. For all theſe are parts of religious worſhip: and when they are performed to images and reliques, it is becauſe there is a ſecret perſwaſion in mens mindes, that there is ſome diuine power and preſence, and operation in them, or at leaſt about them. The brazen Serpent was an ordinance of God, a (*a*) figure of Chriſt, and a monument of deliuerance, from fiery Serpents in the wildernes: yet when the Iſraelites offered incenſe to it, (*b*) incenſe beeing a part of Gods worſhippe) it was turned into an (*c*) idoll: and for this cauſe was deſtroyed by Ezechias, whoſe fact is commended in Scripture.

a Ioh.3.14.
b Exod.30.8. Leuit.2.1.
c Aug. de Ciuit. Dei l.10.c.8.
2.Reg.18.4.

Vpon this which hath beene ſaid, we are to take notice of the profeſſed idolatry of the Church of Rome, whereof the principall ring-leaders teach and defend, that Roodes or Crucifixes, and other Images of God, are to be worſhipped with the very ſame worſhippe wherewith Chriſt himſelfe is worſhipped. And as one ſaith, with the (*d*) *ſame kinde of worſhippe, with the ſame affection*, and the ſame deuotion. What is this elſe, but to make gods of crucifixes? And the excuſe, that crucifixes are worſhipped with reſpect to Chriſt, and that the worſhip paſſeth by the image to him, will not ſerue the turne: becauſe ſtill the image is honoured with religious honour, which may not be. Neſtorius conceiued the manhood of Chriſt to be a diſtinct perſon from the word or Sonne of God: and withall, he fained a co-adoration, whereby this manhood was to be adored with the word. Now the (*e*) Councell of Epheſus condemnes this co-adoration: much more then would it haue condemned a co-adoration of the crucifixe with Chriſt. It will heare be ſaid, that adoration is giuen to God properly and directly, and not to the image in the ſame manner, but im-

Thom.3.part.q.25.art.3.
Greg.de Valen. tom.3.de Idolatria, punct.6
d Eodem officii & honoris genere. Eodem animi motu. Bellar. de Imag.l.2.c.23. Imago adoratur adoratione exemplaris, non proprié, ſed per accidens.
e Cyril. anathematiſmo 8.

properly, and indirectly. I anſwer againe, there is more giuen to the image of God and Chriſt, then ſhould be, if any adoration be giuen: and there is more giuen by farre then co-adoration. For they aſcribe fiue things to images. The firſt is, *an Vnion* with God, whereby, when wee ſee the image, the thing ſignified comes to the mind. Vpon this Vnion, ſtanding in relation, followes a *relatiue Preſence*, whereby God and Chriſt, are in their images and their images with them, as one and the ſame obiect. The third is, the *propertie of Signification*, whereby the image, as an image ſignifies God and Chriſt. The fourth is the *property of Repreſentation*; whereby the image ſtands in ſtead, place, and roome of God; not onely as an ambaſſadour, but as a vice-roy or deputie is in the roome of the Prince. And by this meanes all things muſt be done about the image which ſhould be done about God, or Chriſt, if he ſhould manifeſt his owne preſence. And this is verily a portion of diuine honour. For the image is in the roome of God to receiue honour for God, and God by it. The fift is *the communication of religious worſhippe* to God and the Image. And that is two-fold, one, when the worſhip paſſeth by the image to God directly, and returnes to the image by (*a*) conſequent indirectly: as when a man kneeles downe before an image, & praies, the worſhip is Gods properly, and pertaines to the image onely by conſequent. The ſecond is, when worſhip is directly to the image, and comes to God by conſequent, as when a man paſſing by, ſalutes the image, or puts garments and Iewels vpon it. Vpon this communication of worſhip followes a *communion of worſhippe* whereby God partakes in the worſhip of the image, and the image againe partakes in the worſhip of God. Now this communion in religious worſhip abaſeth the honour of God, and exalts the image into a diuine eſtate aboue the condition of men and angels. If a king ſhall make one of his ſubiects to be his image, and to be his Deputie, for worſhip, ſo as ordinarily the worſhip of the king ſhall be done before the deputie, though there be neuer ſo many intentions in the mindes of the ſubiects to worſhippe the king, and not the deputie, yet indeed the deputie is king, and the other onely beares the name. And ſo images beeing not onely images of God, but alſo his deputies, haue indeede the honour of God giuen vnto them. Againe, when *Latria*, diuine honour is giuen to God in his image, it hath his termination in the image: for this worſhip is firſt directed to God, and ſecondarily by conſequent in one and the ſame motion, it is extended to the image. Now that religious worſhippe, whoſe termination is in the creature, is by common conſent, Idolatrie.

Bell. de Imag. l. 2. c. 21, 22. & Val tom. 3. de Idola. punct. 3.

a Vno & eodem motu,

Hitherto haue I ſhewed what an Idoll is, and the kindes thereof, and the waies of erecting them: now I will proceede to a ſecond point; and that is to ſhew how we ſhould keepe our ſelues from Idols. And that we may throughly preſerue our ſelues from the contagion of them, foure things muſt be done. Wee muſt auoid the making of them, the hauing of them, the vſing of them, the vſers of them.

The making of them muſt be auoided by the expreſſe commaundement of God. *Thou ſhalt not make to thy ſelfe any grauen Image, or the likeneſſe of any thing.* In theſe words are forbidden Images of all kindes, grauen or painted: and images of all things in heauen, earth, vnderneath the earth: and therefore of God whoſe dwelling is in heauen. Tertullian ſaith thus: *Little children* (ſaith Iohn) *keepe your ſelues from Idols, not now from Idolatrie, that is, as it were from the ſeruice, but from the Idols, that is,* (*b*) *from the image of them.* Yet is not the making of images here forbidden ſimply. For there is a two-fold lawfull vſe of images: one holy, the other common. The holy vſe is, when they ſerue to ſignifie the holy things of God. Such Images are properly ſignes and types, and are onely at the appointment of God. Thus the Cherubims vpon the Mercie ſeate, were figures of the preſence of God. The braſen ſerpent a figure of Chriſt crucified: the outward elemēts in both the Sacraments of the new Teſtament, ſignes and ſeales of the bodie and blood of Chriſt, with the benefits thereof. The common vſe of images is three-fold. One is Symbolical, or politicall, as when they ſerue for the diſtinction of coynes. Thus the Iewes, who might not on their own heads erect images in the Temple or Synagogues, had libertie to make & vſe images in their coynes. Chriſt hauing ſeene & acknowledged the Image and ſuperſcription of Cæſar in the coyne, ſaid, Giue vnto Cæſar that which is Cæſars. The ſecond vſe is Hiſtoricall, when Images ſerue to repreſent humane or diuine hiſtorie. And here it muſt be remembred, that the painting of the hiſtorie of the Bible, though otherwiſe lawfull in it ſelfe, is not expedient in churches: becauſe danger of idolatrie may riſe thence. And therefore commendable is the practiſe of the Church of England, that ſuffers not in places, that ſerue for vſe of religion, images either painted or carued, no not in the hiſtorie of the Bible painted. And the caſe is otherwiſe with ſuch repreſentations of the hiſtory as are found in ſundry Bibles, becauſe there is not the like occaſion of idolatrie. The third vſe is, when Images are made for the beautifying of houſes, either publike, or priuate, that ſerue onely for ciuill meetings. Wherefore it is the ſcope and intent of the commaundement of God, onely to forbid the making of images, in reſpect they are to be applied to Diuine or religious vſe, that is, to repreſent God in his nature or properties, or preſence. Some man may thus obiect: when we thinke on God, we conceiue an internall image or forme of

De corona militis, c. 10.

b Ab ipſa effigie eorum.

him in our mindes, & that which we conceiue we may proportionally ſet downe by painting or caruing. Againe, if the internall forme of God be lawfully conceiued, why may not the externall be made? I anſwer, the right way to conceiue God, is not to conceiue any forme: but to conceiue in mind his properties and proper effects. So ſoone as the mind frames vnto it ſelfe any forme of God (as when he is popiſhly conceiued to be like an old man, ſitting in heauen in a throne with a ſcepter in his hand) an idoll is ſet vp in the mind. And the formes of things internally conceiued in mind are neuer worſhipped of vs, as painted and carued images be. Laſtly, God who allowes internall images rightly conceiued, forbids the externall in vſe of religion.

The ſecond thing to be auoided, is the keeping and hauing of idols, that is, images that haue beene abuſed to idolatrie, and are in likelihood ſtill to be abuſed, ſpecially if they ſtand in publike places. The commaundement of God is to deſtroy the idols of the heathen, their altars, and their high places. According to this commandement Moſes deſtroyed the golden calfe, Ezechias the brazen ſerpent. And there be ſundrie weightie reaſons of this commaundement of God. Firſt, idols preſerued are ſignes and monuments preſerued of the worſhip of diuels, and of the contempt of the true God: and therefore this preſeruation tends but to continue a memorie of the diſhonour of God, and of things that are an abomination to him, Deut. 7.25. A good ſubiect will not preſerue and keepe in ſtore the ſignes of conqueſt made by the enemie: for thus he declares, that he carries no loyal mind to his owne prince. Secondly, our dutie is to make confeſſion, not onely in word, but alſo in deed, that we are the people of God, and worſhip no idols. And this confeſſion is not made if we keepe them in ſtore and lay them vp. This reaſon the Lord himſelfe vſeth. Ye ſhall deſtroy them, *becauſe ye are an holy people to the Lord.* Thirdly, the keeping of them is a ſcandall to them that carrie idolatrous mindes: for hereby they conceiue an opinion, that there is ſome reuerend regard had of thē. Fourthly, our duty is to cut off all occaſions of idolatry. This is not done when idols are preſerued: for hence they haue often opportunitie and occaſion to worſhip them, that are ſuperſtitiouſly minded. Fiftly, occaſion is giuen to the ſimpler ſort to abuſe them. When the idols of the nations remained in the ſight of the Iſraelites, they were a *ſnare vnto them.* Laſtly, idols are called by the holy Ghoſt, vanities, not as other things which ſerue for good vſe, but they are ſimply vanities, becauſe they are altogether *vnprofitable:* and therefore the keeping of them is to no good end: whereas among the people of God all things muſt in their kind tend to the glory of God, either more or leſſe. If it be ſaid, they are Lay-mens bookes, & that in this regard they may be kept: I anſwer, they are no bookes of Lay-men: for the Lord hath giuen the ſentence, that they are meere vanities. *Auguſtine* ſaith, they are worthy to be deceiued that ſeeke Chriſt and his Apoſtles, not in Scriptures, but in painted walles.

Exod. 34.13
Deut. 7.25.
Exod. 32.20
2 Kin. 18,4.
Deut. 7.5.6
Iud. 2.3.
Iſa. 44.10.
De conſenſu Euang. l.1.c.10.

The third thing to be auoided, is the vſe of idols in religious manner, which vſe ſtands in the worſhip thereof, vtterly condemned in the ſecond part of the ſecond commaundement: *Thou ſhalt not bow downe to them and worſhip them.* In which words the Lord makes two parts of the worſhip of Idols, *Honour*, and *Seruice.* Honour is either inward or outward. Inward, in the affection of reuerence. Outward honour ſtands in al geſtures of the body, which ſignifie honour, as the putting off the hat, the lifting vp of hands, and eyes, bowing of the knees, proſtrating of the body, and ſuch like. *Seruice* likewiſe is either outward or inward. Inward ſtands in the deuotion of the mind; in confidence, hope, inuocation, vowes, and ſuch like. Outward ſeruice ſtands in all other duties that are beſide the geſture of the bodie: as ſacrifices, oblations, lighting of tapers, burning incenſe, the erection of altars and Temples, and pilgrimages to them, &c. And all theſe, with all of like kind are vtterly forbidden. Furthermore, that there may be no place for the vſe of idols among the people of God, he hath by law ſtraitly barred vs the vſe of all ſuch things as are properly memories and monuments of idols: *Ye ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.* Yea, all things that pertaine any way to the worſhip of idols muſt be eſchewed. Vpon this ground Paul diſputes at large, that the Corinthians might not be preſent, or ſit downe at the feaſts, which were made to the honour of heathen Gods though otherwiſe they abſtained from the worſhippe thereof. Thus Tertullian ſaith, *It is a cuſtomable fault to ſay,* mehercule, medius fidius, *ariſing of the ignorance of ſome that doe not know it is an oath by Hercules:* and yet he ſaith the former law doth not forbid vs to pronounce the names of falſe gods, which conuerſation with men conſtraines vs to ſpeake.

Exod. 23.13
1. Cor. 10.
De idol, ca. 20.

In the fourth and laſt place, we are to auoid the vſers of idols, and that in two ſpeciall regards. Firſt, in reſpect of the vaine deceits they vſe: ſecondly, in reſpect of fellowſhip. Touching the deceits whereof the idolaters of this laſt age paint ouer their idolatries, and bleare the eyes of the world, we haue a ſpeciall caueat giuen vs by the holy Ghoſt to beware of them. Take heede leſt no man ſpoile or *make a pray of you by Philoſophie and vaine deceit, through the traditions of men.* And that they may the better be auoided, I will note fiue of the principall.

Co[illegible].8.

Firſt of all, they tell vs that they worſhip no idols, but images of God, Saints, and Angels. Behold a poore and ſilly ſhift. For the golden calfe, Ieroboams calues in Dan & Bethel,

& Michaes Teraphim were images of God (as I haue prooued) & they were idols, as all men graunt. Againe, an image of a fained god, is a flat idol in the common iudgement of all. Now the image, that is erected to the honour of the true God, is an image of a fained god. For God will not be honoured by any image of mans appointing, though the honour be neuer ſo much directed to him in the minde and intention of man: and therefore the thing that is honoured is indeed a god of a mans deuiſing, who will heare, be preſent, and giue his bleſſing, in, at, and before images. Hence it followes, that the image which is ſuppoſed to be the image of God, is indeed the image, not of God, but of an idol: and euery image of an Idol is an Idol. They ſay, that there is a difference betweene the images of the heathen, and the Images of Chriſtians. Well, but let them conſider the 115. Pſal. and let them ſhew, that their images can heare, ſmel, ſpeake, and goe better then thoſe of the heathen, and I will grant a difference, elſe not: for many of them were images of the true God, as well as theirs. Irenæus reprooueth the Gnoſticks, not onely becauſe they made images of Pithagoras and of Ariſtotle, but alſo becauſe they made the images of Chriſt, and Paul, & worſhipped them. Ambroſe hath theſe words, *The Gentiles adore wood, becauſe they thinke it to be the image of God.* Furthermore they define an idol falſly: for it is a falſe image (a) not onely repreſenting that which is not, but that which is, as it is not. Thus (b) Popiſh diuines teach and write, and by name Catharin ſaith thus, *The adoration and worſhip of Saints which the Church of Rome eſpecially vſeth hath his termination in God. For God is adored, not abſolutely, but as hee is laudable or glorious in this or that man, who is acknowledged for a Saint. Therefore, if hee be not a Saint, it is falſe worſhip, and God ſo worſhipped, is indeede a falſe God. For God is not adored abſolutely, but as he is exiſting in him by amitie and grace. But this God is not: and therefore it may be called Idolatrie. And the caſe is the like in the hoſt not conſecrated. For God and Chriſt is not adored ſimply, but as he is exiſting vnder the formes of bread and wine. Therefore if he be not there, not Chriſt, but a creature for Chriſt is found, to whome diuine worſhippe is giuen: and therefore here is Idolatry alſo. For euen in this regard they alſo were Idolaters, who adored heauen (for example) or any other thing, ſuppoſing with themſelues that they adored in it, whome they called the ſoule of the world, according to Varroes diuinitie. Therefore they are not to be cleared from idolatrie, becauſe they intended to worſhippe one God, as indeede there was but one God: but becauſe they adored him there, where he was not, in that manner they ſuppoſed him to bee.*

Lib. contra hæreſ.1. c. 4.

Comm. in Pſal.118.oction.10.

a Repræſentans quod non eſt, vel quale non eſt.

b Suar.tom.1.Thomæ, q.25.art.4. Cathar.lib. contra Caietani dogmata circa medium.

De ciu. Dei l.7.c.5.

The ſecond excuſe is, that they worſhip not images properly and principally, but Chriſt, Angels, and Saints in them, & at them. I anſwer: ſo did the Heathen. Thus witneſſeth Lactantius of them: *We feare not Images, ſay they, but them after whoſe likeneſſe they be figured, and in whoſe names they are dedicated.* And in Saint Auguſtine, *I worſhip (ſay they) neither the Image, nor the Diuel, but in a bodily figure I behold the ſigne of that which I ought to worſhip.* Againe, *I doe not worſhip that ſtone or that image that is without ſenſe: but I doe adore that which I ſee, and ſerue him whom I ſee not. Who is that? the inuiſible diuine power who is preſident of that image.* And Chryſoſtome ſaith thus: *When we ſay vnto him that they worſhip an image: No, ſay they, not the image, but Venus and Mars. And when we aske them what is this Venus? the grauer ſort among them anſwer,* Pleaſure. *And who is Mars? A man-like and valiant courage.* And yet could not this excuſe free them from Idolatrie. Againe, that worſhip onely pleaſeth God, which he himſelfe hath directly preſcribed in his word. It is a vaine thing to worſhip God by the precepts and inuentions of men. Now for the worſhippe of God in Images, there is no word: nay the word ſaith the contrary. *You ſhal not doe ſo to the Lord your God,* namely, as the heathen doe to their falſe gods. And that Chriſt is not to be worſhipped in a crucifixe, it is plaine. For when he is worſhipped, the godhead is worſhipped, and the perſons thereof: becauſe the Trinity is to be worſhipped in the vnitie, and the vnitie in the Trinitie. And the Godhead beeing a ſubſtance immaterial, and inuiſible, is not to be worſhipped in any ſenſible thing; as Damaſcene, otherwiſe a friend of Idolatrie, teacheth.

De falſa relig.l.2.c.20.

Comm.in Pſal. 113. concio 2.

Aug.in Pſal.94.

Hom.18. in epiſt.ad Eph.

Math.15.9

Deut.12.4.

De fide. l. 4.c.17.&. Pe. Fab. de Dei nomine,c.3.

The third excuſe is, that they giue *worſhip* to God alone, and that they honour Angels, Saints, and Images with *ſeruice*. I anſwer firſt of all, that religious adoration, inuocation, vowes, & ſuch like, are part of Gods ſeruice, as I haue ſhewed before: and therefore they may not be giuen to the creature, by what tearmes ſoeuer they be called. Inuocation and the reſt, whether they be called worſhippe or ſeruice, they are ſtill proper to God: who will not be mocked with words. And it is abſurd to think, that a diſtinction of tearmes, ſhould make the proper worſhip of God to be the worſhippe of the creature. The diuell required no more of Chriſt but *Dulia, ſeruice.* For he deſired not to be worſhipped of Chriſt with diuine honour, but onely to be worſhipped as a miniſter of God, to whom he had (as he falſely ſaid) committed the diſpoſition of the kingdomes of the world, Luk.4.6 And this to doe Chriſt refuſeth, becauſe it is ſaid, *Him onely ſhalt thou ſerue.* Therfore not only religious worſhip, but alſo religious ſeruice is Gods. Secondly, that we may the better arme our ſelues againſt this vaine diſtinction of worſhip and ſeruice; we muſt vnderſtand that worſhip is of two kinds. The *worſhip of religion*, and the *worſhippe of ſocietie*. The worſhippe of religion is that, whereby the creature worſhips the Creator, becauſe he is the authour and giuer of all good things. And all the parts and the manner of the performance hereof is preſcribed in the commaundements of the firſt table. The worſhip of ſocietie is that, which one fellow-creature giueth to another, in reſpect they are the inſtruments of the good things whereof God is the Authour. This worſhip pertaines to the ſecond Table, and is preſcribed in the fifth commandement, *Honour thy father and thy mother*. And here commeth in the worſhip that is to be giuen to Saints and Angels. For though they be in glory, yet remaine they ſtill our fellow-ſeruants, and fellow-creatures. And as we honour our betters, yea princes, with ciuill or politicke worſhip, ſo muſt we worſhip them, if they ſhould appeare. The kind of worſhip muſt not be changed in reſpect of the excellencie of any creature, but onely the degree: and we may not giue ſo much as the leaſt part of the worſhip of religion to the chiefeſt and moſt glorious creatures, that are but creatures. Auſten ſaith, *that religion is not the worſhip of any thing, but of God*. Hence it followes, that neither religious worſhip, nor religious ſeruice can be giuen to Saints or Angels. Againe, the worſhip of ſociety is done to the creature in reſpect of the neighbourhood, that is, becauſe it is viſibly preſent with vs, and we haue outward fellowſhip and ſocietie with it. And where is no mutuall conuerſation nor ſenſible preſence betweene creature and creature, there is no worſhip to be done of them each to other. Hence againe it followes, that we may not giue to Saints or Angels ſo much as ciuil worſhip, becauſe we haue not any outward ſocietie with them. Thirdly, not onely worſhip is Gods, but alſo ſeruice. *Thou ſhalt not bow downe to them and ſerue them.* And reaſon good, for ſeruice is more then worſhip. For worſhip may be done of equall to equall: whereas ſeruice is properly of the inferiour to the ſuperiour.

De vera relig. 55. & de ciuit. Dei. l. 10. c. 1. —— fidenter dicere audeamus religionem non eſſe niſi cultum Dei.

The fourth excuſe, whereby the Idolaters of our time delude themſelues and the world, is, that prayer to Saints, & the worſhip of images & reliques is confirmed by reuelation & miracles. I anſwer firſt, that reuelations now are not the rule of our faith, but onely the written word: *They haue Moſes and the Prophets, let them heare them. To the law and to the teſtimonie.* Secondly, miracles of themſelues alone, are not ſufficient to iuſtifie the verity of a point of doctrine. For falſe prophets ſometimes, for the triall of men, are ſuffered to worke miracles. Thirdly, the ſcripture ſaith plainly, that the comming of Antichriſt, who in all likelihood is the Biſhop of Rome, ſhall be in miracles and lying wonders. And therefore we may iuſtly ſuſpect the reuelations and miracles pretended by the Romane Church. And the ſpeaking, weeping, and bleeding of Images, and the bleeding of the Euchariſt, what are they elſe but Satanicall illuſions?

Luc. 16. 29.
Eſay. 8. 20.
Deut. 13. 1.
2 Theſ. 2. 9
Reu. 16. 14.

The fift and laſt deceitfull excuſe is, that the Idolatry, which the Scripture cōdemnes, is (as they ſay) the worſhip of heathē gods. I anſwer, that the worſhippe of heathen idols, and the worſhip of God, Angels, Saints, Images, in the Romane Church, is for ſubſtance all one. Like is the folly of both in the making of their gods. The heathen man plants a tree; & after cuts it downe. With one part he warmes himſelfe, with another part he roſtes his meat; and of the third he makes himſelfe a god: ſo likewiſe they of the Romiſh Church ſowe their corne, and afterward reape it, threſh it, grinde it, bake it: of ſome part thereof, they make foode for themſelues and their families, of another they make Chriſt, their breaden god. The (a) Gentiles builded houſes & Temples to their gods: ſo do the Papiſts to Saints and Angels. The Gentiles erected and conſecrated (b) altars to the honour of their idols: ſo do Papiſts to Saints and Angels. Gentiles at the entrance of their Temples vſed (c) holiwater: ſo doe the Papiſts. Gentiles ſerued their gods with (d) ſhauen prieſts: ſo do the Papiſts. Gentiles (e) cenſed their images, and lighted tapers before them: ſo do the Papiſts. Gentiles worſhipped their gods with faſting daies. *Liuie* (f) ſaith, *the Romanes faſt to Ceres*: and Sozomen, *They worſhip their idols with choice of meates*, and they which will be preſent at their ſeruice abſtaine from prophane meates. Gentiles obſerued holy daies to their gods. Thus of ancient time in England, the third day of the weeke was dedicated to the honour of *Weden*, and the fift to *Fria*: and thereupon they were called Wedneſday, and Friday. So do the Papiſts to Saints. Gentiles did not eſteeme their idols to be gods, but they of the wiſer ſort profeſſed to worſhip God in them. The booke of Recognitions vnder the name of Clement, ſets down ſundry excuſes of the heathen thus. As there is one Cæſar, and he hath many Iudges vnder him, Conſuls, Tribunes, and other inferiour powers: in the like maner we thinke there is one great god, & other *gods ſubiect to him*, yet ſuch as gouerne vs and all things in the world. Again, they adde, that the calfe called *Apis* of the Egyptians, *Ibis*, ſerpents, and goats, &c. worſhipped as gods, *were Figures and allegories of certaine vertues*, by which, as by helpes, mankind is gouerned. Againe, they are wont to ſay: We worſhip viſible images, to the honour of the inuiſible God. (g) Euſebius teſtifieth as much, that the Gentiles adored idols as the images of excellent men that had beene helpfull vnto them. And yet for all this they are condemned of idolatry. Celſus in (h) Origen ſaith, that none but a very foole would account wood, ſtones, braſſe, gold, to be gods, and that they are (i) *either ſeruices or repreſentations of gods*. The Iſraelites after the heathen manner, vſed to ſay *to a tree, thou art my father, and to a ſtone, thou haſt begotten me*. So preachers among the Papiſts vſe to ſay to the image of the crucifixe, *Thou haſt redeemed vs, thou haſt reconciled vs to the Father.* Anſwer will be made, that they ſay not this to the image as it is wood, but to Chriſt in whoſe

Iſa. 44. 15. 16.

a 2. Reg. 5. 18. Baruch 6. 16.
b Arnob. cont. Gentes. l. 6. Virg de Vener. c.
c Virg. —— Ter. ſocios pura circumluit vnda, ſpargens rore leui, & ramo fœlicis oliuæ, luſtrauitq; viros.
—— d Hieron. in Ezec. l. 13. Baruc. 6. 30. Apul. aurei aſini. l. 11.
e Virg. de Venere, vbi Templum illi centumq; Sabæo Thure calent aræ. —— Baruc. 6. 18. Tullius offic. l. 3.
f Liu. dec. 4. l. 6.
Sozom. l. 5. 5.
Recognit. l. 5.
g Euſeb. de præpar. Euan. l. 8.
h Orig. cont. Celſ. l. 7. Quis ea niſi ſtolidus pro diis habuerit?
i Vel ſacra vel effigies Deorum.
Iere. 2. 27.
Bellar. de. Imag. l. 2. c. 23.

roome the image is. And I ſay againe, that the Iſraelites did the ſame. The Gentiles ſaid that images erected *were elements or letters* to know God by: ſo ſay the Papiſts, that images are Laymens bookes. The wiſeſt among the Gentiles vſed images and other ceremonies to procure the preſence of Angels and celeſtiall powers, that by them they might attaine to the knowledge of God. The like doe the Papiſts with images of Angels and Saints. Gentiles (*x*) appointed gods ouer ſeuerall countries, cities, families, houſes, perſons, eſtates, artes, diſeaſes, &c. Thus Popiſh ſuperſtition aſſigneth ſeuerall countries to the patronage and protection of ſeuerall Saints. S. Martine is for Germanie, Saint Iames for Spaine, Saint Michael for France, Peter and Paul for Italie, Saint George for England. The care and keeping of geeſe is commended to Gallus, of ſheepe to Wendelene, of horſes to Eulogius, of oxen to Pelagius, of pigges to Saint Anthonie. Againſt the plague, they prayed to Sebaſtian, and Rochus, againſt the ague to Petronella, againſt the tooth-ake to Apollonia, for the ſtone to Libarius, for the holy fire to Saint Anthonie, &c. Againſt plague, peſtilence, thunder, lightning, tempeſts, the Gentiles vſed to carrie their idols on their ſhoulders in proceſſion. And thus in the Romane Church, the Hoſt, as it is called, and the crucifixes are carried in proceſſion, and worſhipped. The learned among the heathen knew, that there was one chiefe and true God, maker and gouernour of heauen and earth, and all things therein: and that their other gods were creatures, and men that excelled in gifts, and were tranſlated into heauen. Ariſtotle ſaith, *This world and the order of all things is preſerued by God. And that which is higheſt in the world, is the ſeate of God: and there is nothing in the world that is ſufficient of it ſelfe to preſerue it ſelfe, and can bee without his helpe.* In the lawes of the 12. tables of the Romanes it is ſaid, *Let men goe vnto their gods purely, and let all pompe bee remooued: if they doe otherwiſe, God ſhall reuenge.* Lactantius ſaith of Tullie thus: In the booke, in which hee comforted himſelfe for the death of his daughter, hee makes no bones to ſay, that the gods which are publikely worſhipped, are men. And ſo much yet appeares in his bookes that are extant, in which hee ſaith, that Hercules, Caſtor, Pollux, Æſculapius, Liber, &c. were men after death by common fame tranſlated into heauen. And the ſame hee thinkes of the chiefe gods, called *Dij maiorum Gentium.* Triſmegiſtus ſaith of heathen gods thus: We call them gods, not in reſpect of their nature, but for honours ſake. Auguſtine brings in the Pagans ſaying thus, *What, is it to be thought that our anceſtours were ſo vnwiſe and ſo blinde, that they ſuppoſed felicitie, and loue, &c. to be gods? Nay, they beleeued there was one God, whoſe gifts and functions they were.* Furthermore, the heathen, though they worſhip theſe falſe gods, yet they alſo worſhip the true God. Athanaſius ſaith of the heathen, that they worſhipped one God vnbegotten, and many gods made or created. Tertullian ſaith, that the heathen inſlaued to falſe gods, vſe to name God, and to ſay that God will giue this or that, and to call him to bee their iudge, and to ſay that God ſeeth, and I commend vnto God, & God will repay: and that ſaying theſe things they *looke not to the Capitoll of Rome, but to heauen.* Lactantius ſaith, when they ſweare, when they wiſh any thing, when they giue thankes, they name not Iupiter, or the other gods, but God, ſpecially in the feare of warres and other daungers: and that when they are ouer-paſt, they returne to the Temples of their gods againe. Neuertheleſſe, becauſe they gaue diuine honour to their ſuppoſed gods in prayer and ſupplication, they are condemned of idolatrie; and are ſaid by Paul, Romanes 1.25. to paſſe by God, and to worſhip the creature. For as Lactantius ſaith, *It cannot bee, that the true God bee worſhipped and other gods too: becauſe if his honour bee giuen to others, hee is not worſhipped at all: conſidering his religion is, to beleeue that hee is that onely true God.* Wherefore the Church of Rome doth indeede forſake God, whatſoeuer it pretend, and it cannot bee free from idolatry; becauſe it doth the very like, when it canonizeth Saints, and giues vnto them diuine or religious honour. One in the fauour of this Church, ſaith to this effect, that the idolatrie of the Gentiles hath fiue degrees, one when ſtockes and ſtones are worſhipped, the ſecond, when the creatures, as the ſunne, moone, and ſtarres; the third, when dead men; the fourth, when the world; the fifth, when good Angels or diuels are worſhipped. And further hee addes, that in all theſe, the honour that is giuen by the heathen, beginnes in their mindes, & endes not in God, but in the creature: whereas the worſhippe which the Church of Rome maintaineth, beginnes in the minde, and ends in God. I anſwer, it is falſe which is ſaid. For Paulus Oroſius ſaith of the Pagans in his time, that they confeſſed, *that they followed not many gods, but that they worſhipped vnder one great God many inferiour gods, as beeing his miniſters.* Auguſtine alſo recordeth their ſpeeches, *that they worſhipped not wicked ſpirits, but Angels the vertues of the great God, and the miniſters of the great God.* And hence it appeares that they worſhipped men deceaſed, and Angels for Gods cauſe, and God in them, becauſe they adored them in reſpect they were the inſtruments and miniſters of the great God. And therfore ſuch among the heathen as had more vnderſtanding, worſhipped the true God, in thoſe which they called inferiour gods, as the Papiſts worſhip God in images. Neither was it their mindes to impart the ſupreame adoration to their gods, but to honor them in a lower degree, as beeing inferiour to the great god. Horace the heathen poet ſaith of the higheſt God: *It is he that gouerns the affaires of men &*

Athan. orat. cont. gentes.

x Prudent. l.2. cont. Symmachum. Quanquam cur Romæ genium mihi fingitis vnum? Cum portis, domibus, Thermis, ſtabulis ſoleatis Aſſignare ſuos genios, perq; omnia membra Vrbis, perq; locos, geniorum millia multa Fingere, ne propria vacet angulus vllus ab vmbra.

Baruc. 6. 25.

Apul. aſini. l.11. ad ipſum iam Templum peruenimus, Sacerdos Maximus quinq; diuinas effigies progerebat.

Ari. de mundo.

Cicero lib. 2. de finib.

Lact. l. 1. c. 15.

Lib. de nat. Deorum & de legibus.

Tertul. de Idolat. c. 15.

Triſmegeſtus in Pœmandro.

De ciuit. Dei l.4. c. 24. & l.8. c. 26.

Orat. cont. Gent.

Apol. c. 17.

Lact. l.2. c.1.

Lact. l. 2. c. 19.

Antidot. Staplet. in Act. 17.

Oroſius l.6. c.1. ſub vno deo magno, plures miniſtros venerari.

Aug. in Pſal. 96.

Pro[illegible] illi tamen [illegible] Pallas honores.

[illegible] which [illegible] the [illegible], and [illegible] would [illegible] for though this worship be brought thee [illegible] there any thing like [illegible]. For Pallas [illegible] honour to him. The very ſame ſay the Papiſts at this day of God and our Ladie. And euen hence it appeares, that the Gentiles hauing many gods, worſhip due to the chiefe, namely, Iupiter; and their inferiour gods they worſhipped, as Papiſts worſhip Saints. By this which hath beene ſaid it appeares, that heatheniſh idolatrie, and the worſhip of images and Saints in the Romane Church, are for ſubſtance all one. Yet a difference I acknowledge. For the wiſeſt among the heathen ſaw the vanity of their religion. *Seneca* ſaid to this effect: Wee will doe worſhip; yet ſo, as wee remember that this worſhip *is rather for faſhion, then for any thing elſe*. Lactantius ſpeakes in a certaine booke to Tully, in this manner: *If thou doeſt not ſee to worſhip theſe earthly things made with hands: thou ſeeſt they are vaine things, and yet thou doeſt the ſame things that they doe, whom thou confeſſeſt to be the verieſt fooles of all.* Neuertheleſſe the vanity of images, and the worſhip of them, the Papiſts will not acknowledge, neither can they abide to heare of it.

Magis ad morem, quàm ad rem pertinere. Aug. de ciuit. Dei, l. 6. ca. 6. Lact. de orig. erroris. l. 2, c. 3.

Againe, as wee are to take heede of all the vaine deceits of idolaters of our time, whereby they do nothing elſe but varniſh ouer the idol ſeruice of the Pagans, and preſent vnto vs old things with new names: ſo muſt wee auoide their fellowſhip. For S. Paul ſaith, 2. Cor. 6. 14. *Wee may not carry one and the ſame yoke with infidels*: and, that there may bee no *agreement betweene the Temple of God, & idols*. Fellowſhip with them is either in religion, or in the things of this life. Fellowſhip of religion is two waies. One, when wee are content to bee of the ſame faith with them. The ſecond, when wee ioyne with them in the exerciſes of their religion.

Touching the firſt, wee may not haue any fellowſhip with them, in one and the ſame faith, or in the doctrine of the worſhip of God: for their religion ouer-turnes the foundation of our ſaluation. Saint Paul ſaith, Coloſſians 2. 19. *That they which worſhip Angels, holde not the head Chriſt.* Now worſhippers of Angels, were ſuch as thought they might not approch vnto God, without the mediation of Angels: and therefore they prayed to them, that they would pray to God in their behalfe: as Theodoret teſtifieth. *This errour* (ſaith he) *touching the worſhip of Angels, remained long in Phrygia, and Piſidia. Wherefore, euen a Synode aſſembled at Laodicea which is the mother City of Phrygia, by an ordinance, forbad men to pray to Angels. And to this day we may ſee in thoſe quarters, and in the Countrey about, Chappels of Saint Michael. They therefore gaue this aduiſe, vſing ſo ſhew of humility, and ſaying, that the God of all things, can neither be ſeene, nor comprehended, nor that men can come vnto him, but that they muſt obtaine the good will of God by Angels. And this is that which Paul ſaith in humbleneſſe and worſhip of Angels. A-gaine, Paul* (ſaith he) *commandeth that they giue thankes to God the Father by Chriſt, and not by Angels. And the Councell of Laodicea, following this law, and willing to remedie that olde diſeaſe, prouided that men ſhould not pray to Angels, and forſake Chriſt.* Further it appeares by theſe words of Theodoret, that the Councell of Laodicea iudged Angels when they were inuocated, to be idols, & inuocation of them to be abhominable idolatry. Papiſts alleadge, that the Councell condemnes them that forſooke Chriſt, and prayed to Angels in his roome. Indeed Chryſoſtom ſaith as much; yet I anſwer two things. Firſt, that Theodoret doth not ſpeake of them that reiected Chriſt, and betooke themſelues to the mediation of Angels: becauſe he ſaith, they *made a mixture* of the *Law* and Goſpell: which mixture cannot ſtand, vnleſſe Chriſt, at the leaſt in word be confeſſed. Secondly, that the error might be redreſſed which took place in Phrygia & Piſidia, (whatſoeuer it was) Theodoret ſaith, that the very act of inuocation, directed to Angels, was condemned. Thus much his very words import. Againe, idolatry is ſpirituall adulterie, and therefore it breakes the band of ſpirituall wedlocke, that is betweene man and God: and it makes a people of God to become no people, and quite excludes them from the couenant of God. By this it appeares, that wee haue vpon good ground departed from the Church of Rome, and that wee may not ſo much as dreame of any Vnion to bee made, or Reconciliation of the two religions. It is not true which many ſuppoſe, that we differ onely in matters of circumſtance. Idolatry is one ſpeciall cauſe that makes vs to renounce the Romane religion.

Comm. in 2. Coloſſ.

In cap. 3. to the Coloſſ.

Concil. Laodic. can. 35.

Hos. 1. 10.

Againe, it is vtterly vnlawfull to ioyne with idolaters in their exerciſes of religion. Saint Paul exhorts the Corinthians on this manner; *Flie idolatrie*: that is, all feaſts and meetings that tend to maintaine the honour of idols. And he vrgeth his exhortation by ſundrie reaſons. The firſt is framed thus: They which are partakers in one and the ſame diuine ſeruice, haue fellowſhip with him whoſe ſeruice it is. This propoſition is confirmed by a double example: the firſt of the Lords ſupper, in which, they that partake of bread and wine, are alſo partakers of the body & blood of Chriſt. The ſecond is, the Iewiſh ſacrifice, of which, whoſoeuer did eate, were partakers with the Iewes in their religion. The minor followes: they which are partakers of the feaſts of idols, are partakers of their diuine ſeruice: they therefore which are partakers of the feaſts of idols, haue fellowſhip with the idols themſelues. The ſecond reaſon is this: they which are partakers of things offered to idols, haue fellowſhip with diuels: but ye may not haue fellowſhip with diuels: therefore ye may not bee partakers of things offered to idols. The third reaſon is this: they which are partakers of the Lords Table, may not be partakers of the table of diuels: but ye are partakers of the Lords

1. Cor. 10. 14.

Verſe 16.

Verſe 18.

Verſe 20.

Verſe 21.

Table: therefore yee may not be partakers of the tables of diuels. Now againſt theſe reaſons the Corinthians might happily reply thus: That they did not preſent themſelues at idol-feaſts, with an euill minde, as though they approoued the idols themſelues, & their ſeruice; that they went with their kindred and friends for this end; that they might preſerue them in the faith, by keeping their olde loue and acquaintance; or at leaſt, winne them to Chriſt. Verſe 22. To this Paul anſwereth: *What, ſhall we prouoke God to anger? are we ſtronger then he?* ſignifying thereby, that albeit they had colourable ſhifts to defend themſelues, yet indeede by ſo doing, they incurred the wrath of God. Furthermore Verſe 28. he ſhewes it to bee vnlawfull for the Corinthians to eate things offered to idols, and that euen in priuate feaſts, ſo be it they ſhall by their example offend their weake brethren, & draw them to doe that, whereof they are not as yet perſwaded. Vpon this doctrine of Paul, it followes by neceſſarie conſequent, that it is wickedneſſe, yea flat idolatrie to be preſent at the Maſſe, though men keep their hearts and their faith neuer ſo firmely vnto God.

Sundrie things there be which are obiected to the contrarie: And firſt of all, the example of Naaman, who ſaith to Eliſha, 2. King. 5.18 *When I bow in the houſe of Rimmon, the Lord bee mercifull to me in this thing*: and Eliſha anſwered, *Goe in peace*. Therefore (ſay ſome) hee giueth leaue to Naaman to bow in the houſe of Rimmon. A double anſwer (to omit many) is giuen to this place. The firſt is, that Naaman kneeled in the Temple of Rimnon, onely in ciuill reſpect, that the King might leane on his ſhoulders: and that he did this with open and publike proteſtation, that hee would indeede worſhip none but the God of Iſrael. The ſecond anſwer, to which I rather incline, is this: In the words of Naaman, there be two things plainely to be gathered. The firſt is a confeſſion, in which hee doth acknowledge it to bee a ſinne to enter into the Temple of Rimnon, there to kneele downe before idols, or to giue any ſigne of reuerence to them. And therefore he ſaith twice, *The Lord be mercifull to his ſeruant, The Lord be mercifull to his ſeruant in this thing.* And by this alſo it appeares, that his reſolution and purpoſe, was no way to bow downe in the Temple of idols, but to worſhip the God of the Hebrewes, of whome he had beene healed. And for this cauſe hee craued that two Mules might bee laden with the earth, where a Verſe 17. the Prophet dwelt: (a) no doubt for this end, to make an Altar thereon in his owne Countrey, that might be a monument of the health of his body reſtored, and a place of ſpirituall ſacrifice in prayer and thankſgiuing. The ſecond thing in the words of Naaman, is a requeſt to the Prophet, that he would pray for him, that he might be conſtant in his profeſſion and purpoſe; and that if he were drawne againſt his purpoſe, and by humane frailty yeelded to bow againe in the houſe of Rimnon, with his king, he would likewiſe pray, that God would pardon this ſinne of infirmitie. And to this requeſt of his, Eliſha anſwered, *Go in peace*: and hereby he ſignified, that he would pray for him, that hee might no more fall to idolatrie; and if he fell vpon weakeneſſe, that hee might obtaine forgiuenes. This place therefore giues no warrant to them, that ioyne themſelues to idolatrous aſſemblies; but rather it prooues the contrarie.

Secondly, it is alleadged, that none refuſed to worſhip the image of Nebuchadnezzar, but the three children: and conſequently, that Daniel bowed as the reſt. *Anſ.* There is indeed no mention made that Daniel refuſed to worſhip: becauſe (it may be) he was neuer accuſed, as they were: and if he had beene accuſed, yet were not the accuſations receiued of the King: becauſe hee was in fauour both with Prince & people. Furthermore, that he did not worſhip the image, it appeares by his conſtancie in godlines: and by his refuſall in leſſe matters, as namely, to eate the portion of the kings meat. Dan. 1.8. & 7.

Thirdly it is obiected, that there is great difference between the feaſt of idols, and the popiſh Maſſe; and that the idolatries of the Gentiles were inuented of the diuell, whereas the Maſſe was at the firſt inuented by Chriſt, though now it be corrupted by men. *I anſwer*, that the Maſſe is an abridgement or compendium of all ſuperſtition and idolatrie: there is adoration directed to bread, or the formes of bread: there is the body of Chriſt offered really in a ſacrifice of propitiation, which was neuer offered, but once with ſhedding of blood. There is adoration of ſtockes and ſtones, inuocation of dead men, ſaying of Maſſe to the honor of Saints and Angels, worſhipping of dead mens bones, and ſuch like abominations.

Fourthly it is alleadged, that the godly, as Ioſeph and Marie, Chriſt, his Apoſtles, and the reſt, came to the Temple, & there worſhipped God: the worſhip then beeing corrupted with many abuſes. I anſwer. Firſt, they were bound Deut. 16.16. by commandement, to offer ſacrifice, & to doe other parts of Gods worſhip at Ieruſalem, and they could doe it no where elſe. Secondly, the outward worſhip of God in Sacrifice and Sacraments, was not corrupted for ſubſtance: doctrine indeed was corrupted by ſundry errors, but the godly did not therein communicate with the reſt. Now in the Church of Rome, doctrine and ſacraments are corrupted in ſubſtance, & abound with idolatrous abominations (as I haue ſhewed) & their outward worſhip of God, hath more affinitie with Gentiliſme, then with the firſt inſtitution of the Lord.

Laſtly it is ſaid, if we goe not to Maſſe, men count vs for heretickes, hate vs, & take offence at vs: and all offence muſt be auoided. *Anſw.* Offence is either actiue, or paſſiue. Actiue offence giuen: paſſiue offence taken. Offence actiue, muſt alwaies bee auoided of vs: paſſiue cannot poſſibly be auoided. And we muſt doe our dutie, though men bee offended neuer ſo:

remembring the rule of Chriſt, concerning them that be offended Mat. 15.24. *Let them alone, they are the blinde leaders of the blinde.* Furthermore, by hearing of Maſſe, weake ones are diſcouraged, and obſtinate idolaters are confirmed, and made more obſtinate. Thus they that feare leſt offence be taken, giue offence.

Here it may be demaunded, whether it be lawfull for Chriſtian men to go into the temples of idols. I anſwer, they may, if they haue a calling ſo to doe, and doe not communicate with idolaters in their ſuperſtitions, or giue any honour to idols: but on the contrarie, doe openly profeſſe, either by word, or by their deedes, or both, that they abhorre both the idols, and their ſeruice. Thus was Elias preſent with the Brieſts of Baal. Thus were the three children preſent, when the golden image was 1.King.13.1. worſhipped. Thus was the Prophet of God preſent at the altar of Bethel, when Ieroboam ſtretched out his hand to offer incenſe to the Act.17.27. idol. Thus Paul was preſent in *Athens*, and in the places of idolatrie, that he might beholde their ſuperſtitions. The Proteſtant princes, in the crowning of *Maximilian* at Frankfurt, brought the Emperour to the Church, and to the place whereas he was to ſit: this done, they returned without doing any reuerence at all, and thereby profeſſed their miſlike of popiſh idols, and their ſeruice. It may bee obiected, 1.Kin.13.6. that the Prophet of the Lord prayed in the place where idolatrie was exerciſed: becauſe hee prayed at the altar of Bethel, for the reſtoring of the kings arme. *Anſwer*, He did not amiſſe. For to the cleane, all things indifferent are cleane: and therefore the place, though polluted with idolatrie of others, was cleane 1.Kin. 8.48. to the cleane Prophet. And the Iewes were Dan; 6,10. commaunded, when they were in the middeſt of idolatrous nations, to worſhip GOD towards the Temple at Hieruſalem. And God heard his prayer, by miracle reſtoring the kings arme: and therefore hee approoued it. And a prayer made in an idolatrous aſſembly, is no approbation of idolatrie, if there bee an open profeſſion of the miſlike thereof: and the prayer bee made vpon ſome neceſſitie, as this of the Prophets was, that the king might Verſe 8. be conuinced of his impietie. It may be obiected, that the Prophet, refuſing to eate in the place, ſhould alſo haue refuſed to pray there. I anſwer, no; becauſe God appointed abſtinence from meate, to be the ſigne of deteſtation of the idolatrie committed in Bethel, and not abſtinence from prayer. And this example of the Prophet, doth not warrant vs to bee preſent at idolatrous ſeruice, there to worſhip the true God; becauſe hee did not diſſemble, but he openly profeſſed the truth againſt idolaters.

On the contrarie, if men reſolue not to profeſſe their deteſtation of idolatrous worſhip, either by word of mouth, geſture, or ſome other way; but onely deſire vpon curioſitie, to ſee new faſhions, and hereupon, enter into the A Temples of idols; I thinke they ought not to do it. For they themſelues tempt God by ſo doing; they offend their weake brethren, and draw them by their example, to doe the like. And laſtly, by their preſence they confirme the obſtinate idolaters, in their ſuperſtition. The like is to bee ſaid of them, that curiouſly without calling, go out of the precincts of the Church, into idolatrous countries, for this end onely to ſee, and to be ſeene.

Touching ciuill ſocietie with them, two points are to be handled. What ſocietie may be vſed with them, and what not. For the firſt, we may vſe their ſocietie vpon neceſſitie, that cannot bee auoided, vnleſſe we will vtterly reiect the fellowſhip of mankinde. *Paul*, who 1.Cor.5.10.11. forbiddes the Corinthians, to company with B a brother that is an idolatour; for all this giues them libertie to conuerſe with the idolatours of the world. This may ſeeme ſtrange, but the reaſon is, becauſe the company of beleeuers, was then but ſmall, and the whole world beſide, was nothing but idolaters: and therefore it was impoſſible for beleeuers to auoid their ſocietie, vnleſſe they meant to goe out of the world. And vpon this neceſſitie, *Paul* permits the Church in his daies, to vſe the fellowſhip of idolaters: and for the very ſame cauſe hee ſaith, 1.Corin. 10.27. *If any of them that beleeue not, bid you to a feaſt, goe if ye will.* Secondly, beleeuers may lawfully ioyne with idolaters, in the *ſociety of Concord*. For by the generall calling of Chriſtianitie, they are bound to haue C peace with all men. Vpon this ground may the Church make couenants of peace with idolaters, vpon euen and iuſt conditions Hebr. 12.14. *Haue peace towards all men, and holineſſe.* Rom.12.18. *Haue peace with all men, if it be poſſible, and as much as in you lyeth.* Thus Abraham made a league of peace with Aner and Eſchol, Gen.23.24 king of the Amorites, & with Abimelech: and Iſaac with Abimelech: and Iacob with Laban: and Heber the Kenite, with Iabin a forraine Judg.4.17. king: and theſe examples haue ſufficient warrant. For that which we may do, we may binde our ſelues to doe. Thirdly, wee may vſe any ſuch fellowſhip with them, as is, or ſhall bee D occaſioned by vertue of our particular calling. Thus Chriſt beeing the Sauiour of the world, conuerſed with publicans and ſinners. Thus *Paul* beeing the Apoſtle of the Gentiles, enters into *Athens*, and there beholdes their de- Acts 17.23. uotions. It is Gods commaundement, that the beleeuing wife, ſhall not forſake her vnbe- 1.Cor.7.13. leeuing husband, if hee be willing or deſirous to dwell with her. If it bee alleadged, that Ez- Ezra 10.3. ra conſtrained the Iſraelites to put away their Ammonitiſh, and Moabitiſh, and the reſt of their heathen wiues. I anſwer; that their mariages were indeede void, and no marriages. Firſt, becauſe the nations with whome they married, were people according to Gods law, Deut.20.10 ciuilly dead: in that God had commaunded their deſtruction, vnleſſe when peace was offered, they accepted of it. Secondly, in

that

A that they were not onely idolaters, but alſo intiſers to idolatrie, God by expreſſe commaundement, did ſimply forbid the Iewes to marrie with them, vnleſſe they did repent and change their religion. And in regard of this commandement, the foreſaid marriages were nullities, as inceſtuous marriages are no marriages, by reaſon of the abſolute prohibition of God.

Touching the ſocietie forbidden vs with idolaters, it is the *ſociety of Amity*: that is, of familiaritie and ſpeciall loue. Two examples, whereof we finde in the word of God. One is of contracts of marriage with idolaters, which the Scripture preciſely condemneth, as an *abhomination in Iſrael, and a prophanation of the name of God, when Iuda maries the daughter of a ſtrange god*, Mal. 2.11. Booz indeed married Ruth, a B Moabiteſſe; but ſhee was entred and receiued into the body of the Iſraelites, by a former marriage: and ſhee was one that beleeued in the God of Iſrael; *Thy people* (ſaith ſhe to Naomi, Ruth 1.16.) *ſhall be my people, and thy God, my God.* Iudg.14.4. Sampſon likewiſe married a woman of the Philiſtims, but that was by diuine inſtinct, and conſequently, by a ſpeciall appointment of God. Againe it is alleadged, that God by Deu.21.10, 11. expreſſe law, gaue leaue to the Iſraelites, to marrie heathenish women taken captiues in warre. *Anſ.* That is a law onely of toleration, without approbation: in which, God for the hardneſſe of their hearts, permits the euill, which cannot by policie be quite taken away. C And this appeares by two things: Firſt before the marriage, the woman by Gods appointment muſt be deformed, by the cutting off her haire, by the growing of her nailes, by putting off the garments of her captiuitie, & by mourning for her father and mother for the ſpace of a moneth: and the end of this was, to cauſe a diſlike in the Iſraelites, of their intended marriages, or to ſignifie a change of religion, at the leaſt in pretence, in the party eſpouſed. The ſecond example is of leagues of mutuall aide & protection; which may not be contracted betweene beleeuers and idolaters. Iehoſaphat for making this kinde of league with Ahab, is thus reprooued, 2. Chron. 19.2. *Wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing, the wrath of the Lord is vpon* D *thee.* Againe, that which we may not doe, wee may not couenant to do: now we may not mutually giue and take aide and protection of idolaters. This tends to the diſhonour of God, becauſe it makes idolaters boaſt, that the people of God cannot ſtand without their aide. It is further an occaſion of idolatrie: and this league often infolds the people of God in the ſame plagues and iudgement with idolaters. It hath beene the decay both of Greece and Hungarie, that they haue heretofore entred into leagues of amity with the Turkes. It may bee obiected, that Abraham made this couenant of protection with the Amorites, Aner, Eſchol, Mamre: and that thereupon they aided him in reſcuing of Lot, and in the ſlaugh- Gen.14.24. ter of the Kings. I anſwer. Firſt, it may be they were beleeuers, imbracing the faith of Abraham: nothing can bee ſhewed to the contrarie. Secondly, if they were infidels, the couenant that was betweene them, was of peace onely: and they ayded Abraham, not by requeſt made by him, but by ſecret & ſpeciall motion of God. Thirdly, the Fathers did ſundry actions vpon bad cuſtome, which God by law afterward redreſſed: and their examples may not be followed in all things. Laſtly, I ſuppoſe that Abraham ioyned with them, as againſt a common aduerſarie: and therefore the protection they miniſtred to Abraham, was as neceſſarie for themſelues, as for him and his people.

Here one exception muſt not bee omitted. Put the caſe, that the husband is an idolater, and is content to dwel with his beleeuing wife: ſhee then is to liue with him, not onely in the ſocietie of peace, but alſo in the ſociety of amitie, by doing all duties of loue that concerne a wife, ſo far as may ſtand with good conſcience. 1.Cor.7.13 14. For the precept of Paule is, that marriage and marriage duties, are to be preſerued of the beleeuing party with an infidell, ſo be it the ſaid infidell be content. It may be alleadged, that thus the beleeuer expoſeth himſelfe to danger of idolatrie. I anſwer, no; becauſe God defends them that cal vpon him, who thruſt not themſelues into danger, but beare the danger and calamitie into which they are fallen, attending vpon their callings. Againe, if the vnbeleeuing partie ſhall ſolicite the other, & vſe all means, both faire and foule, to draw him or her to idolatry, the beleeuing party in this caſe, may goe aſide for a time, and omit the duty of marriage. For this is all one, as if the idolatrous & vnbeleeuing partie ſhould depart. For indeed, that party is ſaid to depart, in whom the cauſe of departing is; as in the Church, he is a ſchiſmaticke, in whome the cauſe of the ſchiſme is, and not alwaies he that ſeparates. Secondly it may bee obiected, that a Chriſtian may not become the member of a harlot, much leſſe of an idolater; conſidering idolatrie is a great ſin. I anſwer: the reaſon is not like. For the fornicatour conſents to the fornication: and ſo doth not the beleeuing party, by doing duties that pertaine to mariage, conſent to the idolatry of the vnbeleeuing party. And the fornicator willingly ioynes himſelfe with an harlot; whereas the beleeuing partie, deſires hee might bee yoked with a beleeuer, & not with an infidel. Laſtly it may be obiected, If for adulterie, diuorce may bee made, why not for idolatrie which is ſpirituall adulterie? I anſwer, That not any ſinne by it ſelfe, as it is a ſinne, not breaking the troth and bond of marriage, is the proper cauſe of a diuorce; and not any kinde of idolatrie, but the ſinne of adulterie breakes this troth.

Hitherto haue I ſhewed the meaning of this commaundement; *Keepe your ſelues from idols.* Now I come to the reaſon of the commaundement, in the word *Babes*, or *Little chil-*

dren. The word (*childe*) in Scripture,is giuen to them that be any way inferiour to others. And it is applied ten waies. Firſt, they which come of others,in reſpect of blood & generation,are called children. It needs no proofe. Secondly, they are called children, which are in the right deſcending line. Chriſt ſaith to the Iewes, Ioh. 6.58. *Your Fathers eate Mamma*: and this was about 1500. yeares after. Againe he ſaith, Luk. 11.47. *You build the tombes of the Prophets, which your fathers killed*: and that was at the leaſt 500. yeares after. A widow to her nephews,is as a parent. Yea they which deſcend in the line collaterall,are children,or as children. Thirdly,ſubiects be children. Dauid ſpeakes thus to Saul, the *King my father*, 1.Sam.24.12. Thus Abimelech is named father and King. Fourthly, they which ſucceed others in the title or right of inheritance,are called children. Thus Ieconias that neuer had child, is ſaid to beget *Salathiel*,becauſe Salathiel was the next of Dauids ſtocke, who therefore did ſucceed Ieconias, in the kingdome of Iuda. Fiftly, they who were guided by the counſell of others, are called childrē. Thus Ioſeph ſaith, Gen.45.8. *God hath made me a father to Pharao*. Sixtly, ſeruants are called children. The ſeruants of Naaman ſay vnto him, 2.Kin.5.13. *Father, if the Prophet had bidden thee do a great thing*. Seuenthly, younger men & women, in reſpect of their elders,are as children. S.Paul ſaith, 1.*Tim.*5.1. *Rebuke not an elder, but exhort him as a father*. VIII. They which be in the tuition of others,are children. Chriſt cōmending his mother to Iohn, ſaith, Ioh.19.26. *Beholde thy mother, beholde thy ſonne*. Iob ſaith, Iob 29.16. he was a *father to the poore*. IX. They which learn arts inuented of others, are children. Thus *Iubal is called the father of all that play on Harps*, Gen.4.21. Laſtly, ſchollers are called the ſonnes of the Prophets. Elizeus ſaith to Elias, 2.Kin.2.12. *My father, my father*. And hearers are called children, in reſpect of their teachers. King Ioas ſaid to Elias, 2.King. 13.14. *O my father, my father, the charet of Iſrael & horſemen*. Paul ſaith to the Corinth. 1.*Cor.*4.15. *Yee haue many teachers, but not many fathers*: and to the Galath. *Gal.*4.19. *I haue begot you by the Goſpel*. And in this place *Iohn* ſaith to al true beleeuers: *my little children*. And hereby he ſignifies his tender loue,& his fatherly care to the Catholike Church in general,and to all in ſingular,that imbrace the faith of Chriſt: that the commaundement touching idols, might take the better place,and be the more reſpected.

1.Tim.5.4.

Ier.22.30.
Mat.1.12.

Thus much of the reaſon. Now I do earneſtly exhort & wiſh all perſons, that tender their owne ſaluation, to remember it, & to be doers of it to the end. And that they may the better be reſolued, let them firſt conſider the greatnes of the ſinne. The Prophet ſaith, 1.Sam.15.23. *That diſobedience is as witchcraft, & tranſgreſſion as idols*. The greatnes hereof appeares in two things. Firſt, to erect any image to God, is to aboliſh his maieſty & glory. Paul ſaith *Rom.*1.23. the *Gentiles turned the glory of the incorruptible God, into the ſimilitude of man and beaſt*. Hee that ſhall goe about to repreſent the perſon or preſence of a mighty Monarch, by ſetting vp the image of any beaſt, as namely, of an ape, with a ſcepter & a crown, doth no doubt, greatly abuſe himſelf,& diſgrace the ſaid Monarch: much more then is our heauenly King diſgraced, when men take vpon them to repreſent, either his maieſty, or his preſence, with the image & picture of any creature. Secondly, the worſhip of idols, is the worſhip not of God, but of the diuell himſelfe: becauſe it is preſcribed by the diuell, according to his pleaſure, againſt the will of God. Againe, we are to conſider the foule attendants & companions that goe with the worſhip of idols, namely, adulteries & fornications. For in the iudgement of God, they are left to bodily fornication, that giue themſelues to that which is ſpirituall. Paul ſaith, that the Gentiles becauſe they diſhonoured God in idols, were *for this cauſe, giuen vp to the luſts of their own hearts, vnto vncleannes, to defile their own bodies, and to commit ſinnes againſt nature*, Rom.1.24. When the Iſraelites fel from God to idols, oftentimes they fell to Sodomie. In Italy, for their idolatries, men are left to themſelues to permit the ſtewes, & to abound (as the fame is) in whoredoms and fornications. Thirdly, ſuch as worſhip idols, ſeuer themſelues from God & Chriſt, as I haue prooued. Laſtly, the puniſhment of idolatrie is double. For the ſoule, Reu 21.8. *a portion in the lake that burnes with fire and brimſtone*: for the body, *captiuity or deſtruction*. *Thus ſaith the Lord*, Deut.32.21. *because they haue prouoked mee to iealouſie in them that are no gods, I will alſo prouoke them to ielouſie in them that are no people*. Thus in this laſt age, Horſe-men frō Euphrates: that is, (a) Saracens or Turks, *ſhall deſtroy them that worſhip idols of gold or ſiluer*: that is, the idolaters of the Romane Church.

Reu.9.20.
a Abbas Ioach. ibidem.

If any here ſhal ſay, that they are not yet reſolued, that the Church of Rome is a worſhipper of idols, let them conſider theſe reaſons that follow. The firſt is this?

Babylon is a worſhipper of idols.
Rome is Babylon: *Ergo*
Rome is a worſhipper of idols.

The maior is manifeſt. For Babylon is called the *mother of fornications*, Reu.17.5. and the *dwelling place of diuels*, chap.18. verſ.2. by reaſon of her idolatries. The minor is alſo manifeſt. For Babylon is called, Reuel.17.18. *A citie that rules ouer the kings of the earth*: and that is Rome which was the ſeate of the Empire in the daies of Iohn. Here anſwer is made, that Saint Iohn ſpeakes of heatheniſh Rome, after it had receiued the Goſpel. I anſwer, it is falſe: for Rome ruled by the Emperor, did not *make the kings of the earth drinke the wine of her fornications*; becauſe it left euery nation and countrie to his owne religion and deuotions. For this was the common errour of the heathen, to approoue of all religions, & to admit the ſects of al Philoſophers. *Themiſtius* the Philoſopher went about to perſwade *Valens* the Emperour,

Aug. de ciuit. dei l.18. c.51.

Socrat. hiſt. l.4.ca.27.

Leo Serm. 1 de Pet. & Paulo.

that the varietie of ſects was pleaſing vnto God, while he was worſhipped in ſundry ſorts. Leo ſaith thus: *This citie not knowing the authour of her aduancement, when ſhe ruled almoſt ouer all nations, ſhe ſerued and gaue her ſelfe to the errours of all nations; and ſeemed to her ſelfe to haue taken vp a great height of religion, when ſhe refuſed no manner of falſhood.* Therefore heatheniſh Rome dranke of the wine of the nations, and did not cauſe the nations to drinke of her cuppe. This therefore is ſpoken and meant of Rome gouerned by the Pope. Againe, Reuelat. 13. 1. there a beaſt is riſing out of the ſea with ſeuen heads and ten hornes, which by common conſent of interpreters is the Romane Empire; and the other beaſt, verſ. 11. ariſing out of the earth with the voice of the dragon, & the hornes of the lamb, is the eſtate of the church of Rome gouerned by the Pope. For *it doth all things that the other beaſt did*, and that *in his ſight: and it giues a ſpirit to the image of the beaſt*, becauſe it reuiues and puts in practiſe the dignitie, authority, and tyrannie of the Romane Emperours. Thus *Ireneus* of old vnderſtood this chapter, who ſaith, that the number of the name of the beaſt is contained in the word *Lateinos*, which ſignifieth a Latine or Romane. *Abbat Ioachim* in his Commentary vpō the Reuel. hath theſe words: (a) *Some that carry a ſhew of the ſeate of God, that is, the Catholike Church, are made the ſeate of the beaſt, which is the kingdome of Antichriſt, reigning euery where in his members, from the beginning of the Church.* Againe, *We haue by Tradition from our Fathers, that Rome is ſpiritually Babylon.* Againe, *The Merchants of the earth are Prieſts themſelues, who ſell prayers and Maſſes for* (b) *pence, making the houſe of prayer a place of merchandize.* Againe, *We know that not onely Biſhops and Prieſts, are intangled in the affaires of Babylon, that they may grow rich: but alſo ſome Abbats, Monkes, and religious perſons, or rather, which ſeeme to be, and are not.* *Honorius* ſignifies in plaine words, that the Pope and his Cleargie is the very Babylon of the Apocalyps. The ſumme of his words are theſe: *Turne thee to the citizens of Babylon, and looke what ones they are, and by what ſtreet they goe. Behold her Princes and Iudges: for in them is the ſeate of the beaſt* ———. *Turne to the Cleargie, & in them thou ſhalt ſee the Tent of the beaſt* ———. *Behold the Cloyſters of Monkes, and in them thou ſhalt ſee the tabernacles of the beaſt* —. *Behold the houſes of Nunnes, and thou ſhalt ſee in them a bed prepared for the beaſt* ———. Now then the concluſion muſt needs follow, That Rome gouerned by the Pope, is a worſhipper of idols. It pleaſeth ſome to auouch, that if the learned Papiſts and Proteſtants might conferre together, they ſhould be found to differ, not in ſubſtance, but onely in circumſtances: but it is falſe which they ſay, vnleſſe by ſkill they be able to make idolatrie a circumſtance.

a Part. 5. l. 10

b Pro denariis.

Auguſtodunenſis in Catalogo Illirici edit. Lugduni 1596. parte 2. pag. 577.

A ſecond reaſon. A thing fained in the mind by imagination, is an idoll. This is the expreſſe doctrine of Theodoret and Origen: of whom, not onely the Images of things fained, but alſo the things themſelues, as Titan, Sphinx, Centaurus, men with dogs heads, and ſuch like are called idols.

In Exod. q. 38.

Hom. 8. In Exod.

Now I aſſume: But images, which the Church of Rome ſaith are the Images of the true God, and of Chriſt, are indeed the Images of things that are not. For there is no ſuch God that doth annexe his preſence to painted or carued Images, that doth heare and helpe ſuch as pray before them, more then any where elſe: that will be worſhipped, in, at, and by images. If there be ſuch a God, he hath either reuealed himſelfe, or not. If he haue reuealed himſelf, let the promiſe of his preſence and of his hearing of vs at images be brought forth. Againe, let his commaundement binding vs to worſhip him in images be ſhewed. And if neither (as I verily thinke) can be ſhewed, the worſhip it ſelfe is but a vaine thing. And the thing worſhipped is but a fiction of the braine.

Againe I aſſume: The image of the virgin Mary, is the image of a thing that is not. For there is no ſuch mother of Chriſt, that is preſent with her image, and heareth men and women praying to her there. And there is no man vpon earth that can poſſibly by ſufficient reaſon prooue it to be: whereas for all our actions, ſpecially for actions of religious worſhip, faith muſt be the ground.

The third reaſon. To turne the glorie of God into the image of a corruptible man, is idolatrie. This Paul prooues at large, Rom. 1.

Bellar. de imag. l. 2, c. 8.

Now the papiſts repreſent God in the image of a man: and the learned among them defend it. I ſay (ſaith one) it is lawfull to paint the Father in the forme of an old man, and the holy Ghoſt in the forme of a doue. And ſuch kind of paintings turne the glory of God into the ſimilitude of a corruptible man. Let *Auguſtine* ſpeake in this caſe. *We muſt not therefore thinke* (ſaith he) *that God the Father is circumſcribed as it were with an humane ſhape, that when we thinke on him, a right or left ſide ſhould come into our mind: or that which is ſaid, that the Father doth ſit, we muſt not thinke to be done with the bowing of the legges, that we fall not into that ſacriledge wherewith the Apoſtle curſeth them that haue changed the glory of the incorruptible God into the ſimilitude for a corruptible men. For it is extreme wickedneſſe, that a Chriſtian man ſhould place ſuch an image for God in the temple, much more it is wicked in his heart where the temple of God is indeed, if it be cleanſed from earthly deſire and error.* Furthermore, the Father neuer appeared in this forme, but the Sonne.

Aug. de Sym. & fide cap. 7.

In Breuiar. infra hebdom. 4. quadrag.

The fourth reaſon. To inuocate a bruit creature, is Idolatrie. Now the Popiſh Church inuocates a bruite creature when they ſay, *All haile, O Croſſe, our onely hope in this time of the paſſion, increaſe righteouſnes to the godly, and giue pardō to guilty perſons:* If any ſhal ſay theſe words are directed to Chriſt: I ſay again, they are ſpoken to the very wood of the croſſe. For the words in the Hymn immediatly going before, are theſe: *Bleſſed is that Croſſe on whoſe armes the price of the world did hang, it was made a beame to weigh his body, and tooke the prey from hell.*

The fifth reaſon. The worſhip of God that is deuiſed and taken vp by man, is indeed and effect Idolatry: becauſe it is a worſhippe that God doth abhorre & deteſt: who will preciſely be worſhipped according to his owne word, without any addition, detraction, or change.

Deut. 4. 2. & 12, 32.

Now the worſhip of God in the Church of Rome, is deuiſed & taken vp by man. And this I declare in fiue particulars. The firſt is, the inuocation of Saints departed, of which I propound theſe concluſions. The firſt is, that for 350. yeares after the death of Chriſt, *there was no practiſe or acknowledgement of prayer to Saints in the true Church of God.* For till 200. yeares after Chriſt, the interceſſion of Saints was vtterly vnknowne: as appeares plainely by the writings of Iræneus, Iuſtine, Clement, Tertullian; and about the yeare of our Lord, 240. Origen began to broach the doctrine of interceſſion of Saints: not as the publike doctrine of the Church, but as his owne priuate coniecture. And after three hundred yeares from Chriſt, the learned diſputed againſt the Arians on this manner: Chriſt is inuocated, therefore Chriſt is God. Which kinde of reaſoning had beene vnfit, if prayer to Saints had then taken place.

Homil 3. in Cant. & in Ioſu. c. 13.

2. *Concluſ.* Vpon the point of 400. yeares, Baſil, Nyſſen, Nazianzen gaue further occaſion of prayer to the dead. For by a rhetoricall figure they vſed to ſpeake to the dead, and as it were to talke with them after the manner of Orators. And theſe ſpeeches of theirs may ſeeme to be prayers, but indeed they are no prayers, but wiſhes. For in the ſame manner they vſed to ſpeake to the ſoules of damned men, as to the ſoule of Iulian, and to things without life, as to the Paſſeouer. Secondly, their ſpeeches were directed to Saints in doubtfull and wauering tearmes, to this effect: (a) *Heare vs if there be in thee any care of vs, if there be any ſenſe in thee.* Thirdly, they ſuppoſed the Saints to be (*b*) preſent with them, to heare them when they ſpake vnto them.

Vota non preces propr.

a Nazian. de laud Gorgoniæ: & orat. 1. contr. Iul.

b Naz. orat. 1. in Iuli. Hieron. in vita Hilarionis.

3. *Concluſ. Till 500. yeares after Chriſt were expired, inuocation of Saints was not receiued into the publike Liturgie of the Church.* After 400. yeares Saint Auguſtine ſaith of publike prayer: *We doe not make gods of Martyrs: they are named of the Prieſt, but no prayer is made vnto them.* After 500. yeares, Petrus Gnaphæus an heretike is ſaid to put inuocation of Saints into the publike praiers of the Church. And Gregorie the Great, about 600. yeares after Chriſt brought prayers to the dead into the Letanies of the Weſt Church.

De ciuit. Dei l. 22. c. 10.

Niceph. l. 15. ca. 28.

The ſecond particular is touching Images of Saints: of which I ſet downe foure concluſions.

1. Concluſ. *There was no vſe of Images among Chriſtians ſpecially in their Churches, for 370. yeares after Chriſt.* The contrarie cannot be ſhewed.

2. Concluſ. *Solitarie or ſingle Images of God or Saints, were not allowed to be ſet vp in Churches for any vſe of religion, till more then 400. yeares after Chriſt.* And the contrary cannot be ſhewed.

3. Concluſ. *Images erected in Churches for Lay-mens bookes, were not publikely allowed to be worſhipped, till after ſixe hundred yeares.* Gregorie the great, ſaith thus to Sirenus, *And indeede becauſe you forbad images to be worſhipped, we altogither praiſed you, but that you haue broken them, we haue reprehended you.* I ſay, *publikely*; becauſe ſundrie priuate men, and particular Churches, after 400. yeares began religiouſly, or rather ſuperſtitiouſly to adore the wood of the croſſe and the peeces thereof: but this was then a particular and priuate act, not the act of the Catholike Church.

Lib. 7. indict. 4. Epiſt. 9.

Prudent. l. 2 cont. Symm Paulinus. Ep. 11. Hier. in Epitaphio Paulæ. Euagr. l. 4. c. 25.

4. Concluſ. *Adoration of images was neuer publikely authorized, till 789. yeares after Chriſt, in the ſecond Councell of Nice.* And in the writings of the fathers there is nothing for that religious worſhippe of images which is more then veneration or reuerence, till about the former time. And this authoriſement in that Councell wanted vniuerſalitie. For ſhortly after a Synod at Frankford (in which Charles the great, and the Legates of the Biſhop of Rome were preſent) condemned the Councell of Nice, as hereticall. Houeden an Engliſh hiſtorian ſaith well of this point. *Charles* (ſaith he) *king of the Frankes, ſent the booke of a Synod to Brytaine, directed to him from Conſtantinople. In which booke, alas, many things are found very inconuenient and contrary to true faith, ſpecially that it is confirmed by ioynt conſent of almoſt all the Doctors of the Eaſt, being three hundred, or there about, Biſhops, that Images are to be worſhipped. Which thing the Church of God doth altogither accurſe. And againſt which Albin. writ an Epiſtle marueilouſly confirmed by the Authoritie of the Scriptures, and brought it with the ſame booke to the king of the Frankes, in the name of our Biſhops and Princes.*

Houed. in continuatione Bedæ. an. 662. & Ado Viennenſis in an. 791. Pſeudoſynodus quam Septimam Græci appellant, pro adorandis imaginibus abdicata penitus.

The third particular is of religious worſhip. *One Concluſion, The diſtinction of religious worſhip into Latria-worſhip, & Dulia-ſeruice, was not known & receiued into the Church till 400. yeares after Chriſt.* Auguſtine was one of the firſt that vſed this diſtinction, yet in another ſenſe. For he puts Latria for religious worſhip preſcribed in the firſt table, & when he puts Dulia for more then ciuill worſhip, he flatly denies it to be due vnto Saints, as in theſe words of his. *We honour Saints with charitie & not with* (a) *ſeruice.* Again, *Let it not be our religion the worſhipping of dead men.* And I would faine ſee the Authour within 500. yeares after Chriſt, that aſcribes Dulia to any meere creature, when it ſignifies an higher worſhip thē politike or ciuil honour.

a Dulia. De vero relig. c. 55.

The fourth particular is of the crucifixe. Of which I ſet downe one concluſion: *That crucifixes were not in vſe till 400. yeares after Chriſt.*

The

a Carmen de paſſione.
b In octauio.
c Li. 3. cont. Martionem.
d Hom. 55. in Mat.
Aug. de viſi. infir. l. 2. c. 3.

A The ſingle croſſe was, I grant, but not the croſſe with the image of Chriſt put thereto. The teſtimonies of Iuſtine, (a) Lactantius, (b) Minutius Fœlix, (c) Tertullian, (d) Chryſoſtome, are alleadged to the contrary. But they indeede, ſpeake onely of the reall crucifixe, that is, of Chriſt himſelfe crucified vpon his owne proper croſſe: and not of the formed crucifixe. The booke of viſiting the ſicke, that goes vnder Auguſtines name, mentions the painted crucifixe. But that is a knowne counterfeit of later times. Metaphraſtes reporteth that a criſtall Croſſe with the image of Chriſt appeared to Procopius the Martyr, and that he was bidden to make the like of gold and ſiluer, which he carried about him, & obtained B victorie againſt the Saracens. This teſtimonie of Metaphraſtes is of no value, for he is but a fabler. Yet his teſtimony declares thus much, that in the daies of Diocleſian, which was vpon the point of 300. yeares, Popiſh crucifixes were not in vſe. Becauſe Procopius made the crucifixe which he wore about him, vpon the ſpecial occaſion of a reuelation. And it ſeemes that crucifixes were not publikely receiued in the Church till 700. yeares after Chriſt. For then the ſixth Councell of Conſtantinople, whoſe Canons are not counterfeit, commands that the image of Chriſt be ſet vp in the roome of *Agnus dei.*

Synod. Trullenſis c. 82. & this canon is allowed.
Bellar. de ima. l. 2. c. 12.

The laſt particular, is touching the worſhip of Chriſt, and his Images. The firſt concluſi- C on. *The adoration of the Sacrament or of Chriſt after the Romane manner, in, at, and vnder the forme of bread, was not known or vſed in the Church of God, within eight hundred yeares after Chriſt.* For Tranſubſtantiation the ground of adoration was not knowne or receiued of the learned, till after this time. Let them of the Romane religion ſtudy till their heads and hearts ake, they ſhal neuer be able ſoundly to prooue the contrarie. And Honorius III. is ſaid to haue inſtituted this adoration about the yeare of our Lord 1220.

The 2. Concluſion. *The worſhip Latria or diuine honour, was not giuen by the learned any way* D *to the image of Chriſt for a thouſand yeares after his aſcenſion, and vpward.* This the Papiſts ſee & confeſſe. Catharin ſaith, *Indeede none of the auncient (as farre as I could reade and marke) euer ſaid, that images are to be worſhipped with the worſhip of Latria, but they all deteſted this kind of ſpeaking.* Againe, *It is not found in auncient writers, that an image (conſidered as an image) is to be adored with Latria, but contrariwiſe that it is not ſo to be adored. And we reade this often proteſted in the anſweres of the Biſhops of the ſeuenth Synod, & in the Decree moſt manifeſtly, which I certainly beleeue neuer came to the hands of Thomas.* Of the ſame opinion is Francis Suares the Ieſuite, who thinkes that Thomas neuer ſaw the ſeuenth Synode, or the ſecond councel of Nice.

Catharin. de cultu imag.
Vpon Tho.

Vpon this which hath bin ſaid, it appeares that ſundry maine points of religious worſhip haue beene deuiſed by men in the Church of Rome, & conſequently that their worſhip is in effect idolatrie. For all this, put caſe that the Romane worſhip be no idolatrie: neuertheleſſe it is ſubiect to a poſſibility of beeing idolatry, and therefore naught, and thus I reaſon.

The true worſhip of God is not ſubiect to a poſſibilitie of beeing idolatry. For there is no poſſibility of darknes in light, no poſſibility of euill in goodneſſe. The worſhip of God in the Romane Church is ſubiect to a poſſibilitie of Idolatrie. For it is poſſible, that he which by ſignes manifeſts his preſence, and heares them that pray before images, be the diuel himſelfe, and doe it by Satanical operation. There is no ſuch likelihood in the Sacraments and word preached: becauſe they are founded in the inſtitution of God, & ſo are not Images, or worſhip at them. Again, in the adoratiō of images, three caueats muſt be obſerued, as they teach. The firſt, that no confidence be placed in images: the ſecond, that we aske nothing of them: the third, that we doe not aſcribe any diuinity vnto them. Now it is a poſſible thing (nay it is not ordinary) that the common people omit theſe, or ſome of theſe cautions. Auguſt. ſaith, *Who doth worſhip or pray beholding an image, which is not ſo affected that he thinketh he is not heard of it, and hopeth that ſhall be performed by it, which he deſireth?* Againe, *the ſimilitude of a ſhape, and the counterfeit compoſition of lines doth leade, and with a certaine weake and ſicke affection, doth rauiſh the weaker ſorts of mortall men.*

In Pſal. 113. & Epiſt. 49. ad Deogratias.

Againe, it is poſſible that the prieſt faile in his intention, by wandring by-thoughts when he is in the conſecration of the Hoſt, or he may of bad purpoſe intend not to conſecrate: or he may of negligence omit ſome word or words of conſecration: & then there is no right conſecration: if no conſecration, no tranſubſtantiation: if no tranſubſtantiation, Chriſt is not adored, but a peece of bread for the liuing God.

Againe, there is a poſſibility that ſome of them that be worſhipped for Saints in heauen, be no Saints, but damned in hell. And Hierom ſaid, *We worſhip the bodies of many vpon earth, whoſe ſoules are tormented in hell.* Sundrie images in the Church of Rome at the firſt, in all likelihood were inuented to repreſent, not the perſons of men, but miſteries after the maner of Emblems. The figure which is called Saint Margaret, deſtroying a dragon after ſhe was deuoured of it, in former times ſerued to repreſent the calling of the Church of the Gentiles, beeing gathered by the preaching of the Goſpel out of the bowels (as it were) of the diuell, of whom they were deuoured. Saint George on horſe-backe was in former times a repreſentation of Chriſt our Sauiour, who vanquiſhed the diuell for the deliuerance of his Church. S. Chriſtopher, who was indeed a meere fiction, was in former times nothing elſe but a repreſentation of the life of a Chriſtian man: as the verie name declares. For Chriſtopherus is one that beares the name of

Chriſt before men. Now theſe and like pictures of myſteries, were in proceſſe of time reputed pictures of Saints; and are worſhipped at this day of many, as they haue beene heretofore, for the images of Saints indeed. Pereſius de Trad.par.3 To this I adde, that reliques are very often counterfeit: that the feaſt of the Aſſumption of the virgin Mary is of no better ſtampe: becauſe there is no certentie in hiſtorie to prooue this aſſumption. Thus much of the Idolatrie of our times.

HAuing thus declared, what is meant by Idols, and how they be to be auoided, I muſt yet proceed further. For it is the propertie of a diuine law, in forbidding any thing to command the contrarie: and therefore when Idols are forbidden in this text, the true worſhip of God is commanded: and it is the very ſcope of this place to inioyne vs to preſerue our ſelues in the true worſhippe of God. Of which dutie I will ſpeake a litle, becauſe it is of ſpecial weight and moment. That we may the better keepe our ſelues in the right worſhip of God, we muſt conſider firſt, what is meant by the worſhip of God; & ſecondly, what are the ſpirituall heads and parts thereof. That we may conceiue aright what is meant by the worſhip or ſeruice of God, ſixe points are diſtinctly to be conſidered. The firſt is the foundation of Gods worſhip. For they that would truely worſhip God, muſt lay downe a foundation thereof in their hearts; and that conſiſteth of two parts, the knowledge of God, and of our ſelues. Of the knowledge of God, Iſai.19. 21. the Prophet Eſay ſpeaketh thus. *The Egyptians ſhall know the Lord in that day, and doe ſacrifices and oblations, and ſhall vow vowes vnto the Lord.* Rom.10.14 And Paul ſaith, *How ſhall they call on him, of whome they haue not heard?* If it be demaunded, what knowledge of God is required, I anſwer, we muſt not onely know God as he is in himſelfe, that is, the vnitie of the Godhead in the Trinitie of perſons, with the properties and workes thereof: but we muſt know him as he is to vs, that is, our God, extending his mercie and his prouidence ouer vs. For the ſenſe, or experimentall knowledge of the fauour and goodnes of God, breeds in vs the true worſhip of God. Concerning our ſelues we muſt know two things. The firſt, what we are by nature, namely, vile, wretched, and miſerable ſinners, vnable to doe any good, prone to all euill, deſeruing many thouſand damnations. This knowledge of our miſerie is indeed no cauſe Ioh.4. that mooues vs to worſhippe God, yet is it an occaſion thereof. The woman of Samaria did no better then ſcorne Chriſt, till ſhee was brought to a ſight of her ſinnes, and Luk.15. 21. then afterward ſhe reuerenced him as the Meſſias. The prodigall ſonne, when he was touched with a feeling of his owne miſery, came and yeelded himſelfe in ſubiection to his father. Againe we muſt further know, what we are by grace, namely, the children and ſeruants of God, and heires of the kingdome of heauen. And this knowledge is a notable inducement to the worſhip of God. For the Rom.12.1. mercies of God are they which mooue men, to bring vnto God the true and reaſonable ſeruice.

Vpon the former doctrine, two things offer themſelues to be conſidered, the ſin of our times, and our dutie. The ſinne is noted by the Pſal.14.2. Prophet, *There is none that vnderſtandeth, and ſeeketh after God.* This we ſee by daily experience. Men cõtent themſelues with that knowledge of God which nature affoardeth, & they endeauour not to know and acknowledge him as he hath reuealed himſelfe in the written word, ſpecially in the couenant of grace. And ſo great is the force of ſelfe-loue in moſt men, that they cannot abide to conſider of themſelues, as they are in themſelues out of Chriſt. Thus moſt men preſent a worſhip vnto God, but it is without ground or foundation. Now the dutie of all men is to ſtudy for the knowledge of God & of themſelues; and to increaſe herein. For hence it is, that all godly men haue ſtirred vp themſelues to duties pertaining to the honour of God. 1.Chro.29. 10,11. Dauid bleſſeth God, praiſeth him, and brings gifts & offerings to him, vpon the knowledge he had, that kingdome, power, and glory, was Gods, and that all things were his. Daniel makes ſolemne praier & confeſſion to God, Dan.9.5. becauſe he cõſidered him to be great and terrible, and to be a keeper of couenants with them that loue him. The ground of the nine latter commandements is the firſt, *Thou ſhalt haue no other gods before me.* And the ground of this commaundement is a knowledge and faith, that Iehouah is our God. And this appeares, becauſe the words, *I am Iehouah thy God, which, &c.* are cloſed vpon the firſt commaundemeet, and ſhut vp with it in one & the ſame period in the Hebrew text. Moreouer when God is not known aright, he is not worſhipped aright, but either the idols of our braine are worſhipped, or diuels. Gal.4.8. Thus Paul ſaith, that the Galatians, when they knew not God, worſhipped them that are no gods by nature. For ſuch as our knowledge is, ſuch is our worſhip.

The ſecond point, is the rule of the worſhip: and that is, That nothing may goe vnder the name of the worſhip of God, which he hath not ordained in his owne word, and commanded to vs as his owne worſhip. Deut.12.8. 32. For we are forbidden vnder paine of the curſe of God, either to adde, or to take away any thing from the precepts of God in which he preſcribes his owne worſhip. When the Iewes worſhipped God after the deuiſed faſhions of the Gentils, though their meaning was to worſhip nothing but God, yet the text ſaith, *they worſhipped nothing but diuels.* Deut.32.17 Again, the Lord forbids vs in his worſhip to follow *after our owne hearts and eies, or to walke in the ordinance of our forefathers, but onely in his commandements.* Num.15.39 Ezech.20. 18. And he holds it as a vaine thing, *to teach his worſhippe and feare by the precepts of men.* Iſai.29.13. Mat.15.9. That we may worſhippe

God with reasonable seruice, we must Rom.12.1.2. *proue what is that good, and acceptable, and perfect will of God.* And those are good workes indeed, acceptable to God, which *he hath prepared for man to* Eph.2.10. *walke in. All voluntarie religion* and will-seruice, Col.2.22,23 is vtterly condemned. Therefore nothing may goe vnder the name of Gods worship, but that which he prescribes. It is alleadged to the contrary, that when a worke is done without commandement, so there be an intention to honour God, it is the worship of God. I answer, it is false. For that any worke or action may be the worship of God, foure things are required; the person or doer must be regenerate; the matter of the worke must be a thing commanded; it must be done in faith: and then, in the intention of the minde, it must be directed to the honour of God. Secondly, the intention to honour God, is not alwaies good, vnlesse it be an intention to honour him, by yeelding obedience to that which he commaundeth. Againe, it is alleadged, that a work done in loue to God, though there be no commandement thereof, is the worship of God. I answer, that loue keepes it selfe to the word, & will of God: and things done without a word from God, are not of loue. For *loue is the fulfil-* Gal.5.14. *ling of the law.* Thirdly, it is obiected, that vowes in the old Testament were a part of the worship of God, and that they were not commaunded. I answer, though God did not bind all men by a commandement to make vowes, yet hath he testified in his word, that vowes were acceptable to him: for he prescribed the matter of vowes, and the manner of making, Mark.14.6. and the keeping of them. Furthermore, it is vrged, that Mary who annointed Christ, had no commaundement so to doe, and yet she did a worke acceptable to Christ. I answer, though she had no particular commaundement, yet had she a generall. For the worke she did, was a confession of her faith and loue to Christ, and 1.Cor.9.18. that is commanded. Likewise Pauls example is vrged, who preached the Gospel freely, and looked for his reward of God: and yet he had no commaundement so to doe. I answer, to take a stipend for preaching the Gospel, is in it selfe a thing indifferent, and may be done, or not done. Yet was it not a thing indifferent in the Church of Corinth, by reason of the offence of many. And therefore Paul preached freely: and he could doe no otherwise, vnlesse he would haue abused (as he saith) his authority. For a thing indifferent in the case of scandall, ceaseth to be indifferent, & is a thing commanded. Lastly, some obiect, Luk.10.16. *He which heareth you, heareth me.* Therefore (say they) the very commandements of Pastours prescribe Gods worshippe. I answer, first the place is properly to be vnderstood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be vnderstood with limitation: for thus is the Ministeriall cōmission, *Teach them to obserue all* Matth.28.20. *things which I haue commanded you.* As Christ was sent of the Father, to see the ministerie sent Ioh.10,22. of him, but he was sent to doe his Fathers will: *As my Father hath commanded me, so I doe.* Luk.14.31.

Thus the truth of this rule is manifest: and we must lay it vp in our hearts as a treasure, & neuer suffer our selues to be depriued of it, for the vse of it is great. By it we may discerne the prophanenes of our times. All men can say, God must be worshipped: but when it comes to the point, what is the worship wherewith they honour God? Surely, what they list themselues. Some worship God with their good meaning, some with their good dealing, some with the babling of a few words, as namely, of the Apostles Creed and ten Commandements for prayers. This seruice of God is very common: but alas, it is poore seruice. For the rule of diuine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly, here we learne to detest the seruice and worship which is performed to God in the church of Rome. For it containes many parts and points of will-worshippe, hauing no warrant from God, either by commaundement or promise: of this kind are the Sacraments of penance, confirmation, matrimonie, orders, and the last annointment. The consecration of the bodie of Christ by fiue words, *For this is my bodie*: the oblation and sacrifice of Christ in the Masse for the sinnes of the quick and dead: the vow of continencie, perpetuall pouertie, and of regular obedience: the religious distinction of meates, garments, times; the hallowing of ashes, palmes, bread, water, &c. for the driuing away of diuels, and for the health of the body and soule. For these and many other practises, let them bring forth the word of God, if they can. They pleade for many things: that they haue the word of Traditions. I answer, that Traditions Ecclesiasticall are no word of God, but the word of man. And Traditions which are called Apostolical, are either of no moment, or doubtfull. For how shall we know certainly, that they were the Traditions of the Apostles, considering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subiect to errour?

The third point, is the end which God hath appointed of all his worship: and that is not to giue or adde glory to God: for nothing can be added to absolute perfection. But the end is to acknowledge, praise, and confesse the infinite glory of GOD. Furthermore, the end of this acknowledgment or confession, is our happines and saluation, Ioh.17.3. *This is eternall life, to know thee the onely true God ----.* Psal.50.15. *Call vpon me in the day of trouble, and I will deliuer thee.* Paul saith, *Godlines is our gaine*: & the reason is, because it *hath the promises of this life, and* 1.Tim.4.8. *the life to come.* Vpon this we must be admonished euermore to worship God, and that with all contentation: for the worship of God is not his benefite, but our owne singular aduantage.

The fourth point is concerning apt & able perſons to performe worſhippe acceptable vnto God. And they are onely ſuch as turne vnto God, and are renued by the holy Ghoſt. And the worſhip of God performed by any other perſons, is not worſhip, but ſinne, Prou. 15. 8. *The ſacrifice of the wicked is an abhomination vnto the Lord.* The Lord by the prophet Eſay proteſteth, that the oblations & ſacrifices of the Iewes *were an abhomination to him, and that he hated them, becauſe their hands were full of blood.* Againe he ſaith, *That he which killes a bullocke, is as he which killes a man, and that he which offers a ſheepe in ſacrifice, as he which cuts off a dogs head*, becauſe of their vile abhominations. Ioh. 9. 31. *God heareth not ſinners.* Whatſoeuer is not of faith, is ſinne: whatſoeuer worſhip of God is performed by vnrepentant ſinners, it is not of faith, becauſe they want that faith, without which there is no pleaſing of God. He that turnes not to God, doth not acknowledge his owne guilt; he that doth not acknowledge his guilt, doth neither acknowledge Gods iuſtice, nor his mercie: he that doth not acknowledge the iuſtice and mercy of God, can not truly worſhip him: he therefore that turnes not to God, can not vnfainedly worſhippe him. If it be demanded, how the worſhip of God ſhould be a ſinne in any man, conſidering it is commanded: I anſwer, ſinnes be of two ſorts. The firſt is, when ſomething is done that is flat contrarie to the commandement of God: the ſecond is, when that is done which God commandeth, but not in that manner God commandeth. And thus the worſhip of God in wicked men is a ſinne. Becauſe though they doe that which God commands, yet they doe it not as he commands. Againe, it may be ſaid, if the worſhippe of God be a ſinne in the vnregenerate, then muſt not they be exhorted to the worſhip of God: becauſe we may not exhort to ſinne. I anſwer, that exhortations may not be made for the doing of any thing that is a ſinne of it ſelfe: now the worſhip of God is not a ſinne of it ſelfe, but onely by accident; that is, becauſe it is performed by vngodly perſons, to whome beeing vncleane, all things are vncleane. Againe, vngodly men are not to be exhorted to the worſhip of God, but in meete and conuenient order. For firſt, they muſt be admoniſhed to turne vnto God, and then afterward to worſhip him.

Iſa. 1. 13, 14, 15, chap. 66. 3.

Here let vs take notice of the ouer-ſight of many, who liuing without reformation and amendment of life, thinke neuertheleſſe if they pray vnto God, heare his word, come to the Lords Table, that they doe great matters, and that the Lord is highly bound vnto them, whereas indeed they doe nothing elſe but offend him and prouoke him to anger; not becauſe they worſhip GOD, but becauſe they worſhippe him without faith and repentance. Likewiſe their loue of GOD, their ſtrong and liuely faith (of which they boaſt,) their confidence in Chriſt, are but fictions of the braine, ſo long as they are ſeuered from amendment of heart and life.

Here againe we are taught, that if we indeed would ſerue and worſhip God, we muſt firſt turne to him with all our hearts, yea continually make a renouation of our firſt conuerſion, & ſeeke reconciliation with God and man, Mark. 11. 25. *When ye ſhall ſtand and pray, forgiue.* The beleeuing Corinthians, becauſe they wanted this renewed reconciliation, when they came to the Lords Table, did eate iudgement to themſelues.

It may here be demanded, in what part the man regenerate worſhips God. I anſwer, in the whole man both body and ſoule, as Paul ſaith, 1. Cor. 6. 20. *Glorifie God in your bodies and in your ſpirits.* Yet there muſt ſome diſtinction and difference be obſerued. For principally and properly God is worſhipped in our ſpirit. Ioh. 4. 24. *The true worſhippers ſhall worſhip the Father in ſpirit.* Rom. 1. 9. *Whome I ſerue in my ſpirit.* 1. Pet. 3. 15. *Sanctifie God in you hearts.* By the ſpirit, I vnderſtand the thought of the minde, the conſcience, and the affections of the heart. For in theſe is the firſt and principal ſeate of diuine and ſpirituall worſhip. As for the body, it is but a ſecondarie inſtrument of the ſeruice of God. By this we may diſcerne the vanitie of Popiſh religion. For it conſiſts for the moſt part, vpon externall and bodily rites, geſtures, & ceremonies, borrowed partly from the Iewes, and partly from the heathen; whereas the true religion of the new Teſtament, hath but few preſcribed ceremonies, and for the moſt part, is diuine and ſpirituall.

The fifth point is, concerning the particular thing or place to which the worſhippe of God is to be directed. And this rule muſt be remembred. The worſhip of God both inward and outward muſt be directed towards that thing, in which, and at which, God will be worſhipped. Now God hath ſtraightly bound the worſhip of the Sonne, and conſequently of himſelfe, to that maſſe and lumpe of humane nature, receiued into the vnity of the ſecond perſon. For this is the vniuerſall commandement of God touching his Sonne Chriſt, *He is thy Lord, and thou ſhalt worſhip him.* And, *Adore him all ye his Angels.* Therefore in euery place, in which we know him to be bodily preſent, without any more adoe, we are by directing our bodies and mindes vnto him according to the place in which he is, or abides, to doe him homage. For this finite and created maſſe of the manhood carries with it the adoration of the perſon to euery place, in which we certainly know the ſaid manhood to exiſt ſubſtantially. And it matters not whether it be ſeene with bodily eies or no. For it is ſufficient, if we be certen, either by ſenſe, or by the word of God of the bodily preſence of Chriſt. By vertue of the former commandement, the wiſe men fell downe before the childe Ieſus and worſhipped him, turning eies and mindes to that part of the

Pſal. 45. 11. and 97. 7.

Math. 2. 11.

A the houſe in which they ſaw him preſent. The woman of Canaan comes and fals downe at the feete of Chriſt, and worſhips him at the place in which he ſtood. Thomas as ſoone as he knew that Chriſt ſtood before him, hee directs his ſpeech vnto him, and ſaies, *Ioh.* 20. 28. *My Lord and my God.* The diſciples adore him in the cloudes, ſo long as they could ſee him: and when he was taken out of their ſight, they ſtill adored him, by directing minde, and geſture of body, not to the ſunne, moone, ſtarres, ayre, cloudes, much leſſe to any earthly creature or place, but to the place of celeſtiall happineſſe, which is aboue and beyond this viſible world, into which hee aſcended bodily, where alſo Steuen worſhipped him, and all the B people of God euer ſince, directing hand and heart to heauen. As concerning the Arke of the couenant, the commaundement of God is, Pſalm. 99. 5. *Exalt the Lord your God, and fall downe before his foote-ſtoole*; for he is holy. By meanes of this commaundement, the Iewes were bound to worſhip God by directing thẽſelues toward the arke or mercy-ſeate, euen as if they had ſeene God himſelfe there viſibly preſent. Now the manhood of Chriſt is the true Propitiatorie, and comes in the roome of the Arke of the couenant now in the time of the new Teſtament. And further, ſeeing it is a part of Chriſt the Mediatour, God will rather be worſhipped in it, then at the arke of the couenant, and it carries with it the adoration and worſhip of God to the place, in which it is C knowne certainely to bee more then the arke. Furthermore, conſidering adoration is tyed to the manhood of the Sonne of God, & God in it is worſhipped, now in the daies of the new Teſtament, wee are not bound by any commaundement to direct our worſhippe toward any place or creature vpon earth: but on the contrarie without reuerence or reſpect to this or that place, to worſhip *in ſpirit and truth*, Ioh. 4. 23. lifting vp heart and minde to heauen, where our Redeemer is at the right hand of God.

The ſixth and laſt point is, concerning the properties of the worſhip of God, and they are three. The firſt is, that the worſhip of God is D incommunicable. Iſay 42. 8. *I will not giue my glorie to any other, nor my praiſe to grauen images.* Matthew 4. 10. *Him onely ſhalt thou ſerue.* It may bee obiected, that diuine adoration is giuen to the manhood of Chriſt, which is a creature. I anſwer, that adoration or inuocation pertaines, and is to bee giuen to whole Chriſt, leſt we ſhould ſeeme to deuide the perſon; and ſeparate the natures. And yet a diſtinction muſt be made of the godhead and manhood. For the godhead is the proper obiect, to which religious adoration is properly and ſimply directed, & ſo is not the manhood. For no creature is ſimply to be honoured with diuine adoration. Athanaſius ſaith, *God is to bee adored in regard or reſpect of the godhead.* Cyril ſaith, *Doe we adore Immanuel as* (a) *a man? God forbid. For this were a dotage, deceit, and errour. For in this we ſhould nothing differ from them which worſhip the creature beyond the Creatour and maker.* Againe, *The godhead in Chriſt is a nature to be adored, and the humanitie is the nature adoring.* Neuertheleſſe though adoration bee directed ſimply to the godhead, yet is not the ſaid godhead to bee adored without the fleſh. Athanaſius ſaith thus: *When wee are about to adore, wee doe not ſeparate the Word from the fleſh. For who will ſay, ſtand apart from the fleſh, that I may adore thee?* Laſtly, wee are to holde that the very manhood of Chriſt, is to bee adored of man and angels with religious adoration due to the Sonne of God: in regard it is the manhood of the Word, and is receiued into the vnitie of the ſecond perſon. But how to bee adored? not directly as the godhead: but in (*b*) oblique manner, by reaſon of the vnion with the godhead. When ſubiects ciuilly worſhippe their prince wearing a crowne, and bearing a ſcepter: in this worſhip they doe not ſeparate the prince from his crowne and ſcepter, but they honour the perſon directly, and the crowne & ſcepter onely by conſequent, namely, as ſignes and teſtimonies of princely maieſtie. And ſo is the manhood adored in the perſon of the Sonne, yet not properly and ſimply as the godhead (for that were damnable idolatrie) but ſo farre forth as it is vnited to the ſaid godhead of the Sonne: not as a garment, which may bee put off and on, but inſeparably as a part of the ſecond perſon: ſo as the Mediatour worſhipped ſhall bee God-man or Mangod in the vnitie of one perſon. And the Catholike Church hath accurſed them which holde, that the fleſh of Chriſt is not to be adored; conſidering it is the fleſh of God: & that in one & the ſame adoration Chriſt is not to bee adored with his fleſh. Thomas the ſchool-man ſaith, *The adoration of Latria or diuine worſhip is not giuen to the humanitie in reſpect of it ſelfe, but in reſpect of the diuinitie to which it is vnited, according to which Chriſt is not leſſe then the Father.* Here by the way, let it bee obſerued; ſeeing Latria diuine worſhip is giuen to the manhood of Chriſt, onely in reſpect of the perſonall vnion, that therefore the images of God and Chriſt, as crucifixes, are not to bee worſhipped with Latria. For there is no vnion betweene them and God, but only in the blinde conceit of man. Furthermore, beſide this religious oblique adoratiō, there is due to the manhood of Chriſt greater honour then to any creature beſide. For euen as he is man, hee hath receiued a name aboue al names, at which all things bow in heauen and earth, Philip. 2. 10. to wit, the name of a Iudge and Gouernour of all things in heauen and earth, Matth. 28. 18. In which reſpect wee are commanded to kiſſe the Sonne, Pſal. 2. 12.

Againe, if the worſhip of God bee proper to him, and not to be giuen either to man or angel, it may be demaunded, how Angels and Saints in heauen are to bee worſhipped? I an-

Dialog. 5. in Arrianos.
Cyril. ad Theodoſium.

[a] That is, the manhood conſidered apart from the godhead.

Dialog. 3. cont. Arianos.

[b] Obliquè. Aug. in Pſal. 58.

Cyril. anath. 8. & libro de fide ad Regin.
Thom. in 3. 2. q. 25. art. 2.

A ſwer, whether they appeare vnto vs or not, a certaine generall kinde of worſhip is to bee giuen to them, and it conſiſts of two parts; *Commemoration*, and *Imitation*. Commemoration is reuerend remembrance of their perſons and vertues. Of this ſaith the virgin Mary in way of prophecie, *All nations ſhall cal me bleſſed*, Luk. 1.48. Of this commemoration we haue a notable example in the eleuenth chapter to the Hebrewes, where the worthy deedes and vertues of the Saints of the olde and new Teſtament are rehearſed. Here two caueats muſt be obſerued: firſt, that we fixe not our mindes vpon the Saints, but lift them vp to God, by giuing thankes to him for his mercies vpon them, and for their vertuous example towards vs. Thus the Church of Galatia *glorified God* for Paul, *Galat.* 1.23. B Secondly, wee muſt not Mat.23.30. keepe a memorie of Saints departed in hypocriſie, as the Phariſies did, who builded the tombes of the Prophets, but deſpiſed their doctrine: and as the Papiſts doe, who magnifie the Apoſtles, and perſecute their doctrine. The ſecond part of their honour is *Imitation*. Phil.3.17. And that this imitation may be worthie praiſe and commendation, fiue caueats muſt bee remembred. Firſt, wee may not imitate actions done vpon ſingular commandement; as for example; we may not imitate Abraham in offering his ſonne Iſaac. Secondly, we may not imitate actions done by extraordinary and heroicall inſtinct. When the diſciples would haue commanded the fire to come down from heauen C vpon the Samaritans, as Elias did vpon the captaines with their fifties, Chriſt ſaid, *Luk.* 9.54. *Ye know not of what ſpirit ye are.* Thirdly, we muſt not imitate perſonall actions, as Peters walking on the waters. Fourthly, we muſt not imitate their miracles: For they ſerued only for a time, to confirme the doctrine which they taught. Laſtly, we muſt not follow them in their attire, geſtures, infirmities of body, or vices: for this is but apiſh imitation, ſpecially to imitate their faſhions: but wee muſt follow them in ſubſtantiall duties of the morall law. Paul ſaith, 1.Corinth.11.1. *Follow me, as I follow Chriſt:* now he followed Chriſt in morall obe- D dience to God. And thus in a generall ſort are Saints to be honoured.

Againe, if Saints or Angels certainely appeare vnto vs, we may then worſhip them with bodily geſture, but it muſt be remembred, that this geſture be altogither ciuil. For there is no other kind of honour due vnto them, but that which appertaines to princes and great perſonages. But when they appeare not to vs (as now in theſe laſt times) wee may not worſhip them at all, either by geſture or ſpeech.

The ſecond propertie of the worſhip of God is, that it muſt bee free and voluntarie, without all conſtraint and compulſion; Pſal.110.3. *Thy people ſhall come willingly in the day of aſſembly. If there bee a minde, God accepts a man according to that which he hath, and not according to that which he hath not*, 2 Cor. 8.12. This is the ſeruice of the kingdome of God: & earthly princes haue not the like. This ſeruice is not from nature, but from the ſpirit of grace: and therfore with Dauid wee muſt pray to God to be eſtabliſhed and guided by his free or voluntary ſpirit.

The third propertie of the worſhip of God is, that it muſt bee ioyned with honeſtie and comelines. 1.Tim.2.1. *Pray for kings and princes that ye may liue in godlines & honeſty. Adde to your faith vertue*, 2.Pet.1.5. Where by honeſty and vertue is meant, a graue, ſober, decent, comely, modeſt behauiour towards al men, and before all men. For this ciuill and vertuous honeſtie is the ornament of diuine worſhip, and therefore the common ſaying muſt not be deſpiſed: That good conſcience, and good manners muſt goe togither. The Lord condemnes all Pſal.50.16. ſuch as doe but take his word in their mouths, when they hate to be reformed in their liues.

Comelineſſe is, when the worſhip of God is performed with meete and conuenient cir- 1.Cor.7.35 36. and 14. 40. cumſtances of time, place, perſon, geſture. Publike worſhip muſt bee performed by publike perſons, in publike places, and it muſt haue publike and ſolemne geſture. Priuate worſhip is to bee giuen to God by priuate perſons, in priuate places, with priuate geſtures & ſignes. Secret worſhippe muſt ſecretly bee yeelded to God, and the ſignes thereof concealed from the eies and hearing of men. Thus Nehemias prayed in the preſence of Aſſuerus, Nehe.2.4. And Anna before Elie the prieſt, 1.Sam.1.13. *Her lips mooued onely; but her voice was not heard.* Men therefore are deceiued that thinke the open Church the fitteſt place for the priuate & ſecret praiers which they are to make to God.

Vpon the former points of doctrine ioyntly conſidered, a definition of the worſhip of God may be framed thus: The worſhip or ſeruice of God is, when vpon the right knowledge of God, we freely giue him the honour that is proper to him, in our hearts, according to his owne will.

Worſhip thus defined, muſt be conſidered as a diſtinct thing from that honour which is called (a) *Veneration*. a Hier. ep. 11. ad Ripariam. For worſhip properly belongs to perſons, and *veneration* to things which appertaine to perſon. And veneration is to haue a reuerent eſtimation of any thing, or to preſerue and keepe it without hurt, as making ſtore of it: and to vſe it reuerently if it bee to be vſed. In this ſenſe Auguſtine ſaith, De doctrina Chriſt. li. 3. c. 9. epiſt. 146. we worſhip or *reuerence the baptiſme of Chriſt.* And in the Canon law it is ſaid, *Let them diligently heare, and faithfully reuerence the wordes of God.* And thus are all holy things of God worſhipped, and all ſignes or remembrances of excellent things paſt. When Dauid fetched home the Arke and daunced before it, he gaue no worſhip to the Arke, but veneration.

The worſhip of God is two-fold, principall, or leſſe principall. The Lord ſaith, Oſe.6.6. *I will mercy, not ſacrifice*, that is, rather mercy then ſacrifice. Where mercie is made the maine & principall worſhip of God, and ſacrifice alſo is worſhip, but the acceſſary or leſſe principall.

The principall worſhip of God, is a worke of God in vs, whereby wee are made conformable to him in holineſſe, and goodneſſe: and whereby his image is renewed or reſtored to vs. That this conformitie with God is indeed the maine and proper worſhip of God, it appeares by theſe reaſons: It is the commaundement of God, Luk.6.36. *Be merciful as your heauenly Father is mercifull*: and againe, Leu.11.44. *Sanctifie your ſelues, and be ye holy, for I am holy*. Now the intent of theſe commaundements is, to ſet downe the maine worſhip of God: as S. Iames teſtifieth, Iam.1.17. *Pure religion and vndefiled before God, is to viſit the fatherleſſe and widowes in their aduerſitie, and to keep himſelf vnſpotted of the world.* Againe Chriſt ſaith, Ioh.4 24. *The true worſhippers worſhip God in ſpirit & truth.* Where by *Spirit*, is to be vnderſtood, not onely the heart, but alſo the ſpirituall renued motions thereof: or as S. Paul ſaith, 2.Tim.1.5. *Loue out of a pure heart, good conſcience, and faith vnfained*. And this appeares by the oppoſition: for Chriſt here oppoſeth *Spirit*, to the ceremoniall worſhip of the Iewes, which was *carnall*, vpon a carnall commaundement (as the holy Ghoſt ſpeaketh:) becauſe it ſtood in outward and bodily rites and actions, which had no power to ſanctifie. And by *truth*, is meant not ſinceritie, but all ſuch duties of ours, as were figured by Iewiſh types and ceremonies, namely and ſpecially our mortification, viuification, and ſuch like. Paul ſaith notably, Rom.14 18. *Hee that ſerueth God in theſe things*, that is, righteouſnes, peace of conſcience, and ioy in the holy Ghoſt, *is acceptable to God*. And againe he ſaith, chap.12.1. that *our reaſonable* or ſpirituall *ſeruing of God, is to dedicate our ſelues in body and ſoule to his honour*. Euery man talks of the ſeruing of God: but few there be that thinke of this ſeruice which ſtands in the conforming of our ſelues to the image of God, which is in iuſtice and holineſſe.

Heb.7.16.

This principall worſhip hath two properties. The firſt is Eternitie: for it begins in this life, and is perfected in the life to come. Becauſe it is that euerlaſting worſhip, wherewith Angels and Saints ſhall for euer worſhip God in heauen. And herein it differs from ceremonies and ſacraments, which haue an end in this life. The ſecond is, that it pleaſeth God of it ſelfe, and that without ſacraments, or ceremonies: ſo there be no contempt of them: as it was in the theefe vpon the croſſe. And the reaſon is plaine. God is not only a ſpirit or ſpirituall ſubſtance, but he is euery way infinite and hath ſufficiencie of all perfection in himſelfe. And therfore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his owne goodneſſe to vs, and in al ſuch duties whereby we conforme our ſelues to him & magnifie his goodnes. Thus Paul ſaith, *Act*.17.25. That *God needs nothing*: and therefore hee is not worſhipped with any thing made by the hands of man. And the Lord ſaith by the Pſalmiſt, that he doth not principally reſpect our gifts and our ſacrifices: becauſe all things are his: but he reſpects praiſe and thankſgiuing.

Pſ.50.8.14.

The principall worſhip of God hath two parts: one is to yeeld ſubiection to him, the other to draw neere to him, and to cleaue vnto him. By the firſt we put a difference betweene our ſelues and God, by reaſon of the greatnes of his maieſty. By the other we make our ſelues one with him as with the fountain of goodnes.

Subiection to God is, when we put away, & as it were baniſh from our ſelues our owne reaſon & will, and make the wiſedome of God to be our wiſedome, & his will to be our will, euen then when it is againſt our will: by cauſing our will to be ſubiect to his will, & to depend vpon it. This will of God, to which we muſt be ſubiect, is reuealed, partly by the written word, in commandements, promiſes, threats; and partly by the euent of any thing: as when a man is ſicke, we know by the euent in that hee is ſicke, it is the wil of God he ſhould be ſicke: nothing fals out without the will of the heauenly Father. If it be alleadged, that ſubiection is due vnto men: I anſwer, that the ſubiection due to God is *abſolute*: firſt, becauſe it is to be giuen by the whole man in body and ſoule, and conſcience: ſecondly, becauſe it is to bee yeelded to him in all things without exception, whereas ſubiectiō to men muſt alwaies be in the Lord.

In ſubiection there be two things. The firſt is, the foundation therof, & that is, a *knowledge*; and faith, that God is our ſoueraigne Lord & King, and our Iudge of infinite iuſtice, able to ſaue and to deſtroy body & ſoule. The ſecond is, vpon this knowledge a *Reſignation* of our ſelues to the pleaſure of God. And that is againe in two things: when we ſuffer him to rule vs by his word: and when we ſuffer him to diſpoſe of our bodies and ſoules, and all thinges that belong vnto vs, as ſhall make for his glory and our good. This is the right ſubiection and right ſeruing of God. Take an example in Dauid, when he fled out of his kingdom being purſued by his ſonne Abſolon. *Let him ſay that I pleaſe him not, beholde, here I am, let him do vnto me as ſhall ſeem good in his own eyes*, 2.Sam.15.26.

Subiection to God is practiſed by three vertues, faith, adoration, feare. Faith is a ſubiection to the commaundement of God, that bids vs beleeue him, and truſt him in his word. Of this faith I haue ſpoken at large, when I ſhewed how we ſhould liue by faith. Onely one thing I adde, that faith is the ſingle eie of which our Sauiour ſpeaketh, *Mat*.6.22. which giueth light of direction to al the actions of our harts and liues. Adoration is, when we ſubiect our ſelues to the greatnes and maieſty of God. In it be two actions: the exaltation of God to the higheſt degree: and the abaſing of our ſelues to the loweſt degree. Thus Abraham in praier cals God *his Lord*, and himſelfe *duſt and aſhes*, Gen.18.27. Thus Daniel in prayer giues *all glory to God, to himſelfe and the people, ſhame and*

Dan.9.7.8.

A *confuſion of face.* Thus the woman of Canaan adores Chriſt by calling him *Lord,* and by acknowledging her ſelfe to be *but a dogge.*

Feare is a ſubiection to all the threatnings and commaundements of God. In feare which is the worſhip of God, there are two thinges, the foundation, and the propertie. The foundation is the knowledge of three things. The firſt is knowledge of the precepts of God, Deut. 4. 10. *I will cauſe them to heare my words, that they may learne to feare me.* The ſecond is, knowledge of his threatnings and iudgments. *The righteous* (ſaith Dauid Pſal. 52. 6.) *ſhall ſee this*, that is, the deſtruction of Doeg, *and feare*. The third is, the knowledge and conſideration of the preſence of God. Cornelius is ſaid to be
B a man fearing God: and the holy Ghoſt hath noted the ground of his feare in his owne words: *We are here* (ſaith he, Act. 10. 2.33.) *in the preſence of God, to heare all things which God hath commanded thee.* The property of true feare is, to make vs in our hearts to ſtand in awe of God, and to feare, hate, and eſchew the offence of God. Prou. 8. 13. *The feare of God is to hate euill, pride, arrogancie, and the euil way.* Exod. 20. 20. *His feare muſt be before you that ye ſin not.* If it be demaunded, why we are to feare the offence of God: I anſwer, it is firſt of all to be feared for it ſelfe, becauſe it is the offence of God; though there ſhould no puniſhment inſue: conſidering it is the greateſt euill that can befall the creature, to offend the Creator. And
C in the ſecond place it is feared for puniſhment. And that feare in which nothing is feared but puniſhment, is no worſhip of God.

Thus we ſee what true ſubiection to God is: now we are to be exhorted euermore to yeeld this ſubiection vnto him. For firſt it is Gods commandement ſo to do. Mat. 11. 29. *Take my yoke vpon you, learne of me that I am meeke & lowly, and ye ſhall finde reſt to your ſoules.* Now this yoke is ſubiection to God in his precepts, and in his corrections. Secondly, ſubiection is a thing of great excellency. That we are ſubiect to God, it is not for his benefit, but ours. To be in this ſubiection, is to be in perfect liberty, & to haue the kingdom of God within vs. Thirdly, ſubiection is a matter of abſolute neceſſitie.
D The diuels & damned ſpirits, wil they, nil they, muſt yeeld a ſubiection, & there is no way to auoid it. Let vs therefore willingly ſubiect our ſelues to God. Fourthly, to deny ſubiection, or to grudge thereat, is the property of a wicked man. *Who is the Almighty*, ſaith the wicked man, *that we ſhould ſerue or be ſubiect to him?* Iob 21. 15. Laſtly, the puniſhment of them that wil not be ſubiect, muſt be conſidered. *Theſe mine enemies*, ſaith the Sonne of God, Luk. 19. 27. *that wil not that I ſhould raigne ouer them, bring them hither, and ſlay them before me.* And contrariwiſe ſubiection brings reſt to our ſoules.

The ſecond part of the principall worſhip of God, is to *cleaue* vnto him: and that is to be knit vnto him in heart without purpoſe of any ſeparation. Of this we haue commandement: *Serue the Lord thy God, and cleaue vnto him.* Likewiſe a promiſe: *Draw neere vnto God, and he will draw neere vnto you.* Againe, *The Lord is with you while ye be with him: if ye ſeeke him, he will be found of you: if ye forſake him, he will forſake you.*

Deut. 10. 22. Iam. 4. 8. 2. Chron. 15. 2.

Furthermore wee cleaue vnto God by two vertues, Loue and Confidence. In Loue I conſider two things; the foundation, and the properties. The foundation is the knowledge of the loue and mercies of God towards vs. 1. Ioh. 4. 19. *We loue him becauſe he loued vs firſt.* Pſal. 116. 1. *I loue the Lord becauſe hee hath heard my prayer.* And Pſalm. 31. 23. *Loue the Lord all ye Saints, becauſe he ſaueth them that be faithfull.*

The properties of loue are two. The firſt is, to
B maintain an heauenly fellowſhip and coniunction with God and Chriſt. For the nature of loue is to vnite it ſelf as much as may be, to the thing loued. Againe, in the want of this fellowſhip, Loue makes vs deſire & ſeeke it according to Gods wil aboue all things in the world. The ſpouſe of Chriſt, that is, the Church, or euery Chriſtian ſoule ſaith of Chriſt, Cant. 2. 3. 5. *I greatly deſire to ſit vnder his ſhadow:* and, *I am ſicke of loue:* that is, I faint becauſe I do want that fellowſhip with Chriſt my head which I deſire. I adde this clauſe [*according to his will*] for two cauſes. The firſt, becauſe true loue ſeeks fellowſhip with God only, in ſuch meanes as he hath appointed to communicate himſelfe vnto vs, as the word preached, prayer, ſacraments; and not in viſions, dreames, reuelations. The
C ſecond is, becauſe our loue, if it be without hypocriſie, doth communicate it ſelfe vnto God in things in which he wil be loued of vs: as namely, in the perſon of our neighbour, & ſpecially of the poore. For God wil haue our neighbor, in reſpect of loue, to be in his roome & ſtead: and in the loue of our neighbour, with whome we conuerſe, will he be loued of vs. Hence it is that Paul ſaith, Galat. 5. 13. *That the loue of our neighbour is the fulfilling of the whole law.*

The ſecond property of loue is, to ſtirre our mindes to a doing and fulfilling of the will of God. The nature of loue is to make vs accompliſh the minde and wil of him whom we loue. Chriſt ſaith, Ioh. 14. 21. *Hee that hath my*
D *commandements, and doth them, is he that loueth mee.* And S. Iohn, 1. *Ioh.* 5. 3. *This is the loue of God, that we keepe his commaundements.*

The ſecond vertue whereby we cleaue vnto God, is *Confidence:* the foundation whereof is knowledge of the wiſdome, goodnes, iuſtice, and mercy of God, ſpecially of his power and will in performing his promiſes. This we ſee in Abraham, who truſted God becauſe hee was perſwaded, as he had promiſed, ſo he was able to performe. The property of confidence is, to cauſe vs to reſt and depend vpon the bare and naked promiſe of God without meanes, and againſt meanes, and to quiet and pacifie our mindes in the will of GOD when it is come to paſſe. Thus Abraham depended vpon God for iſſue, when hee was aged, and Sara barren, and when hee put the knife to the throate of his onely ſonne Iſaac. Iehoſaphat, when the great army of the Ammonites and Moabites came againſt him, ſaid in a liuely confidence, *Lord wee know not what to doe, but our eyes are toward thee*, 2.Chron.20.12. And thus in time of danger and diſtreſſe, to reſt our ſelues on the word of God, when wee ſee neither helpe nor comfort, and haue nothing to ſtay our ſelues on, but the bare teſtimony of God, is the right honouring and ſeruing of God.

Beſides the heads and points of the worſhip of God before deſcribed ſeuerally, there is a certaine mixed and compounded worſhip of God, when men in one and the ſame act both yeeld ſubiection and cleaue vnto God. And that is done by foure things: Humilitie, Patience, Prayer, and Thankſgiuing.

Humilitie is, when in our hearts we humble our ſelues before God. Of this the Prophet ſaith, Mich.6.8. *He will ſhew thee, O man, what is good, and what the Lord requireth of thee; to doe iuſtice, to loue mercie, and* to humble thy ſelfe, *in walking before God*. Of this we haue a notable example in Manaſſes, *who in tribulation prayed vnto God, and humbled himſelfe exceedingly before the God of his fathers, and was heard and deliuered*, 2.Chron. 33. 12. In true humilitie there bee two things; the firſt, is the glorifying and exalting of God; when we doe wholly giue and aſcribe vnto God, whatſoeuer wee are, haue, or can doe that is truely good. The ſecond is, *Pouertie* of our ſpirits, which ſhewes it ſelfe in three actions. The firſt is, *Annihilation* (as ſome call it) and that is, when wee in our hearts acknowledge, that wee are nothing in our ſelues, and of our ſelues, and that we doe nothing that is truely good: nay, that we are moſt vile and wretched ſinners, deſeruing nothing but euerlaſting perdition. The ſecond is *Deſpaire:* not the deſpaire of the damned, but a good deſpaire, when wee are vtterly out of all hope of ſaluation, in reſpect of our owne ſtrength, vertues, workes, or any thing that we can poſſibly doe. The third action is, vpon the ſenſe of our ſpirituall pouertie, to goe out of our ſelues as beggars out of their houſes, and to flie to the throane of grace, and to pleade nothing but mercie: yea meere mercie in all times both in life and death.

Thus we ſee what humilitie is, and how wee are to humble our ſelues before God. Now I would perſwade all men that deſire truely to ſerue God, to take out the leſſon which our Sauiour Chriſt teacheth, Mat.11.29. *Learne to be meeke and humble*, and, *learne it of me*. And there be many weighty reaſons to mooue vs to condeſcend to this counſell. Firſt, humilitie is the way to obtaine heauenly wiſedome. Pſal.25.9. *He teacheth the humble his way*. Secondly, it maketh a bleſſed & happie alteration of our liues when it takes place in the heart. For it reſtrains hatreds, griefes, and ſorrowes, that commonly ariſe in the mindes of all men, becauſe others haue better gifts and callings then they haue. When Ioſhua was grieued that Eldad and Me-

A dad prophecied in the campe, humilitie made Moſes to ſay, Numb.11.29. *Enuieſt thou for my cauſe? yea would God that all Gods people were prophets*. It was no griefe, but a ioy to Iohn Baptiſt, that *Chriſt increaſed, and he decreaſed*, Ioh.3.30. Againe, humilitie makes vs not to ſcorne and condemne others, but to thinke better of others then of our ſelues: nor to frette & chafe, but to be content, that others haue better gifts then we, or better places, or callings: to giue honour cheerefully to all to whome any degree or meaſure of honour belongs: to be content with our own gifts, be they more, be they leſſe: and to be content with our owne eſtate & condition, and to range our ſelues within the compaſſe of our own callings, and not to ſeek to be exalted: and to be content to be deſpiſed, when B we ſee our ſelues deſpiſed, becauſe we know our ſelues worthie of contempt. Thirdly, humilitie is as it were an eſtate or condition in which wee obtaine the grace of God, & haue fellowſhippe with him, Luk.1.53. *He fils the hungry with good things*. 1.Pet.5.5. *He reſiſts the prowd, and giueth grace to the humble*. Eſa. 57. 15. *I dwell with him that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart*. Againe, 66. 2. *To him will I looke that is poore, and of a contrite ſpirit, and trembleth at my words*. Laſtly, humility is the way to eternall life. Chriſt humbled himſelfe; and therefore was he exalted of his Father. Phil.2,8. They that would enter into the kingdome of heauen muſt bee conuerted, and become as little Mat.18,3. C children in reſpect of humilitie. Wherefore let vs giue our ſelues now and euermore to ſerue our God in humbling our ſpirits before his Maieſtie. This is the right ſeruing of God: hee reſpects not the ſeruice of the multitude, which ſtands onely in the performance of certaine ceremonies, and is nothing but lip-labour.

In Patience we muſt conſider firſt of all the ground: and that is faith and hope. By faith I vnderſtand that perſwaſion, whereby wee are aſſured that God is iuſt in his corrections: wiſe, impoſing them for good ends: and mercifull, not dealing with vs according to our deſerts. S.Paul ſaith, Rom.5.3. *that afflictions bring forth* D *patience*, not properly of themſelues, but becauſe they are ioyned with the ſenſe & apprehenſion of the *loue of God ſhedde abroad in their hearts* who are afflicted, v.5. Saint Iames ſaith, Iam.1.5. *the triall of your faith brings forth patience*, that is, faith exerciſed by afflictions, and prooued to be true faith, cauſeth patiēce. Hope likewiſe is the ground of patience: becauſe whē it is begun by faith, it is continued and preſerued by hope: which makes vs in our afflictions to looke for ſome eaſe, or end, or for euerlaſting life. And therfore patience is called the *patience of hope*, 1.Theſſ.1.3. The propertie of patience is to mooue vs quietly and willingly to yeeld ſubiection to the hand of God in all our afflictions to the very death, and to moderate our affections by the conſideration of the wil and pleaſure of God. Dauid ſaith, Pſal.44.

Examine your ſelues vpon your bed, and be ſtill: Againe, 37. 7. *be ſilent to Iehoua.* Now this is the ſilence of the heart, whereby without grudging, repining, or rebelling, men ſubiect their wils, and reſigne themſelues to the will of God in their aduerſities, and are well content therewith. When Gods hand was heauie on Iob, he worſhipped God, and gaue thankes, ſaying, Iob 1. 21. 2. 10. *The Lord hath giuen, the Lord hath taken away, bleſſed be the name of the Lord:* auouching alſo that wee muſt be content to *receiue euill things of the Lord as well as good things.* Chriſt our Sauiour was the myrrour of all patience: who in his agonie ſaid, Mat. 26. 39 *Father, let this cuppe paſſe from me, yet not my will, but thy will be done:* againe he ſaith, verſe 53. *he could pray to his Father, and hee would giue him twelue legions of Angels to deliuer him,* but hee would not, becauſe his Fathers will muſt be fulfilled. And this is right patience: The diuell and his angels yeeld ſubiection to God in their puniſhments, not freely vpon conſideration of the wil of God, but by conſtraint, becauſe they can no otherwiſe chooſe. The childe of God in his afflictions yeelds himſelſe to the pleaſure of God, and will not ſeeke to bee free from them, when he knowes it to be the will of God that he muſt indure them. As Paul ſaith, Phil. 4. 11. *I haue learned, in whatſoeuer ſtate I am, therewith to be content.* And this practiſe of patience, is the true ſeruice of God: and therefore is the promiſe made, that if wee ſubiect our ſelues to afflictions, *God offereth himſelfe vnto vs as to children,* Heb. 12. 7.

In the Prayer of the heart, diſtinguiſhed from vocall prayer, I conſider two things., The firſt is the rule thereof, and that is the will of God: according to which wee muſt aske whatſoeuer we aske, And therefore for euery petition we direct vnto God, wee muſt haue either commaundement, or promiſe, or both. Secondly, prayer containes in it a double action of the heart. The firſt is, from touched and feeling hearts to preſent vnto God the honeſt deſires, and the godly ſorrowes thereof. For theſe are before God liuely & real requeſts. *Dauid* ſaith, Pſalm. 10. 17. *The Lord heareth the deſires of the poore.* And Paul, Rom. 8. 26. *The ſpirit maketh requeſt for vs with groanes that cannot be vttered.* By honeſt deſires, I vnderſtand the deſire that wee may glorifie the name of God, the deſire that his kingdome may bee erected in our hearts, the deſire of obedience to his will, the deſire that wee may depend on his prouidence for the things of this life, the deſire of mercy, & forgiueneſſe, and the deſire of ſtrength, and the preſence of God in temptations. By godly ſorrow, I meane greefe conceiued for want of the grace & bleſſings of God before named. The ſecond action of the heart in prayer, is by faith to depend on God, and to put our truſt in him for the accompliſhment of our honeſt deſires. For we muſt *aske in faith and waner not,* Iam. 1. 7. By meanes of theſe two actions, prayer is (*a*) *the pouring out of the ſoule before God: and the* (*b*) *ſeeking of God,* that is, of his fauour, prouidence, preſence: and our (*c*) *flying vnto him for refuge.*

In Thankſgiuing vnto God, there bee two things. The firſt is a memorie, meditation, and ſerious acknowledgement of the bleſſings of God beſtowed vpon vs, ſpecially of our redemption by Chriſt. The ſecond is, in way of thankfulneſſe to God to dedicate and conſecrate our bodies and ſoules and all we haue to diuine vſes, that is, to the honour and ſeruice of God. This thing was figured in the ſacrifices of the olde law, which were firſt ſet before the altar, and ſo preſented vnto God, and then afterward were offered vnto him. This dedication is made, when in the intention of our minds, and purpoſe of our hearts, and in al our affections, wee giue vp and ſet our ſelues apart to the ſeruice of God; and this was firſt done in our baptiſme, and is continually renewed in the Lords ſupper.

Thus haue I ſhewed the heads of the maine and principall worſhip of God. Now we are to be admoniſhed to preſent vnto God the worſhip of our ſpirits in our faith, feare, loue, confidence, humilitie, patience, thankefulneſſe of heart. For this cauſe we muſt labour to be renewed in the ſpirit of our mindes. It is neither circumciſion nor vncircumciſion, as *Paul* ſaith; it is neither Baptiſme, nor the Lords Supper; it is neither preaching nor hearing that auaileth, nor the profeſſion of the Goſpel, but the new creation in a pure heart, good conſcience, and faith vnfained, that is the ſpirituall ſeruice of God.

Thus much of the principall worſhip of God. The leſſe-principall is the outward worſhip of God, ſtanding in ſundrie exerciſes of godlineſſe. Of outward worſhip two thinges muſt generally be conſidered. The firſt, though it bee the leſſe principall, yet is it altogither neceſſarie. We are commaunded to loue God with all our ſtrength: and therefore loue muſt not onely bee conceiued in minde, but alſo teſtified in the actions of the bodie. God created as well the bodie as the ſoule: Chriſt redeemed both body and ſoule: therefore ſaith Paul, 1. Cor. 6. 20. *Glorifie God in your body, and in your ſpirit.* Chriſt is an head to the whole man, as well in reſpect of body as ſoule. For this cauſe, not onely ſoule, but alſo body muſt ſtand in ſubiection to Chriſt. Paul ſaith, Rom. 10. 10. *With the heart we beleeue to righteouſneſſe, and with the mouth we make confeſſion to ſaluation.*

The worſhip of the bodie is called *Adoration,* which ſtands in the bowing of the knee, the bending or proſtrating of the body, the lifting vp of hands or eyes. Here it may be demaunded, whether it may bee giuen to any other thing then God, and how farre forth. I anſwer thus: The geſture of adoration is properly a ſignification of reuerence and ſubiection. And therefore adoration may be yeelded to them to whome reuerence, humiliation, obedience, or ſubiection is due. Now Gods pleaſure is, that men ſhall bee ſubiect, firſt of

a 1. Sam. 1. 15.

b Pſal. 77. 2.

c and 32. 6, 7.

Rom. 12, 1.

all to himſelfe, and ſecondly, to ſome of his creatures: but in a diuerſe kind of ſubiection. The ſubiection which is due to God, is abſolute, and for himſelfe, firſt, in regard he is ſoueraigne Lord of our bodies, and ſoules, and conſciences: ſecondly, in regard of the infinite excellencie of his Diuine attributes, eſpecially that he is the Authour and giuer of all good things; that he heares and helps men euery where calling vpon him in the ſecrets of their hearts. And the adoration that is done euen for the acknowledgement and ſignification of theſe things, is the adoration that is proper to God, and is therefore called diuine or religious adoration. And of it Chriſt ſaith, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* The Angels refuſed this adoration, when it was giuen them. Daniel choſe rather to be caſt to the den of the Lyons, then to giue this kind of worſhip to Darius, or at the leaſt, to offer occaſion to men to ſuſpect the giuing of it.

Subiection likewiſe is due to the creatures that are ſet ouer vs, or about vs, by God; either by reaſon of greater gifts beſtowed on them, or by reaſon of the office of gouernment which they beare. And this ſubiection is not abſolute, but in part according to Gods will, and for God: that is, to ſignifie the reuerent regard we beare to the gifts of God, and the order which he hath ſet among men. And the geſture of adoration done to acknowledge and ſignifie theſe things, is called *Ciuill Adoration.* And according as the degrees of dignitie, by reaſon of diuerſity of gifts and offices are among men, ſo are the degrees of honour, and the ſignes of honour or reuerence in geſture, whereof the chiefe is the proſtrating of the body. Vpon this ground it appeares to be the will of God, that man ſhould yeeld ſubiection, and conſequently adoration, onely to creatures that are more excellent and worthy then himſelfe. Therefore it is not the will of GOD, that man ſhall be ſubiect to vnreaſonable creatures, and giue to them either ciuill or religious adoration, much leſſe to images. Secondly, God will not that we adore the wicked ſpirits beeing his enemies, adiudged to eternall paines, but that we hold them accurſed, as God himſelfe doth. Thirdly, good Angels, conſidering they excell men both in nature and gifts, were rightly honoured of the Patriarks when they appeared: but ſeeing they appeare not now, as they were wont heretofore, no adoration at all is to be giuen them. Laſtly, ciuill or politicke adoration, or the bending of the body, without ſinne or iniurie to God, is giuen to men that be in office, or excell in gifts: and oft times is due by the ordinance of God, and cannot without ſinne be omitted. Thus Abraham honoured the Hittites, Ioſeph his brethren, Mephiboſeth Dauid: and Paul ſaith, *Honour to whom honour belongeth.* Of ciuill adoration two caueats muſt be remembred: one, that it muſt not exceede the cuſtome of the Country where it is performed: the other, it muſt be done as to a meere creature, though it be a Prince. If it exceede in either of theſe, it inclines to religious worſhip. Cornelius worſhipped not Peter as though he had beene a God by nature, for he knew him to be a man: but he worſhipped him as one that was by extraordinarie grace exalted aboue the condition of men and Angels, as though he had beene more then a man, though not ſo much as God himſelfe: and the adoration that is done vnto him to ſignifie and acknowledge this condition of his, is diſalowed of Peter himſelfe. The worſhip that is done to the Pope, is ciuill adoration, inclining to religious honour; becauſe the kiſſing of the foot is not giuen to any man or prince vpon earth beſide: and it is giuen to him as he is vicar of Chriſt, hauing power to make lawes, binding conſcience, and to forgiue ſinnes.

Gen. 23. 7. & 43. 26.
2. Sam. 9. 6.
Rom. 13. 7.

Act. 10. 25.

The ſecond point is, that the outward worſhip doth not pleaſe God of it ſelfe, but by means of the inward before deſcribed. Again, it is ſpiritual, not by it ſelfe, becauſe it ſtands in bodily actions; but by reaſon of the inward worſhip, whence it proceedes, & whereof it is a ſigne. Moreouer, beeing ſeuered from inward worſhip, it is worſhip in ſhew, and not worſhip in truth. If the eye be euill, the whole bodie is darke. Chriſt bids the Phariſies to waſh the inſide of the cup, & platter, and then all ſhall be cleane. To the vncleane their very mind and conſcience, and all things elſe are vncleane.

Math. 6. 23. and 23. 62.

The outward worſhippe of God, is either generall to all, or ſpeciall to ſome. Worſhip common to all, is either Church-ſeruice, or houſhold-ſeruice. Church-ſeruice is that which is performed publikely in the Congregation of the people of God. The ground of this worſhippe is, That we ſeparate, not onely frō Idols, but alſo ioyne our ſelues to the true Church and people of God. For the Church of God vpon earth is the Kingdome of Heauen, in which righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt, with all bleſſings elſe, are to be found: and out of it is nothing to be found but ſhame and confuſion. Againe, the Church of God vpon earth is as it were the ſuburbs of the city of God, and the gate of heauen: and therefore entrance muſt be made into heauen, in and by the Church. Hence it is that Luke ſaith: *And the Lord added to the Church from day to day, ſuch as ſhould be ſaued.* When Ieroboam erected golden Calues in Dan and Bethel, Prieſts, and Leuites, and ſuch as ſet their hearts to ſeeke the Lord, ioyned themſelues with Iuda and Ieruſalem. And thus alſo muſt we doe ſo oft as we liue among idolaters and ſuperſtitious perſons.

Act. 2. 47.
2. Chr. 11. 16.

Church-ſeruice ſtands in foure things, *the doctrine of the Apoſtles* (as Luke calleth it) *fellowſhip, breaking of bread,* & *prayer.* By *doctrine* I vnderſtand the hearing of Apoſtolical doctrine preached, or the frequenting of ſermons. Of it two things are to be taught, firſt the neceſſitie,

Act. 2. 42.

and then the maner of hearing. The neceſſitie of this duty appeares by ſundrie reaſons. Firſt of all, the hearing of the word of God preached by the Miniſterie of man, is an ordinance of God. The Iſraelites at Mount Sina ſay vnto Moſes, *Speake thou vnto vs, and we will heare thee: let not the Lord ſpeake vnto vs, leſt we die.* Exod.20.19. To this requeſt of theirs, the Lord yeelds firſt his approbation, *They haue ſpoken well:* and then his promiſe; Deut.18,17. *I will raiſe them vp a Prophet from among their brethren like vnto thee, and I will put my words in his mouth, and he ſhall ſpeake vnto them all that I ſhall command him.* verſe 18. Act.3,21. Indeed theſe words are ſpoken directly & principally of Chriſt, yet other Prophets & teachers muſt togither with him be vnderſtood: becauſe ſo much was the requeſt of the Iewes. And if it be not ſo, I ſee not the reaſon of adding the words following, Deut. 18.20. *The Prophet which ſhall preſume to ſpeake a word in my name, which I haue not cōmanded, or to teach in the name of other gods, ſhal die.* Becauſe theſe things are not incident to Chriſt. Thus then (as I take it) the hearing & preaching of the word by man, was ordained & founded by God himſelfe in Mount Sinai. This ordinance Chriſt renewed, when he ſaid, Math.23,1. *The Scribes and Phariſies ſit in Moſes chaire, Heare them.* And that this ordinance muſt ſo cōtinue to the end of the world, the prophet Iſai teacheth, Iſa,2,3. *In the laſt daies the mountaine of the houſe of the Lord ſhall be prepared in the top of the mountaines:---& many people ſhall goe and ſay: Come let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob: and he will teach vs his waies, and we will walke in his pathes.* Secondly, the preaching and hearing of the word of God is a common and vſuall meanes of God to begin and confirme faith and all graces of God that depend on faith, and conſequently to worke our ſaluation. Rom.1.16. *The Goſpell is the power of God to ſaluation to all that beleeue.* verſ. 11. *from faith to faith.* And cap 10.v.14. *How ſhall they call on him, in whome they haue not beleeued? and how ſhall they beleeue in him of whome they haue not heard? and how ſhall they heare without a preacher?* 1. Cor. 1.21. *It hath pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.* That we may be ſaued, we muſt haue a ſpecial faith: ſpeciall faith requires a ſpeciall word: and the written word beeing otherwiſe generall, is made ſpeciall by application: and this application is effectually made by the miniſterie of the word, in which men called thereto, apply particularly to the conſciences of their hearers, the commaundements and the promiſes of God, & that in the name of God. By this it appeares of what weight & moment this ordinance of God is. Thirdly, vnleſſe a man be borne anew by the holy Ghoſt, he cannot enter into the kingdome of heauen: and the hearing of the word preached is the meanes of this new birth. 1. Cor. 4.15. *In Chriſt Ieſus I haue begotten you through the Goſpell.* Gal.4.19. *My litle children of whome I* A *trauell in birth againe, vntill Chriſt be formed in you.* And hereupon the word of God is called the *immortall ſeede.* The hearing therefore of the word is not (as many thinke) a matter of indifferencie. Fourthly, the hearing of the word is a note of ſeruice & ſubiection to God. Ioh.8.47. *He that is of God heareth Gods word.* And, 10.27. *My ſheepe heare my voice and follow me.* Fiftly, the want of the preaching and hearing of the word, is one of the great curſes of God vpon earth. Salomon ſaith, Prou.29.18. *Where viſion faileth, the people are made naked.* The greateſt famine of all, ſaith the Prophet Amos, Amos.8,11. is the famine of hearing the word of God. Oſe ſaith, Hoſ. 9.7. *The daies of viſitation are come, the daies of recompence are come, Iſrael* B *ſhall know it:* but why? marke what followes: *The Prophet is a foole: the man of the ſpirit is mad, for the multitude of their iniquities.* Sixtly, the preaching of the word, is a meanes to beate downe the kingdome of the diuell, and it is the key of the kingdome of heauen. When the Diſciples returned from preaching in Iudea: Chriſt ſaith, that he Luk.10,18 *ſaw Sathan fal down frō heauen like lightning.* And promiſing to Peter authority to diſpenſe the word, he ſaith; Math.16,19 *I will giue to thee the keies of the kingdome of heauen.* Laſtly, it is the old auncient practiſe of the people of God to frequent and heare ſermons. When the Shunamite craued leaue of her husband to go to the Prophet, he ſaid, 2.Kin.4,23 *Wherefore wilt thou goe to day? it is neither new Moone nor Sabbath day.* C Hence it appeares to be the auncient practiſe, to reſort to the prophets vpon Sabbath and other daies. And the Prophet Iſay foretels what ſhall be the practiſe of men in the new Teſtament, who ſhall ſay, Iſa,2,3. *Come, let vs goe vp to the mountaine of the Lord, for he will teach vs his waies, and we will walke in his ſtatutes.*

To put the matter out of queſtion, I will anſwer the principall obiections that are made againſt this ordinance of God: and they are made either by the heretickes called *Enthuſiaſtes*, or by the common multitude. The Enthuſiaſtes alleadge on this manner. Firſt, ſay they: No creature can worke faith, D and regenerate vs: the word preached is but a creature: for it is no more but a ſound conſiſting of letters and ſyllables: and the vertue of it can doe no more but ſignifie to vs the will of God. I anſwer thus: The word preached and the right vſe of it muſt be diſtinguiſhed. And the right vſe of it is, when we vnderſtand it, meditate thereon, endeauour to beleeue and to obey it. Now the word preached is of force, not ſimply, becauſe it is preached and vttered, and the ſound thereof comes to our eares; but becauſe when it is preached, we heare it by the bleſſing of God, with docible, attentiue, and tractable hearts. And the word, when it is rightly vſed, is no principall cauſe of faith and regeneration, but onely an inſtrument. And it is not an inſtrument, becauſe it hath vertue in it to worke faith, and to regenerate, as a medicine hath to heale the bodie (for then it ſhould be a naturall inſtrument) but it is an inſtrument in this reſpect, becauſe when wee heare and meditate on the word, God withall giues his ſpirit to worke that in vs which the Word ſignifieth and teſtifieth, and to make vs not only to heare with our bodily eares, but alſo with the eares of our hearts, by yeelding ſubiection. The Lord ſaith, Iſa. 59.21. *My ſpirit that is vpon thee, and my words which I haue put in thy mouth, ſhall not depart out of thy mouth.* Now by reaſon of this coniunction betweene the word and the ſpirit, in that the word by the ſenſes conueies to the minde that which the ſpirit works in the heart: the preaching of the word is ſaid to be an inſtrument of grace, and no otherwiſe. B Secondly it is obiected, that the preaching of the word ſerues for the conuerſion of the elect: and that no man knowes who be elect: whereupon they ſay, that all exhortations to repentance are in vaine. I anſwer two things: the firſt, that the miniſter of the word in preaching, is in the iudgement of charitie to preſume that al his hearers be elect, leauing all ſecret iudgement to God. Eph. 1.4. 1. Theſſ. 1.4. Thus Paul in his Epiſtles cals the Epheſians, Philippians, Theſſalonians, &c. elect. The ſecond is, that the word preached ſerues indeed principally for the calling and conuerſion of the elect, but not onely. For it ſerues alſo for the hardening of obſtinate ſinners, and for the taking of all excuſe from thē that are not elect. C The Lord ſaith to the prophet Iſay, Iſa. 6.9, 10. *Goe & ſay to this people, ye ſhall heare indeed, but ye ſhall not vnderſtand: make the heart of this people fat; make their eares heauie, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts and conuert, & he heale them.* And we may not maruell at this, that the word ſhould be the meanes of the conuerſion of ſome, and an occaſion of hardening others, For they which are hardened deſerue to be hardened, and God will haue mercy on whom he will haue mercie. Thirdly, it is obiected, that they which are ordained to ſaluation, ſhall be ſaued, whether they heare the word preached, or no: and conſequently that there is no ſuch neede of hearing. I anſwer, it is falſe which is ſaid. D They which are ordained to life euerlaſting cannot but heare the word. They which are ordained to the end, are likewiſe ordained to the meanes which tend to that end. Rom. 8.30. *Whome God hath predeſtinate, them he hath called.* Act. 13.48. And *as many as be ordained to eternall life, ſhall beleeue in Chriſt.* In the counſell of God, the ordination of the means is as certen as the ordination of the end. The fourth obiection is this. The hearing of the word is vnprofitable without the ſpirit of God, which is not giuen to all: therefore we muſt waite till we receiue the ſpirit: and then afterward heare. By the like reaſon we might refuſe meate, drinke, apparell, and all meanes that ſerue to preſerue life. For without the bleſſing of God, they are all vnprofitable, and therefore according to A this wicked counſell, we ſhould firſt of all waite till we feele the bleſſing of God in our bodies: and then afterward ſhould we vſe the meanes. And this were to commit murder. For we muſt vſe the meanes firſt, and then in the meanes ſhall we finde the bleſſing of God. Laſtly, it is obiected, that the miniſters of the new Teſtament, *are not miniſters of the letter*, 2. Cor. 3.6. that is, (as they ſay) of the written and vttered word. I anſwer, that by the *letter* we muſt vnderſtand the bare law without the Goſpel; and it is ſo called, becauſe it was written by the finger of God in tables of ſtone. Verſ. 7.

Obiections of the common people are many. First, ſay ſome, if Chriſt himſelfe would B preach, or an Angel from heauen, we would heare, but ſeeing men like to our ſelues ſpeake vnto vs, we care not ſo much for hearing. Firſt of all, I anſwer, it is the ordinance of God that men ſhould ſpeake in his roome or ſtead, and that their doctrine ſhould be accepted, as if the Lord himſelfe ſpake, Luk. 10. 16. *He that heareth you, heareth me: he that deſpiſeth you, deſpiſeth me*, 2. Cor. 5.20. *We are ambaſſadours for Chriſt, as though God did beſeech you through vs, we pray you in Chriſts ſtead, that ye be reconciled to God.* Paul commends the Theſſalonians, 1. Theſſ. 2, 13. that they receiued his doctrine, not as the word of man, but *as the word of God:* and he addes, *that it was ſo indeed.* Againe, it is the will of God, that the *treaſure* of his word, ſhould C be deliuered to vs *in earthen veſſels*, 2. Cor. 4.7. that all glorie might be giuen to him. Laſtly, it was the mind of ſome in Corinth, that they would heare none but Chriſt: and for this Paul condemnes them. Secondly, there be others that ſay, they can reade the Bible in their houſes: and that there be the moſt perfect ſermons of Chriſt and the Apoſtles: and hereupon they ſay, that they can as well ſerue God at home, as they which heare all the ſermons in the world. To this I anſwer, firſt, that the ſermons of Chriſt though they be moſt perfect in themſelues, yet are they not ſo profitable vnto vs, till they be explaned and applied to our conſciences in the miniſterie of the word: as a loafe of the fineſt bread is vnfit for nouriſhment till it be quartered and ſhiued out vnto D vs. Secondly, the publike preaching of the word is a part of the publike ſeruice of God: as Paul teſtifieth ſaying, Rom. 1.9. *Whome I ſerue in my ſpirit in the Goſpell of his ſonne.* Therefore men may not at their pleaſure lie lolling at home, but they muſt ioyne themſelues to the congregation and ſerue God in the Goſpell of the Sonne. Thirdly, there be others that ſay, or at the leaſt thinke, that they haue knowledge enough: and therefore neede not heare and frequent ſermons. But ſuch muſt vnderſtand, that they *know but in part:* 1. Cor. 13.12 that the miniſterie of the word ſerues to *build vs vp till we become perfect men in Chriſt*; Eph. 4. 13. and that is not till after this life: that the preaching of the word ſerues to teach not only knowledge, but alſo practiſe of our knowledge: and in this latter reſpect all men muſt be hearers. Fourthly, ſome alleadge, that ſermons be ſometime erronious, & conſequently occaſion of errours: and that there is no ſuch thing, that comes by reading: therefore ſay they, they will content themſelues with reading. To this Paul anſwers, 1. Theſſ. 5.20. *Deſpiſe not propheſie.* And whereas ſome might obiect, that Prophets teach falſehoods oftentimes, he addes further in way of anſwer, Verſ. 21. *Prooue all things, hold that which is good.* Againe, if by reaſon of the defects of teachers, preaching ſhould be aboliſhed, then reading both publikely and priuately, though it be an ordinance of God, ſhould much more be aboliſhed: For in reading there is ſometimes miſ-reading, ſometimes no vnderſtanding, ſometimes miſ-vnderſtanding, ſometimes miſ-applying of the word read; and all theſe defects are helped by preaching. Fiftly, ſome ſay, that if they ſhould frequent ſermons, they ſhould be accounted preciſe, & be mocked for their labour. But we muſt know, that whoſoeuer is aſhamed of Chriſt & of his word, the heauenly Father wil be aſhamed of him in the day of iudgement. It was Nicodemus fault, not that he came to Chriſt, but that he came to him by night, beeing aſhamed openly to profeſſe himſelfe to be a Diſciple. Againe others ſay, that there is no good that comes by ſermons; becauſe they ſay, there is none worſe then they that are commõ hearers of ſermõs. I anſwer, this badnes is not the fault either of preaching or hearing: it is onely the fault of the perſons that heare. There are none worſe then ſuch as be common frequenters of tauernes: and yet the buying, ſelling, and drinking of wine is not vnlawfull. Such as were hearers of the ſermons of our Sauiour Chriſt, were of foure ſorts; three of them bad, & one onely good. Laſtly, ſome ſay, they will prouide for their bodies, and leaue their ſoules to God. But the commandement of Chriſt is, Math. 6.33. *Seeke firſt of all the kingdome of God, and his righteouſneſſe.* By this which hath bin ſaid, it appeares, that we are all bound in conſcience to frequent ſermons ſo oft as libertie, ability, and opportunitie ſerues: & that they greatly offend God, that ſeldome or neuer frequent the congregation, but giue themſelues libertie for hearing to do as they liſt: and ſuch ought to be reformed by the authoritie of the magiſtrate.

Thus much of the neceſſitie of hearing: now followes the manner of hearing: In the right hearing of the word, two things are required. The firſt, that we yeeld our ſelues in ſubiection to the word we heare: the ſecond that we fixe our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we doe to God, muſt be done with reuerence and reſpect to his word. Subiection to God muſt be yeelded in giuing ſubiection to his word: and our cleauing vnto God muſt be by fixing our hearts vpon his word. Subiection to the word is preſcribed when Paul ſaith, Col. 3.16. *Let the word of God dwell in you plenteouſly.* Now it dwels in vs, when we keepe it in memorie, and withall giue vnto it a ſoueraignty, and ſuperioritie ouer vs, ſuffering our ſelues to be ruled by it. Subiection is yeelded by faith, feare, humilitie.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promiſe, commaundement, or threat. For this Paul commends the Theſſalonians, that they receiued the word *with much aſſurance.* 1. Theſſ. 1.5 Without this faith, the word is but a dead letter. When the old Hebrewes heard the word, it was not profitable vnto them, Heb. 4.2. *becauſe it was not mixed with faith.*

Feare likewiſe in reſpect of the word which we heare, it required. It is the right feare of God, to feare God in his word; and to auoide the breach of it. The prophet Iſai ſaith, the Lord hath reſpect to them that are of a contrite heart, Iſa. 66.2. *and tremble at his word.*

Humilitie in hearing is neceſſarie, that we may humble our ſelues before God, by means of the word we heare. In this regard Saint Iames bids vs receiue the word of God with *meekenes.* When Ioſias heard the law read, *his heart melted* within him, and he humbled himſelfe. Iam. 1.21. 2. Kin. 22.19 The Iewes at the ſermon of Peter cried out, pricked in their hearts, Act. 2.37. *Men and brethren, what ſhall we doe to be ſaued?*

To come to the ſecond point. Our hearts are fixed on the word of God two waies. Firſt, when we make it our treaſure by louing it aboue all things, and by placing our principall delight in it. Conſider the example of Dauid: *The law of thy mouth* (ſaith he) *is better vnto me then thouſands of gold and ſiluer:* Pſal. 119.71. and, *Oh how I doe loue thy law! it is my meditation continually.* Verſ. 97. And he that will be a good hearer, and make any proceeding in the ſchoole of Chriſt, muſt in the true affection of his heart preferre the law of God aboue all earthly things whatſoeuer.

Againe, we fixe our hearts vpon the word, when we make it our ſtay and foundation, to build our ſelues vpon it. Thus Iude biddes vs *build our ſelues on our moſt holy faith.* Iud. 20. That is, vpon the word of God beleeued. The world in which we liue, is like a troubled ſea: in it we find no ſtay or footing for our ſelues: therfore we muſt lift vp our hands to the word of God, and make it our ſtay or foundation. It is a foundation two waies. Firſt, of our actions. Thus Dauid ſaid that the ſtatutes of God are the men of his counſell. Pſal. 119.24 When Rebecca felt two twinnes to ſtriue in her wombe, ſhe went ſtraight *to aske the Lord,* that is, the Prophet of the Lord. And the like muſt we do for all our actions. Furthermore, the word and doctrine of ſaluation is the foundation of our comfort both in life & death. *Remember* (ſaith Pſal. 119. Dauid) *the promiſe made to thy ſeruant, wherein* 49, 50. *thou haſt cauſed me to truſt: it is my comfort in my trouble: For thy promiſe hath quickened me.* Paul ſaith, that the hope we conceiue, is by patience Rom. 15.4.

and

A and the comfort of Scriptures. God hath made promiſe of his preſence, fauour, aide, and protection in life and death, to them that truſt in his word: in this muſt we eſtabliſh our hearts in all our ſorrowes and troubles, and againſt the feares of death and damnation.

Thus much of the firſt part of the publike worſhip of God in the hearing and frequenting of ſermons: the ſecond followes, namely, Fellowſhip.

Fellowſhip is a worke of mercy, ſtanding in the reliefe of them that be in need. And it is an excellent part of the worſhip of God: as he himſelfe teſtifieth; Heb.13.16. *To doe good and to diſtribute forget not: for with ſuch ſacrifices God is well pleaſed.* Act.10.4. The almes of Cornelius did aſcend vp in the preſence of God into heauen, as incenſe. B

For the better vnderſtanding of this fellowſhip, I will conſider fiue things. Who muſt releeue? how reliefe muſt be giuen? and how many waies? in what order? and with what minde?

For the firſt, the Scripture makes two kind of men, one that haue poſſeſſions, and are giuers: the other, ſuch as be in need, and are receiuers. And there is no third ſort mentioned in the word: for all muſt either be giuers or receiuers. The man that gets his liuing with Eph.4.28. the labour of his hand, *muſt labour for this end; that he may haue to giue to him that needeth.* Luk.21.3. The poore widdow caſt *her mite into the treaſurie.* Ioh.13.29. Chriſt was poore, and yet he gaue almes. C Such as could not bring veſſels of gold to the building of the Tabernacle; yet, if they brought goates haire, & rammes skins, it was accepted. And they which are of any ability at all be it neuer ſo ſmal, ſhould giue ſomething, be it neuer ſo little, in regard that reliefe is the honouring and worſhipping of God.

For the ſecond; How much? I anſwer, two things. Firſt, that euery particular man muſt giue according to his abilitie, and, *if neede require, beyond his abilitie.* Paul commendeth the Macedonians for their liberalitie. For (ſaith 2.Cor.8.3. hee) *to their power (I beare recorde) yea, beyond their power, they were willing.* And where he ſaith; *beyond their abilitie,* he ſets downe a caueat afterward: Verſe 13. *Neither is it that other men ſhould be eaſed, and you grieued.* D The ſecond point is, that euery Body of Church, yeeld a ſufficiencie of releefe to their owne poore, & that from themſelues, if it be poſſible: if not, by helpe from others. And this Paul teacheth, when he 1.Tim.5.16. requires, *that Churches be not charged; to the end that there may be ſufficient for them that are widdowes indeede.* And that there alwaies be a ſufficiencie, three caueats muſt be obſerued. The firſt, that they which can labour, muſt be 2.Theſſ.3.10. forced to labour, and if they wil not, they muſt not be releeued. This is the order that God hath ſet downe. Abilitie to labour in his kind, is as good as land and reuenewes; and therefore the neglect of labour, is as much to the hurt of Church and Common-wealth, as the contempt of gold, ſiluer, land. Again, the Lord A requires, that men labour for this end; that they *may eate their own bread, and that* (as much as poſſibly may be) *nothing be wanting vnto them.* 2.Theſ.3.12 The ſecond is, that vaine & ſuperfluous expences, in feaſting, coſtly apparel, and gaming, be cut off. For by theſe things, men diſable themſelues, to doe the good they ought to do. The third is, that in extreame neceſſity, whē there is no other way of reliefe, men muſt ſell their goods, that the poore may be relieued. Thus muſt the commandement of Chriſt be vnderſtood; *Sell that which you haue, and giue almes.* Luk.12.33. And the Pſalme; Pſal.112.9. *The righteous hath diſperſed and giuen to the poore.* And in this caſe did they of Hieruſalem *ſell their poſſeſſions, and giue to euery man, according as they had neede.* Act.2.45.

B Touching the third point, there be three waies of releeuing. The firſt is, the giuing and beſtowing of any part of our owne goods, and this is commonly called *Almes*: and it is to be giuen for the reliefe of ſuch as want both poſſeſſions and ability to helpe themſelues by labour. The ſecond is, *Free lending* of goods or mony, to ſuch as can liue of themſelues in part, if they be thus helped. This duty hath the Lord ſtraightly commanded, in reſpect of the Deut.15.7 poore, that they borrow freely, and borrow Luk.6.35. ſufficient. But alas, this worke of mercie, is little or nothing regarded. If there be hope of any thing to be lent, the rich preſently ſeaze vpon it, with their intereſt: ſo as there is no place for the requeſt of the poore. The third C way of releefe is, to forgiue dues and debts to them that are fallen to decay, without their owne default. Reade and conſider the practiſe of Nehemias, cap.5 verſ.9.

The fourth point is, what order is to be vſed in releeuing. The anſwer is, that the poore may not be ſuffered to gather their almes frō doore to doore by begging. For this is a proclamation to the world of mens hardneſſe of heart, and want of charitie, when reliefe is not to be had, but by crying & calling. Againe, in the almes that is obtained by begging, no proportion is obſerued: for the bold and inſtant begger gets all, & the reſt haue nothing. D Laſtly, to ſuffer wandering and begging for releefe, is to ſet vp a ſchoole of idlenes. For when it is known, that the poore may be ſuffered to begge, all thought of taking paines for a liuing, by many is laid aſide, and begging is made an occupation, and beggers ſhall haue their apprentices, as men of trade; as it hath bin heretofore. What then is the right order of diſpenſing releefe? I anſwer, that conuenient releefe muſt be collected, and accordingly deuided to the poore, by fit and able men. Among the Iewes, tithes and offerings to the Deut.14.24. poore, were brought into ſtore-houſes, and in- Nehe.10.37 to the treaſury of the Temple: that they might Luk.21.1. afterward be deuided according to euery mās need. Poſſeſſions ſold to releeue the poore in the Primitiue Church, were laid downe at the Apoſtles feete. And the Apoſtles mooued by the ſpirit of God, ſet downe this order; that

wiſe

A wiſe and godly men, muſt be choſen to gather and diſpenſe the releefe of the poore. By Gods prouidence, like order is eſtabliſhed in this our Church & land: and becauſe it is the ordinance of God, all men muſt ſeeke to further it: and they that ſhall neglect their dutie herein, wittingly & willingly, are not in this point, friends of God and their countrie.

The laſt point is, with what minde muſt we giue releefe? I anſwer; Firſt, with a thankfull mind to God. For we muſt conſider, that God hath giuen Chriſt to vs: and hereupon in way of thanfulneſſe, we muſt giue our ſelues, our bodies, ſoules, and good, and all we haue, to God for his honour and glorie. And hauing thus dedicated and giuen our ſelues to God; B then ſhall we be able to giue part of our goods in way of reliefe to the poore. Paul commends the Macedonians for their rich liberality, But what was the ground of it? They gaue *Their owne ſelues* (ſaith he) *firſt to the Lord, and after vnto vs by the will of God.* 2.Cor.8.5. After the conuerſion of Tyrus, *the merchandiſe and the gaine thereof, is ſanctified to the Lord.* Iſa.23.18. And what is this? marke what the Prophet addeth; *her merchandiſe ſhall not be laid vp and kept in ſtore, but it ſhall be for them that dwell before the Lord, to eate ſufficiently, and to haue durable cloathing.* Secondly, releefe muſt be giuen in loue; becauſe the poore be our fleſh. *If a man giue all his goods to the poore, and haue no loue, it is nothing,* ſaith Saint Paul. 1.Cor.13.3 Thirdly, in releefe, there muſt be pitie and compaſſion. C The Prophet Iſay ſaith, *We muſt plucke out our hearts to the hungrie.* Iſa 58.10. And we are commanded, *to remember them that be in bonds; as though we were bound with them; and them that be in affliction; as if we were afflicted with them.* Heb.13.3. Fourthly, releefe muſt be giuen in ſimplicitie. Rom.12.8. *He that diſtributeth in ſimplicitie.* Now ſimplicitie is, when in this action, we aime neither at profit, nor praiſe, but onely intend to pleaſe and obey God. To this purpoſe ſaith Chriſt, Math.6.3. that when we giue our almes. *The left hand muſt not know what the right hand doth*: becauſe we may not ſeeke to pleaſe our ſelues or men in our almes, but ſimply to approoue our hearts to God. Fiftly, cheerefulnes is required: The Lord loueth a cheerefull giuer. Paul bids rich men, *that they be readie to diſtribute and communicate.* 1.Tim.6.18 D To this purpoſe Salomon ſaith; *Say not to thy neighbour, goe, and come againe to morrow, and I will giue it thee, if thou haſt it now.* Prou.3.28. And Iob ſaith; that *he neuer reſtrained the deſire of the poore, nor made the eie of the widdow to faile.* Iob.31.16. The ſixt thing required, is bountifulneſſe, which the Lord commandeth, by bidding vs to *open our hands to the poore:* and promiſing *plentifull reward.* Deut.15.11. He that *ſoweth bleſſings*: that is, plentifully, *ſhall reape plentifully.* 2.Cor.9.6. The ſeuenth, is iuſtice, whereby we giue releefe of *our owne.* Mercie will not ſtand with iniuſtice: and the Lord biddes vs deale our *owne bread to the poore.* Iſa.58.7. The laſt thing is, that releefe muſt be giuen, not in hypocriſie, but in truth: 1.Ioh.3.18. *Let vs not loue in word, neither in tongue onely, but in deede and truth.* Saint Iames notes, it was a vaine thing to ſay to the hungrie and naked, *Warme your ſelues and fill your bellies,* when as things needfull are not giuen them. Iam.2.16.

Thus much of releefe. Now we are to be exhorted, to practiſe this dutie beforeſaid, and that in the manner before preſcribed. Inducemēts hereto are many. Firſt, it is the commandement of God, to giue releefe: and for the better inforcing hereof, he hath added his promiſe; *Bleſſed are the mercifull, for they ſhall obtaine mercie:* Math.5.7. and his threat; *There ſhall be iudgement mercileſſe, to him that ſhewes no mercy.* Iam.2.13. Hereupon the ſentence of condemnation ſhal proceede, according to the neglect of workes of mercie: *I was naked, and ye cloathed me not, I was hungrie, and ye fedde me not, &c. goe ye curſed into hell fire, prepared for the diuell and his aegels.* Math.25.41.42. The ſecond inducement to giue releefe, is from the excellencie of the worke, and that in ſixe reſpects. Firſt of all, releefe is the beſt kinde of thriſt or husbandrie that is: *He that ſowes plentifully, ſhall reape plentifully,* ſaith the Lord. 2.Cor.9.6. Where the poore are compared to ground, readie dreſſed and tilled to our hands, without any coſt or labour on our parts: and our releefe, is ſeede caſt vpon this ground: and for our paines in ſowing of it, we are promiſed by God, to reape the whole crop our ſelues. Secondly, giuing of almes, is not giuing, but *lending*, and that *to the Lord*, who in his good time, wil returne the gift with increaſe. Prou.16.17. Thirdly, releefe is the beſt exchange that can be: for thereby, we change an earthly treaſure, into heauenly, as our Sauiour Chriſt ſaith: *Giue almes ——: and lay vp treaſure in heauen.* Luk.12.33. Fourthly, releefe is a ſigne of Gods mercie to vs-ward. Salomon ſaith; *By mercie and truth, ſins are forgiuen,* Prou.16.6. that is, within our conſciences we know them to be forgiuen. And in this ſenſe, Paul bids rich men; *lay vp a good foundation againſt the time to come*: 1.Tim.6.19 not becauſe our ſaluation is founded on the workes of mercie; but becauſe by them, we are to make our ſaluation ſure and certaine vnto vs. Chriſt bids vs *make friends of the mammon of iniquitie*, that *they may receiue vs into euerlaſting Tabernacles*: Luk.16.9. and this they doe, when they pray for men that are mercifull, and giue teſtimonie of them, that they are ſuch as are to enter into the Kingdome of heauen. The mercie and bowels of compaſſion, that is in vs, is as it were a print and ſtampe of the mercie of God ſet in our hearts: and therefore by the little ſparke of mercie in vs, we know the fulneſſe of his mercie. Sixtly, by giuing releefe, we come to a right vſe of our goods: *Giue almes,* ſaith Chriſt, *and all things ſhall be cleane vnto you*: Luk.11.41. that is, whereas you are giuen to couetouſneſſe, and oppreſſion, repent hereof, and teſtifie your repentance by almes-deedes: then ſhall this ſinne of couetouſneſſe be redreſſed, wherewith your liues are defiled, and ye ſhall likewiſe haue the pure vſe of your goods, which now ye want: The Phiſition ſometime ſpeakes in like manner: your diſeaſe comes of fulneſſe, abſtaine or faſt, and ye ſhall bee well. Laſtly, releefe ſometimes is a meanes of ſatisfaction to men. For reſtitution is a neceſſary worke of repentance. And when it is vncerten to whom reſtitution is due, by almes we are to make a ſupply thereof. Thus Daniel ſaith to Nebuchadnezzar, *Dan.*4.24 who had inriched himſelfe by oppreſſion; *O King, breake off thy ſinnes by mercy*, Luk.19.8. Zaccheus in his conuerſion, reſtored foure-fold for all his knowne oppreſſions and deceits, and becauſe many of them were forgotten, or vnknowne, therefore in way of ſome recompence, he gaue halfe his goods to the poore. By the conſideration of theſe, & many other excellencies of this work, wee are to ſtirre vp our ſelues to releefe. This third inducement, is from examples, 2.Cor.8.9. *Chriſt* being the fountaine of riches, *became poore, to make his enemies rich*, Iſa.23.18. When the Merchants of Tyrus repented, they left off to hoard vp riches & gaine, according to their olde manner, and dedicated them to holy vſes, and part thereof to the poore. Like was Iob 31.16. the mercie of Iob, and the mercie of the beleeuers of the primitiue Church, who in the caſe of extreame neceſſitie, ſolde their goods, and gaue to euery man as he had need, *Act.*4.34,35.

To excuſe the neglect of this dutie, men haue ſundry ſhifts: ſome ſay, they are poore, & haue but litle, and therfore they can giue no releefe. But ſuch muſt know, that if there be a willing 2.Cor.8.12. minde, a man is accepted according to that he hath, and not according to that hee hath not. The widowes mite, giuen of her penurie, was more reſpected of Chriſt, then the abundance of the rich. Others pleade, that if they ſhall vſe to giue releefe, they ſhall want themſelues. I anſwer, no: for Salomon ſaith, Pro.28.27. *They that giue almes ſhall not want*. And againe, Eccl.11.1. though the goods wee giue ſeeme to bee loſt, and as it were, *caſt into the ſea*, yet *ſhall they be found againe*. Some again ſay, they muſt ſpare for their children. I anſwer with Dauid, Pſalm.37.25. *The righteous ſhall not be forſaken, nor their ſeed beg their bread*. One man may, as Lazarus, but not both the righteous & their ſeed. Such as ſet their hearts to gather for their children, withdraw themſelues commonly from releeuing the poore: and by this meanes, bring a curſe vpon their owne goods. And for the execution of this curſe, ſome one or other of the poſteritie, riotouſly makes hauock of al. Some againe there are, that will giue no almes becauſe the poore are lewd and wicked, and idle, & abuſe their almes. I anſwer thus: When *Paul* had ſaid, that idle perſons which wil not labor, muſt not eate, he addes one thing further: *That we muſt not be weary of wel-doing*, 2.Theſſ.3.13. And though it ſo fall out, that the tongues of the poore curſe vs, yet if we releeue them, their loines (as Iob ſaith) ſhall bleſſe vs, *Iob.*31.20.

The third part of Church-ſeruice, is termed A by S. Luke, *Breaking of bread*. Whereby two things are ſignified, feaſts of loue, which the firſt Chriſtians obſerued: and the vſe of the Lords Supper at the end thereof, which in the new Teſtament, as alſo Baptiſme, is a part of the ſeruice of God. And of it two things muſt be conſidered, the neceſſitie, and the manner. The neceſſitie of vſing the Lords Supper, according to the cuſtome of the Church, whereof wee are members, appeares, becauſe it is a part of Gods worſhip, & becauſe we are bound to it by commandement; *Let a man prooue himſelfe, and ſo eate of this bread, and drink of this cup*, 1.Cor.11.28. In the olde Teſtament, hee that had neglected to eate the Paſſe-ouer, hauing Num.9.13. liberty and oportunity ſo to doe, was cutte off from the people of God. Now looke what B regard was had of the Paſſe-ouer in the olde Teſtament, the ſame muſt bee had of the Lords Supper in the new Teſtament.

By this which hath beene ſaid, a double abuſe is diſcouered. The firſt; that men depart the Congregation in the time of the adminiſtration of Baptiſme, as though it were no part of Gods worſhip, and nothing concerned them. The ſecond is, that men take libertie to themſelues, to receiue the Lords Supper, as oft and as ſeldome as they liſt; as though it were a thing indifferent, that might be done, or not done. They alleadge for themſelues, that they are not in charitie, or that they are fallen into ſome one ſinne or other: and therefore if they ſhould communicate, they ſhould eate iudgement C to themſelues. I anſwer: if they be out of charitie, they ſhould reconcile themſelues to God and men, and being fallen into any ſinne, they ſhould renew their old repentance, without delay, and ſo come to the Lords table: and by abſtaining, they doe nothing elſe but double their ſinne. For they continue in their olde ſinnes, and breake the commaundement of God, touching the vſe of the Sacrament.

The right manner of vſing the Lords Supper, ſtands in three things. The firſt, is the obſeruing of the inſtitution, without addition, detraction or change. The ſecond is, that the communicants muſt bring not onely a true D faith, and the firſt initiall repentance, but alſo a renewing of them, both in reſpect of new and daily ſinnes. The Corinthians had both faith and repentance; yet becauſe they failed in this point, of the renouation of their faith and repentance, they are ſaid many of them to bee vnworthie receiuers, and to eate iudgement to themſelues. The third thing is, that the Sacrament muſt be applied to his right ende. And therefore it muſt be vſed, as a meanes to leade vs to Chriſt, as a meanes to confirme our faith in him, as a ſigne of thankfulneſſe to God, as a meanes to increaſe loue among men. Thus is the Lords Supper euermore to be vſed. Hence it followes, that it is greatly prophaned and abuſed in the Church of Rome. For it is vſed only in one kind, againſt the inſtitution: & it is applied to ſuperſtition againſt the right end, in that it is made a meanes to conferre grace, and that by the very worke done.

The fourth part of Church-ſeruice, is *publike prayer*: at which all are to be preſent, & to aſſiſt in the congregation. For this is a due or a debt which we owe vnto God: as Dauid ſaith, Pſal.65.1. *Praiſe waiteth for thee in Syon, and to thee ſhall the vow be performed.* To this hath God annexed the promiſe of his preſence: Mat.18.20. *If two or three be gathered togither in my name, there am I in the middeſt of them.* The petition of an whole corporation ioyntly togither, is more effectuall, then the petition of one ſingle man: and ſo the praier of the Congregation, is of greater force, then the prayers of priuate perſons. In this regard Dauid ſaith; Pſ.84.1.10. *That the tabernacles of God are moſt amiable vnto him*; & that he had rather *be a dore-keeper in the houſe of God, then dwell in the Tents of vngodlines.* Zach.8.21. Zacharie fore-telleth the practiſe of true beleeuers in the new Teſtament, ſaying; *They that dwell in one City ſhall goe to another, ſaying, vp, let vs go and pray before the Lord, and ſeeke the Lord of Hoſts: I will goe alſo.* And this hath beene accordingly accompliſhed. For Chriſtians of the primitiue Church, contented themſelues with any place, ſo they might haue liberty Act.16.13. to aſſemble themſelues to pray vnto God.

The maner of our aſſiſting in publike prayer, is this: Miniſters in teaching are the mouth of God to the people, and in praying, they are the mouth of the people to God: and therfore muſt the people in feruent affection, lift vp their hearts vnto God, and in mind giue aſſent to the prayers made in the name and behalfe of the Congregation, by their teachers: and for this cauſe it is, that we are all to ſay *Amen.* Hence it appeares to be a fault, to depart the Congregation in the time of prayer, to ſit and thinke nothing, as though we had no ſoule: to haue our mindes drowned in worldly affaires, and to be wandring to and fro.

Thus wee ſee that Church-ſeruice ſtands in the right maner of hearing the word, of praying, vſing the Sacraments, & workes of mercy. Hereupon many are to be aduertiſed, to amend and acknowledge their ignorance, who thinke, that if they ſay the Beleefe, tenne Commandements, and the Lords praier, when they are in the congregation, God is ſerued & worſhipped of them to the full, though otherwiſe they profit litle or nothing by the word, prayer, or Sacraments.

Thus much of Church-ſeruice: now followes houſhold-ſeruice. Of it three things are to be conſidered. The firſt is, that of neceſſity in euery family worſhip and ſeruice is to be directed vnto God. This is the cōmandement of God. 1.Tim.2.8. *Lift vp pure hands in euery place*: and therefore in the family. Zachary fore-tels, that when God ſhall poure forth the ſpirit of grace and prayer Zach.12.12 vpon men in the latter daies, *then euery family apart ſhall mourne for their ſinnes*, whereby they haue crucified Chriſt. The place where Adams Gen.4.14. family aſſembled, is called *the face of God*; becauſe there they prayed vnto God, and offered A ſacrifice, and there likewiſe he teſtified his fauour and preſence to them. Ioſua ſaith, *I & my* Ioſu.24.15 *houſholde will ſerue the Lord.* Act.10.2. Cornelius feared, that is, ſerued God with his whole houſholde. Paul ſaith, Priſcilla and Aquila ſalute *you, and the Church in their houſe.* 1.Cor.16.19. Now the Church is ſaid to be in their houſe, not only becauſe it was the place of the congregation, but becauſe in regard of Gods worſhip, it was, as it were, a litle Church. A family cannot ſtand without the bleſſing and protection of God: and this bleſſing is annexed to the worſhip of God. For godlines hath the promiſes of this life, and the life to come. Laſtly, the families in which God is not worſhipped, are no better then cōpanies & conſpiracies of Atheiſts. For this is one property B of an Atheiſt, not to call vpon God. Pſal.14.4. Let al ſuch perſons mark this doctrine, that thinke it ſufficient, if they pray in the congregation.

Though it be thus neceſſary (as we ſee) that God be worſhipped in euery family apart: yet is the time, and place, and manner of this worſhip, left free to the Chriſtian wiſedome and diſcretion of men.

The ſecond point to bee conſidered is concerning the parts of this worſhip, and they are two, *inſtruction*, and *prayer*. Inſtruction ſtands in teaching, and learning, and it is called by Paul, the *Inſtruction and information of the Lord.* Eph.6.4.

Inſtruction muſt be of three things. Firſt, of the commandements of God. Deut.6.7. *Thou ſhalt rehearſe them continually to thy children.* C And wheras houſholders might alleadge, that their children and ſeruants are dull of conceit, and will not learne that which they are taught, the Lord giues further charge to parents to vrge and repeate the commaundements. For the world tranſlated [*to rehearſe*] ſignifieth to ſharpen the commaundements vpon children, as men vſe to ſharpen a ſtake that it may enter into the ground. Againe, parents are commaunded by God, *to commaund their children, that they obſerue the words of the law*, Deut. 32.46. This was the commendation Abraham had, *I know Abraham* (ſaith the Lord, Gen.18. 19.) *that he will commaund his ſonnes and his houſholde after him, that they keepe the way of the Lord to doe righteouſneſſe and iudgement.*

D Secondly, there muſt bee inſtruction in the family concerning al ordinances of God. Thus the Iſraelites were commanded to teach their Exod.12.26 and 12.14. Ioſu.4.21. children the meaning of *the Paſſeouer, the meaning of the oblation of the firſt borne vnto God*, the meaning of the *twelue ſtones*, that were taken out of Iordan, and were erected in Gilgal.

Thirdly, there muſt be inſtruction touching the workes of God, whether they be iudgements or mercies. Parents are bidden by God Deut.4.9. to teach their ſonnes, and their ſonnes ſonnes the things that they haue ſeene. Ezechias after his recouery from a deadly ſicknes, in way of thankfulnes ſaith, *The father to the children ſhal declare thy truth*, Eſa.38.19.

The ſecond part of houſhold-ſeruice is priuate praier: of it I haue ſpoken before. There-

fore

A fore I proceed. The third point to be conſidered, is concerning the perſon to whom belongeth the care and charge of houſhold ſeruice: and that is the maſter of the family. His office is two-folde. The firſt, is to prepare and fit his family to the worſhip of God, whether publike or priuate. Gen.35.2. When Iacob was to worſhip God in Bethel, he cauſed his family to clenſe themſelues. Iob 1.5. Iob cals *his children and ſanctifies them.* Now this cleanſing or ſanctifying of the family ſtands in two things: the firſt is, to purge it of all open vices as much as may be: the ſecond, to cauſe euery perſon, at the leaſt outwardly, to walk in the waies of God. 2.Chron. 30.18.20. King Ezechias, when the Prieſts and Leuites were negligent, and men of certaine Tribes were not prepared to receiue the Paſſe-ouer, hee made a ſupply of B this want by his prayer, and was heard. In the like caſe, like is the duty of the houſholder within his owne family.

That this may the better bee effected, the charge of teaching & inſtructing is laid vpon euery maſter of a family by expreſſe commandement, Deut.6.7. *Thou ſhalt rehearſe them to thy children.* 1.Cor.14.35. Paul ſaith, the wife muſt *aske her husband at home*: thereby ſignifying, that he muſt inſtruct & teach al perſons in his family. And in the ſecond place, the wife is to do the like. Prou.31.1. Bathſhabe inſtructeth Lemuel, that is, her Son Salomon. 2.Tim.1.5. Lais and Eunice bring vp Timothy *in the ſcriptures of a child*. And that this teaching may not be in vaine, the maſter of a family hath authoritie giuen him to commaund them whom he Deu.32.46. Gen.18 19. C teacheth, to walke in the waies of God, as Abraham did. It is obiected, that if a maſter of a family muſt teach & exhort, he muſt then doe the office of a Miniſter: for he can do no more but teach and exhort. I anſwer, that teaching by the maſter of a family, differs in kinde from the teaching of the Miniſter, as the gouernement of the houſholder from the gouernment of the Magiſtrate. For the houſholder teacheth onely by the authoritie of a father or maſter: whereas Miniſters of the word teach and exhort by the authority & name of God: Tit.2.15. as Paul ſaith to Titus, *Speake and exhort, and reprooue with all authority*. Secondly, Miniſters in teaching, are in the roome and ſtead of Chriſt, 2.Cor.5.20 D and beare his perſon as Ambaſſadours: hereupon they which heare them, heare Chriſt; & they that deſpiſe thẽ, deſpiſe Chriſt: and hereupon they are called in ſpeciall manner, *Men of God, ſeruants of God*: and it is not ſo with houſholders in teaching and exhorting: for they beare onely the priuate perſons of maſters, fathers, husbands, when they teach. Thirdly, teaching in the family, is but a preparatiõ to publike teaching, that all perſons may the better profit by the publike miniſtery. Laſtly, priuate teaching depends on publike teaching, and muſt be ruled by it. For men may not teach at their pleaſures, what they will in their families, but ſuch doctrine as they haue learned and receiued from the publike miniſtery. And thus, albeit the matter of doctrine bee one and the ſame in the houſe, and in the Church: yet is not the office of teaching one and the ſame.

Againe it is demanded, ſeeing the maſter of a familie muſt teach them of his owne houſe, whether he is to doe it by himſelfe in his owne perſon, or by a deputy. I anſwer, as much as poſſibly may be, hee is in his owne perſon to performe this duty; yet in the caſe, not of negligence, but of neceſſitie, when the familie is great, and he is not ſo able to teach, & is withall imployed in publike affaires, and thereupon oftentimes abſent, he may haue his deputie to teach in his roome. Thus Abraham performed the weightieſt matter that concerned the eſtabliſhment and continuance of his familie, not by himſelfe, but by his ſteward: as namely, the choiſe of a wife for his ſonne Iſaac. Gen.24.

The ſecond office of the maſter of the family is, to be the principall agent, doer, and directer in the worſhip of God within his familie. For this cauſe the fourth commaundement is giuen firſt of all and principally to the maſter of the family: that he might ſee the Sabbath kept, and bee a principall doer in all parts of Gods worſhip. The company of the Diſciples were the houſholde of Chriſt: and he himſelfe did adminiſter all parts of Gods worſhip with them, and among them. Luk.22,15.

Thus houſholders ſee their duty: and they muſt in the next place be admoniſhed and exhorted with conſcience to performe the ſame. Let the example of Moſes be conſidered. He was to doe ſeruice to God and his countrey in Egypt, and when he was now in his iourney in a certaine Inne, the Lord withſtood him, and made as though he would haue killed him. Exod.4.24 But for what cauſe? Surely hee had not ſanctified and purged his own family: and that appeares, becauſe he had not circumciſed his child. Men in our daies may looke for the like iudgments, that liue in the like negligence.

The laſt kind of worſhip is that which concerneth the perſon of euery particular man in his place and calling: and that is, to keepe and maintaine faith, that is, true religion, and hope of euerlaſting life, and a cleere conſcience before God and man. This is the ſeruing of God, and not to babble a few words, either in the morning or euening, without vnderſtanding or affection. Thus much Paul teacheth in his owne example, Act. 24. 14, 15, 16. *In the way (which ſome call hereſie) I worſhip the God of our fore-fathers, beleeuing all things written in the Law and the Prophets, hauing hope of the reſurrection of the iuſt and vniuſt, and endeuouring to keep a cleare conſcience before God and men.*

That this perſonall worſhip may be performed and continued, two things muſt be practiſed. The firſt is, the priuate reading and ſearching of the Scriptures. This was the common practiſe of the Iewes: Ioh.5.39. *Search, or, yee ſearch the Scriptures*. 2.Pet.1.19. The Scriptures are *a light ſhining in a dark place*: we therfore muſt attend vnto them, while wee are wandering in the night of this world; and we cannot attend vnto them, vnles we reade them. The word of God *is the ſword of the ſpirit*, Eph. 6. 17. and there is no handling of this ſword, vnles we be well acquainted with it. Pſal.119.97. Dauid a Prophet, did vſe to reade and meditate in the Scriptures. Dan.9.[illegible] Daniel taught by reuelation, did reade for all this, the Prophet Ieremie. Great is the neglect of this dutie in our daies. In many houſes ye ſhall find a faire paire of tables, but no Bible at all. Others cannot find in their hearts to diſburſe ſo much mony as will buy them a Bible: others take delight in reading of ballads, and idle diſcourſes, and haue no minde to reade the Scriptures. It is an euill ſigne. When the ſtomack refuſeth meats, it is ſicke; and when there is no delight nor ſauour in Gods word, it argues the wickedneſſe of the heart. For the Scripture is like ſpice, which the more it is chafed and rubbed, the ſweeter it is. And this negligence hath iudgements of God tending on it, Iſa. 5. 13. *My people go into captiuitie, becauſe they want knowledge.* Prou. 28. 9. *Hee that turnes his eare from hearing the law, his very prayer is abhominable.*

The ſecond meanes to maintaine faith, hope, good conſcience, is priuate or ſecret prayer. Gen.24.63. Iſaac went out in the euening to meditate or pray. Deut.9.18. Moſes *prayed fortie daies and fortie nights*, for the children of Iſrael. 1.Sam.12.23 Samuel ſaith, *God forbid that I ſhould ſinne againſt God, & ceaſe to pray for you.* Pſal. 55.17. & 119. 164. Dauid prayed three times, and ſeuen times a day. Chriſt who was not ſubiect to ſinne as wee are, went often apart and prayed, and continued in praying whole nights. Luk.6.12. Paul in ſundrie Epiſtles cals vpon the faithfull for priuate prayer, as when he bids them *pray continually*, 1. Theſſ. 5. 17.

It may be ſaid, how ſhall we maintaine true faith, or religion, when by reaſon of manifolde diſſenſions, we cannot tell which is the true religion. I anſwer, ſubiect your hearts and liues to God, and obey him in all his commaundements, and ye ſhall certenly know and be aſſured without faile of the true religion: for God reueales *his couenant to the humble.* Pſal. 25. 14. And Chriſt ſaith, Ioh. 7. 17. *If any will obey his Fathers will, he ſhall know whether his doctrine be of God or no.* Let this be remembred. For the way to the attainment of the truth, is not inquired by ſubtill diſputation, vnleſſe humble obedience to God go withall.

Furthermore, for the keeping of a good conſcience, two things muſt be done. Firſt, we muſt euermore tend on the calling of God, that is, the dutie we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cauſe wee muſt put a difference betweene duties that bee neceſſarie and ſuch as are not neceſſarie to be done. The firſt muſt be done, and the ſecond left vndone, that we be not buſi-bodies in other mens matters.

The ſecond thing is, that wee muſt doe the offices and works of our callings in good maner. For this cauſe firſt of all, they muſt bee done in obedience to God, that is, with a minde and intention to pleaſe and obey God. Secondly, they muſt bee done in the name of Chriſt, that is, with prayer and thankſgiuing in the name of Chriſt. Col.3.17. Thirdly, they muſt be done in faith, becauſe we muſt alwaies by our faith depend on God for the bleſſing & good ſucceſſe of our labours. Fourthly, they muſt be done in loue to God and man, yea, all the religion we haue, all the grace and goodneſſe of our hearts, muſt ſhew it ſelfe in the workes of our particular callings. For looke what a man is in his particular place and calling, that he is indeed. Laſtly, they muſt bee done with patience. The good ground brings forth fruit with patience. And the reaſon is, becauſe it is the will of God to exerciſe men with manifolde miſeries in euery eſtate and condition of life. And the workes of our callings thus performed, are fruits of good conſcience, and the ſeruice of God.

FINIS.

A TREATISE OF Gods free Grace, AND MANS FREE-WILL.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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1612.

TO THE RIGHT VVORSHIPFVLL SIR EDVVARD DENNIE, KNIGAT.

Right Worſhipfull, it is a thing moſt euident, that the preſent Religion of the Church of Rome, is an enemie to the grace of God, two waies. Firſt, becauſe it exalts the libertie of mans will, and extenuates the grace of God: and this it doth in fiue reſpects. For firſt of all it teacheth, that naturall free-will of man, hath in it, not onely a paſſiue or potentiall, but alſo an actiue power, or imperfect ſtrength in duties of godlines; and ſo much the leſſe power is aſcribed to the grace of God. This doctrine of theirs is flat againſt reaſon. For the will of man in it ſelfe, is a naturall thing: and therefore it is neither fit nor able to effect any ſupernaturall action, (as all actions of godlineſſe are) vnleſſe it be firſt of all (as they ſay) eleuated aboue his condition, by the impreſſion of a ſupernaturall habite. And the Scripture is vtterly againſt this doctrine, when it ſaith: Ye were once darkneſſe, Eph. 5.8. We are not ſufficient of our ſelues, to thinke any thing of our ſelues, 2. Cor. 3.5. The naturall man [*that is, he that wants the ſpirit of God*] cannot perceiue the things of God, 1. Cor. 2.14. Ye were dead in ſinnes and treſpaſſes, Epheſ. 2.1. Without Chriſt, and without God in the world, verſ. 12. *Againe, Scripture ſaith further; that the* heart of man is ſlow, Luk. 24.25. *and* vaine, Pſal. 5.9. *and* hard that cannot repent, Rom. 2.5. *and* ſtonie, Ezec. 36.26. *and that* the Iewes were obſtinate, their necke as an yron ſinew, and their brow braſſe, Iſa. 48.4. *and that it is God* who giues eyes to ſee, and an heart to vnderſtand, Deut. 29.4. *By theſe teſtimonies it is manifeſt, that grace doth not onely helpe and aſſiſt our weake nature, but altogither change the peruerſe qualitie thereof, and bring it from darkeneſſe to light,* Act. 28.18. *and from death to life,* Eph. 2.1. *Which grace, whoſoeuer doth not ſo farre forth acknowledge, neuer yet knew what the Goſpell meant, neither did he euer conſider the words of our Sauiour Chriſt:* No man comes vnto me, vnleſſe the Father draw him, Ioh. 6.44. Proſper, *the ſcholler of St. Auguſtine hath a notable ſaying, which I maruell the Papiſts of our time doe not conſider.* We haue (*ſaith he*) free-will by nature, but for qualitie and condition, it muſt be changed by our Lord Ieſus Chriſt.

Proſ. contra Collat. c.18. in fine. Molina de grat. & lib. arb. q. 14. art. 13. diſp. 12. Gratiæ auxilia, quòd efficacia ſint, habent dependenter ab arbitrii libertate.

Secondly, ſome of the Romiſh Religion auouch, that the efficacie of Gods preuenting grace, depends vpon the co-operation of mans will: and they affirme, that the Councell of Trent is of this minde: but then to the queſtion of Paul, 1. Cor. 4.7. Who hath ſeparated thee? *The anſwer may be made, I my ſelfe haue done it by mine owne will. And that ſhall be falſe which Paul teacheth, that beſide* poſſe velle, *the power of welwilling,* ipſum velle: *that is, the act of wel-willing, is of God,* Philip. 2.13. *Others therefore place the efficacie of grace, in the congruitie of fit obiects and perſwaſions: as though it were ſufficient to ſtirre vp the heart, and to incline the will in ſpirituall matters, and our weakeneſſe might be cured with ſo eaſie a medicine: but God is further ſaid* to ſoften the heart, Ezech. 36.26. to turne the heart, Luke 1.17. to open the heart, Act. 16.14. *And becauſe our hearts are ouer hard,* he wounds them, Cantic. 4.9. he circumciſeth them, Deut. 30.6. *nay,* he bruiſeth them, Ezech. 6.9. *And when nothing will doe good, at length, God is ſaid* to take away the ſtonie heart, Ezech. 11.19. to quicken them that are contrite, Iſay 57.15. Eph. 2.5. to giue a new heart, Eph. 4.23. Ezech. 36.26. *nay,* to create a new heart, Eph. 2.10. *and* 4.28.

Thirdly, they giue vnto God in all contingent actions, a depending will, whereby God wils and determines nothing, but according as hee fore-ſees, that the will of man will determine it ſelfe. And thus to maintaine the ſuppoſed libertie of the will, that is, the indifferencie and indetermination thereof, they depriue God of his honour and ſoueraigntie. For by this meanes, not God, but the will it ſelfe, is the firſt moouer and beginner of her owne actions. And there are euen of the Papiſts themſelues, that condemne this doctrine as a conceit.

Shumel. ſup. 1. Tho. q. 23. art. 2. diſp. 8.

Fourthly they teach, that the grace which makes vs acceptable and gratefull to God, ſtands in the inward gifts of the minde, ſpecially in the gifts of charitie. But this is moſt falſe which they teach; for charitie is the fulfilling of the law. And Paul ſaith; wee are not vnder the law, but vnder grace, Rom. 6.14. *And againe, as many as are iuſtified by the law, are fallen from grace,* Galat. 5.4. *Now the grace that doth indeede make vs gratefull to God, is the free fauour and mercie of God, pardoning our ſinnes in Chriſt, and accepting vs to eternall life, and not any qualitie in vs, as Paul ſignifieth when he ſaith, we are ſaued, not according to our workes, but according to his purpoſe and grace, which is giuen to vs in Chriſt before all times,* 2 Tim. 1.9.

Laſtly they teach, that the renewed will of man, by the generall direction and co-operation of God, can performe the duties of godlines, without any ſpeciall helpe from God by new grace. But the Scripture ſpeakes otherwiſe. By the grace of God, I am that I am. I haue laboured, yet not I, but the grace of God which is with me, 1. Cor. 15.10. No man can ſay, that Ieſus is the Lord, but by the holy Ghoſt, 1. Cor. 12.3.

Without me ye can doe nothing, Ioh. 15. 5. After ye beleeued, ye were ſealed with the ſpirit, Eph. 1. 13. He which hath begunne this good worke in you, will finiſh it vntill the day of Chriſt, Phil. 1. 6. That ye may abound with hope by the vertue of the ſpirit. Rom. 15. 13. It is God that workes in you the will and the deede, Phil. 2. 13. Though the righteous fall, he ſhall not be caſt off, for the Lord puts vnder his hand, Pſal. 37. 24. Incline mine heart to thy teſtimonies: turne away mine eies from beholding of vanity, and quicken me in thy way, Pſal. 119. 37. Teach me to doe thy will, becauſe thou art my God: let thy good Spirit leade me in the land of righteouſneſſe, Pſal. 143. 10. Create in me a new heart, renew a right ſpirit in me---; and ſtabliſh me by thy free ſpirit, Pſal. 51. 12. Draw me, and I wil run after thee. *By theſe and many other places it is euident, that God, after he hath indued vs with his Spirit, doth not leaue vs to be guided by our ſelues, (for then we ſhould fall againe to our former miſery) but he directs vs, he lifts vs vp, he leades vs, he confirmes and ſuſtaines vs by the ſame grace, and by the ſame Spirit, dwelling in vs, that walking in the way of his commaundements, we may at length attaine to euerlaſting happineſſe.*

The ſecond way whereby the Papiſt ſhewes himſelfe to be an enemie of the grace of God, is that he ioynes the merit of workes, as a Con-cauſe with the grace of God, in that which they call the ſecond iuſtification and in the procurement of eternall life: whereas on the contrary, Paul in the article of iuſtification, oppoſeth grace to workes, yea to ſuch as are the gifts and fruites of the ſpirit. For Abraham did good workes, not by naturall free will, but by faith. Heb. 11. 8. *And Paul oppoſeth iuſtifying grace to the workes of Abraham, when he ſaith;* to him that worketh, the wages is not imputed according to grace. *And* Tit. 3. 5. Not of the workes of righteouſneſſe, which we haue done, but of his mercie he ſaued vs. Rom. 11. 6. If by grace, then not of workes, or elſe were grace no more grace. Auguſtine *ſaid well, that grace is no way grace, vnleſſe it be freely giuen euery way,*

De lib. arbit. l. 2. cap 10.
In Can. ſer. 67.
Horreo quicquid de meo eſt, vt ſim meus.
Bell. de iuſtif. l. 5. c. 7.
a Tutiſſimum.
Caſſand. c. de lib. arb.

Thus then all things conſidered, it is the beſt to aſcribe all we haue or can doe that is good, wholy to the grace of God. Excellent is the ſpeech of Auguſtine: Onely hold this as a ſure point of godlineſſe, that no good thing can come either to the ſenſe or mind, or be any way conceiued, which is not of God. *And Bernard:* The Church ſhewes herſelfe to be ful of grace, when ſhe giues al ſhe hath to grace, namely, by aſcribing to it both the firſt & laſt place. Otherwiſe, how is ſhe full of grace, if ſhe haue any thing which is not of grace? *Againe,* I tremble to thing any thing mine owne, that I may be mine owne. *This doctrine is the ſafeſt and the ſureſt, in reſpect of peace of conſcience, and the ſaluation of our ſoules. So much the Papiſts themſelues (betraying their owne cauſe) ſay and confeſſe.* Bellarmine *the Ieſuit ſaith:* By reaſon of the vncertenty of our owne iuſtice, and for feare of falling into vaine glory, it (a) is the ſafeſt, to put our whole confidence in the alone mercy and goodneſſe of God. *Caſſander in his booke called the Conſultation of Articles in queſtion, to Maximilian the Emperour, cites a ſaying of Bonauenture, which is on this manner:* It is the duty of godly mindes, to aſcribe nothing to themſelues, but al to the grace of God. Hence it followes, that how much ſoeuer a man giues vnto grace, though in giuing many things to the grace of God, he takes ſomething from the power of nature and free will, he departs not from godlines: but when any thing is taken from the grace of God, and giuen to nature, which pertaines to grace, there may be ſome danger. *Thus then to hold and maintaine iuſtification by faith, without workes, and to aſcribe the whole worke of our conuerſion to God without making any diuiſion betweene grace and nature; is the ſafeſt.*

Theſe things I ſhew more at large in this Treatiſe following, which I now preſent to your Worſhip, as a ſmall teſtimonie of mine humble duty and loue: deſiring you to accept the mind of the giuer, and to peruſe it at your leaſure. And thus I commend your Worſhip, to the protection and grace of God in Chriſt.

Your Worſhips in the Lord,

William Perkins.

MAT. 23.37,38.

Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee: how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not?

Behold, your habitation ſhall be left vnto you deſolate,

THis whole chapter containes a Sermon that our Sauiour Chriſt made to the Iewes at Ieruſalem. It hath two parts. The firſt is a reproofe of the Iewiſh Doctours,namely, the Scribes and Phariſies,for ſundrie vices, from the beginning of the chapter, to the 36 verſe. The ſecond is an Inuectiue againſt Ieruſalem,in the words I haue now read: *Ieruſalem, Ieruſalem,which killeſt the Prophets, &c.* In the Inuectiue, two things are to be conſidered,the rebellion of Ieruſalem in the 37. verſe, and the puniſhment of this ſinne, verſ.38.

Touching the rebellion it ſelfe, three things are ſet downe, the place and perſons, in the words *Ieruſalem, Ieruſalem*: the degree and practiſe of rebellion,in theſe words: *which killeſt the Prophets,&c.* the manner and forme of their rebellion,in theſe words: *How oft would I haue gathered you,and ye would not.*

According to the order of the holy Ghoſt, firſt,I will begin with the place. It is a wonder that Ieruſalem, of all the places in the world, ſhould be charged with the height of rebellion againſt God. For it was the citie of God, and had prerogatiues aboue all cities in the world. Saint Paul hath noted ſeuen of them. Rom.9.4.5. The firſt is. that *they were Iſraelites*: that is,of the poſteritie of Iacob. The ſecond is, *Adoption*,in that they were reputed and called the children of God. The third is, that they *had the glory of God*: that is, the mercy-ſeate, the pledge of the preſence of God. The fourth is, *the Couenants*: that is, the two Tables of the couenant. The fifth is, the *giuing of the law*, namely, of the iudiciall and ceremoniall Law. The ſixth is, *the worſhip of God*,the publike ſolemnitie whereof, was tyed to the Temple at Ieruſalem. The ſeuenth,that to them pertained the *promiſes* made to the Patriarkes, touching the Meſſias. To theſe the Prophet Micah addeth the eight priuiledge, that the firſt Micah.4.2. Church of the new Teſtament, ſhould be gathered in Ieruſalem, & that conſequently, the preaching of the Goſpell, ſhould paſſe thence to all nations. Now,for all theſe bleſſings and mercies, Chriſt our Sauiour cries out & complaines of Ieruſalems rebellion. And this is not the firſt time of his complaint. In the daies of the Prophet *Iſai*, he ſaith: that when he had done all that he could doe for his vineyard, it Iſa.5.4. brought forth nothing but wilde grapes. By the Prophet Ezechiel, he ſets downe a long catalogue of his bleſſings to this people, and Ezec.16.all withall,a catalogue of their vnthankfulneſſe. Hence it appeares, that where God ſhewes the greateſt mercie, there oftentimes is the greateſt wickedneſſe and vnthankfulnes. And this is partly verified in this land: for within the compaſſe of this forty yeares, we haue receiued great bleſſings from God, both for this life, and for the life to come; ſpecially, the Goſpell,with peace and protection: and the like haue not beene ſeene in former ages: yet there was neuer more vnthankfulneſſe then now. For now commonly men are wearie of the Goſpell, and beginne to decline from that which they haue beene: and the care to pleaſe God, and doe his will,is accounted but a curious preciſeneſſe of many.

Secondly, hence it may be gathered, that God doth not tye the infallible aſſiſtance of his ſpirit,to any place or condition of men. If euer any city in the world had this priuiledge, it was Ieruſalem. But Ieruſalem, which was the ſeate and habitation of God, had not this priuiledge, becauſe it is here charged with rebellion againſt God. No place therefore nor condition of men,hath it. It is alleadged, that God hath made a promiſe to the order of Prieſthood: *the prieſts lippes ſhall preſerue knowledge,and thou ſhalt require the law at his mouth.* I anſwer, that theſe words are not a promiſe, but a commandement. For ſometimes wotds of the Future tenſe are put for words Imperatiue; and therefore the ſenſe is this, *the prieſts* Mal.2.7. *lippes ſhall keepe*, that is, let them keepe knowledge. Againe,it is alleadged that we are commanded to heare the Scribes and Phariſes,becauſe *they ſit in Moſes chaire.* I anſwer, that the Math.23.2. Chaire of Moſes is not a place or ſeate,but the doctrine of Moſes: and to this doctrine, I graunt,the ſpirit of God is annexed, when it is Aug.ep.166 truely taught and beleeued. Thirdly,it is alleadged,that God hath promiſed *the ſpirit of truth,to leade men into all truth.* Ioh.16.13. I anſwer: that this promiſe doth not directly and abſolutely,concerne all beleeuers,or all Miniſters,but onely the Apoſtles, to whome it was made: and not to them for all times, & in all actions, but onely while they were in the execution of their Apoſtolicall miniſterie, which ſtands in the founding of the Church of the new Teſtament, partly by publiſhing the Goſpel, and partly by writing the Scriptures of the new Teſtament. In a word, no Scripture can be brought to prooue, that God hath, doth, or will binde his Spirit to any particular place or perſons. Here then fals to the ground, three popiſh conceits. The firſt, though the members of the Catholike Church may ſeuerally erre; yet they cannot erre, when they are together in a generall Councell, lawfully aſſembled. The ſecond, that the Pope cannot erre in his Conſiſtorie. The third, that perſonall ſucceſſion, is a marke of the Catholike Church: which neuertheleſſe, may be ſeuered from the Spirit of God, as we ſee.

Where our Sauiour Chriſt vſeth a repetition, ſaying; *O Ieruſalem, Ieruſalem*: he doth three things therein. Firſt, he ſignifies thereby, that he takes it for a wonder, and for a thing incredible, that the Iewes after ſo many bleſſings, ſhould be ſo exceedingly vnthankfull. Secondly, he teſtifies hereby his owne deteſtation of their vnthankfulneſſe. Thirdly, by this repetition, he doth awake the Iewes, and ſtirre them vp to a ſerious conſideration and loathing of this their ſinne: and he doth (as it were) proclaime the ſame vnto vs. And not without cauſe: for in vnthankfulneſſe, there be two grieuous ſinnes againſt God, falſe witneſſe bearing, and iniuſtice: falſe witneſſe bearing; becauſe the vnthankfull perſon denies in his heart, God to be the fountaine and giuer of the good things he hath, and he aſcribes them to his owne wiſedome, goodneſſe, ſtrength, indeauour. Iniuſtice, becauſe he yeeldes not to God, the duties which he owes vnto him for his bleſſings.

The ſecond point to be conſidered is, the degree of the Iewiſh rebellion. Dauid makes three degrees hereof. Psal.1.1. The firſt is, to walke in the counſell of the vngodly. The ſecond is, to ſtand in the way of ſinners. The third is, to ſit downe in the skorners chaire. And this is the very top of deſperate rebellion, and the ſinne of Ieruſalem. For when Chriſt ſaith, [*which killeſt the Prophets, and ſtoneſt them which are ſent vnto thee*] he notes out three ſinnes in this Citie. Impenitencie, whereby they perſeuered in their wicked waies, without hope of amendment: ſacrilegious and prophane contempt of God, and the meanes of their ſaluation: cruelty in ſhedding of blood. And by crueltie, I meane not one or two actions of crueltie, but an habite therein, and the cuſtome thereof: for the words are thus to be read; *Ieruſalem killing the Prophets, and ſtoning them that are ſent to thee*: where ſtoning and killing, ſignifie not one act, but a continuance and multiplication of acts: that is, a cuſtome in ſhedding of blood.

It may be demanded, how the Iewes ſhould grow to this height of wickedneſſe. I anſwer A thus. In euery actuall ſinne, there be foure things diſtinctly to be conſidered; *the fault*, which is the offence of God in any action: *the guilt*, or obligation to puniſhment for the fault: *the puniſhment* it ſelfe, which is death: *a blot or ſpot*, ſet in the ſoule of him that ſinneth, and that by the fault or offence: and this blot is nothing elſe but a proneneſſe to the ſinne committed, or to any other ſinne. In the ſinne of our firſt parents, beſides the fault, guilt, puniſhment, there followed a blot or deformity in the ſoule, which was the loſſe of Gods image, and the diſpoſition of their hearts, to all manner of euils. Since the fall of Adam, he that commits an actuall offence, beſides the fault, guilt, puniſhment, imprints in his heart a B new blot, and that is an increaſe of his naturall proneneſſe to ſinne; euen as the dropſiman, the more he drinks, the more he may, & by drinking he increaſeth his thirſt. Thus the Iewes by cuſtome in ſinning, attaine to an height in wickednes; becauſe euery act of offence, hath his blot, and the multiplication of acts offenſiue, is the continuall increaſe of the blot or blemiſh of the ſoule, till the light of nature be extinguiſhed, and men come to a reprobate ſenſe. This muſt be a warning to all men, to take heede leſt they commit any offence againſt God in thought, word, or deede, conſidering euery offence imprints a blot in the ſoule.

1.Culpa.
2.Reatus.
3.Pœna.
4.Macula.

Secondly, it may be demanded, how Ieru-C ſalem, growne to this height of rebellion, can truly be called *the holy Citie*, or the *Citie of the great King*. I anſwer two waies. Firſt, there were many holy men and women in Iurie and Ieruſalem, that truely ſerued God, and waited for the Kingdome of Chriſt, as Ioſeph, Mary, Zacharie, Elizabeth, Anna, Simeon, Nichodemus, Ioſeph of Arimathea, and many other. Now a Church is named not of the greater, but of the better part; as an heape of corne is ſo called, though there be more chaffe then corne. Secondly, I anſwer, that a people or Church that haue forſaken GOD, remaines ſtill a reputed Church, till God forſake them, D as a wife committing adulterie, remaines ſtill a ſuppoſed wife, till her husband giue her the bill of diuorcement. Ieruſalem indeede had forſaken God, but God had not forſaken Ieruſalem. For there he preſerued ſtill the Temple, and his worſhip: yea, when Ieruſalem had condemned and crucified Chriſt, Saint Peter inſpired by the holy Ghoſt, ſaith ſtill; *To you belong the promiſes, and to your children.* And Ieruſalem did not vtterly ceaſe to be a citie or Church of God, till they contradicted and blaſphemed the Apoſtolicall miniſterie: for then, and not before, the Apoſtles withdrew themſelues from the Iewes. Here we ſee a depth of mercy in God: for though the Iewes for their parts, had deſerued a thouſand times to be forſaken, yet God for his part, did not forſake them, but ſtill purſued them with mercy. And we are taught here-

Math.27.53 and 5.35.

Act.2.38.

by, not to giue any ſentence of the perſons of euill men. For though they forſake God, yet know we not whether God haue forſaken them or no.

In this example of Ieruſalems rebellion, we learne many things. Firſt, in it we may behold the vileneſſe of mans nature, and our violent proneneſſe to ſinne. For the Iewes meant to aboliſh and quench as much as they could, the doctrine of ſaluation; yea to quench it with blood, and which is more, with the blood of Iob 15.16. the Prophets: and this ſhewes, that man drinks iniquitie, as the fiſh drinkes in water.

Secondly, in Ieruſalem we may behold the deſperate condition of the Church of Rome at this day. For it followes in rebellion, nay it goes beyond Ieruſalem. If any man will indifferently conſider, it will appeare, that by the Apoc.17.6. whore of Babylon, is meant, the preſent Church of Rome: and this whore is ſaid to be drunk with the blood of the Saints. Chap.16,14 The locuſts out of the bottomles pit, go to the kings of the earth, to ſtirre them vp to warre againſt the Church of God. And theſe locuſts are in all likelihood, ſwarmes of monkes, friars, and Ieſuites of the Church of Rome. And we haue found it by long and much experience, that they of the Romane Church, haue long thirſted for the blood of Prince and people in this land.

Thirdly, we are here taught to exerciſe our ſelues in the duties of meekenes, goodneſſe, peace to all men. Iſa.2.4. The prophet Iſay ſaith, that men in the kingdom of Chriſt, ſhal not apply their ſwordes and ſpeares to the hurt of any, as the Iewes here doe, but ſhall turne them to inſtruments of husbandrie, as mattockes and ſithes. Whereby is ſignified, that men truly regenerate, ſhall lay aſide all purpoſe and minde of doing any hurt, and ſhall giue themſelues to doe the good they can. Againe, he ſaith, that Chap.11.9. *the wolfe and the lambe ſhall dwell together*, and *that there ſhall be no hurt in all the holy mount of God*. The diuell by the ſinne of our firſt parents, of men, made vs beaſts, lyons, wolues, tygres, beares, cockatrices: and Chriſt againe of beaſts, hath made vs his lambes and ſheepe, in reſpect of meekenes and patience.

Fourthly, we are here taught, not to oppoſe our ſelues againſt the Miniſters of God, but without pride and fiercenes, to yeeld ſubiection and obedience to their miniſterie. Iſa.11.6. Iſay foretels, that in the Church of the new Teſtament, a little childe, that is, Miniſters, otherwiſe weake and ſilly men, ſhall by their doctrine, rule and guide wolues, leopards, lyons, that is, fiery and cruell men by nature. Pſal.110.3. *My people* (ſaith the Lord) *ſhall come willingly in the* Ioh.10.27. *day of aſſembly*: and *the ſheepe of Chriſt heare his voice and follow him*. The Iewes arraigne and iudge the Prophets that are ſent vnto them: but we muſt ſuffer them in their miniſterie, to arraigne and iudge vs, that we be not iudged of the Lord. Againe, the Iewes kill their teachers; but we muſt permit our teachers after a A ſort to kill vs: for their miniſterie muſt be as it were, a ſacrificing knife, to kill the old man in vs, that we may be an acceptable offering vnto God. Rom.15.16

Laſtly, Miniſters of the word, muſt learne hence, not to be troubled, if they be hated and perſecuted of men. For this befel the holy prophets of God, & that in the City of Ieruſalem.

The third point is, the manner or forme of their rebellion. In it I conſider foure things. The will of God, againſt which the Iewes rebell, *I would*: the will of the Iewes rebelling, *ye would not*: the concord of both, *I would, ye would not*: the manner of Gods will. He wils their ſaluation in loue, B *I would haue gathered you as an hen gathereth her chickens*: in patience, *How oft would I?* Before I come to handle theſe points in particular, I will ſet downe a general preamble touching the nature of will.

Wil, is a power of willing, nilling, chooſing, refuſing, ſuſpending, which depends on reaſon. By *power*, I meane an abilitie or created faculty: and it is ſo properly in men & Angels: but in God onely by analogie or proportion. Becauſe his will is his eſſence or Godhead indeed. Secondly, I ſay, it is a *power of willing, &c.* Becauſe to will, nill, chouſe, refuſe, ſuſpend, (that is, neither to will, nor to nill) are the proper effects of will, whereby it is knowne & diſcerned. Laſtly, I ſay *it depends on reaſon*, becauſe it is incident onely to natures reaſonable; as C God, Angels, men: and becauſe, though it goe againſt good reaſon, yet is it not without reaſon altogether. When a man knowes and approoues that which is good, and yet doth the contrarie; it is, becauſe it ſeemes good to him to doe the contrarie. And in euery act of will, there are two things, *Reaſon* to guide, and *Election* to aſſent, or diſſent.

Will hath his propertie, and that is the *Libertie of the will*, which is a freedome from compulſion or conſtraint, but not from all neceſſitie. From compulſion: becauſe compulſion, and will be contrarie, and where compulſion takes place, there will giues place: and will conſtrained is no will. Neuertheleſſe, will and neceſſitie may ſtand togither. God wils many D things of abſolute neceſſitie, as the eternall generation of the Sonne, the proceeding of the holy Ghoſt, the doing of iuſtice, and ſuch like: and he wils them, with moſt perfect libertie of will. The good Angels, will their owne happines, and the doing of iuſtice, and that of neceſſitie; for they cannot will to ſinne, or to be in miſerie: and all this they will moſt freely. Nay, the neceſſity of not ſinning, is the glorie and ornament of will; for he that doth good ſo, as he cannot ſinne, is more at liberty in doing good, then he that can doe either good or euil. When the creature is in that eſtate, that it willingly ſerues God, and cannot but ſerue God, then is our perfect libertie. Againe, the liberty of will, ſince the fall of man, is ioyned with a neceſſitie of ſinning; becauſe it ſtands in bondage vnder ſin: in this reſpect, it is fitly Tract. in Ioh.53. de corrept:& grat.c.13.

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A tearmed of Auguſtine, *the bond free-will*. Wherfore we may not imagine in the will, a libertie which is a freedome from all neceſſitie. That this may the better appeare, let vs conſider the kinds of neceſſity. There is a ſimple or *abſolute neceſſitie*, when a thing cannot poſſibly be otherwiſe: thus we may ſay, there is a God, and he is righteous, &c. This neceſſitie ſtands not with the will of the creature; yet doth it ſtand with Gods will, in whom an abſolute neceſſitie of holineſſe and goodneſſe is ioyned, with abſolute freedome of will. Againe, there is a *neceſſitie by violence* or compulſion, and this aboliſheth freedome and conſent of will. Thirdly, there is a *neceſſitie of infallibilitie*, or of conſequence, when ſomething followes neceſſarily B vpō a ſuppoſed antecedent, as namely vpon the determination & decree of God. This neceſſity and freedome of wil, may both ſtand togither. For in the doing of a voluntary action, it is ſufficient that it proceede of iudgment, and haue his beginning from within the will, though otherwiſe, in reſpect of Gods will, it be of vnchangeable neceſſitie. The certentie of Gods decree, doth not aboliſh the conſent of mans will, but rather order it, and mildly incline, or draw it forth. And the thing that is directly contrarie to freedome of will, is compulſion: becauſe it aboliſheth conſent.

Greg. arim. li. 2. diſt. 29. in fine ait ſufficere ad rationem voluntarii ſi à ſciente & voluntario committatur.

The liberty of will, ſtands in a double power. The firſt is, when it wils any thing of it owne ſelfe, to be apt and able to nill the ſame; and C ſo on the contrarie: and it is called in ſchooles, *the libertie of contradiction*. The ſecond is, when it wils any thing to be able to will another thing, or the contrarie. As for example: when God willed the creation of the world, he could haue nilled the ſame: and when he willed the creation of one world, he could haue willed the creation of more worlds. And this latter is called the *libertie of contrarietie*.

Will by this libertie, is diſtinguiſhed from the inclinations of naturall Agents, which alwaies ſhew themſelues in the ſame manner. Put matter to the fire, it burnes alwaies, and it cannot but burne. Caſt vp a ſtone into the aire, it fals downe alwaies, and cannot but fall downe. Secondly, will by this liberty, is diſtinguiſhed from the appetite of beaſts: for it fol- D lowes ſenſe, and in chooſing or refuſing keepes alwaies one order. The ſheepe flies the wolfe: and all ſheepe do ſo at all times, and in all places. Bees gather hony, and they do ſo alwaies, and in all places, and they can doe no otherwiſe. When the beaſt in the field chooſeth one hearb, and refuſeth another, there is a ſhew of libertie, yet no true liberty. For that which it chooſeth or refuſeth once, it chooſeth or refuſeth alwaies, in the ſame manner.

Thus much of the generall nature of will; now I come to the points in hand. The firſt is, touching the will of Chriſt, *I would*. According to the two natures of Chriſt ſo be there two wils in him; the will of his Godhead, and the wil of his manhood. Some think that theſe words are meant of the will of his manhood. For they ſuppoſe him here to ſpeake as the miniſter of circumciſion, and conſequently, as a man. This I thinke is a truth, but not all the truth. Becauſe the thing which he willeth, namely, the gathering of the Iewes by the miniſtery of the Prophets, was begunne and practiſed long before his incarnation. Wherfore (as I take it) here his diuine will is meant, or the will of his Godhead, which is alſo the will of the Father, and the holy Ghoſt.

Rom. 15. 8.

This wil is one and the ſame, as God is one: yet may it be diſtinguiſhed on this manner. It is either *the will of his good pleaſure*, or, *his ſignifying will*. The truth of this diſtinction we may ſee in earthly Princes, who beare the image of God. A king determines within himſelfe according to his pleaſure what ſhall be done in his kingdome, and what not: this is his will. Againe, he ſignifies ſome part of his ſecret pleaſure to his ſubiects, as occaſion ſhalbe offered: and this is alſo his wil. Euen ſo the pleaſure of GOD within himſelfe, and the ſignifications thereof to his creature either in whole or in part, are his will.

Voluntas beneplaciti
Voluntas ſigni.

The firſt is mentioned, Eph. 1. 5. where Paul ſaith the Epheſians *were predeſtinate according to the good pleaſure of his will*. That it may rightly be conceiued of vs, I will ſet downe foure things. The firſt is, that this will is Gods purpoſe or decree according to counſell. For in it theſe two concurre, his counſell, and his decree. His counſell ſees all things, and all the cauſes of them: His decree determines what ſhalbe done, and what vndone: and he determines according to his owne eternall counſel. Yet is not counſell a rule to his will. For there is nothing higher then his will, and his counſell alſo is according to his will which is goodneſſe it ſelfe. And therefore by Paul, Counſell is called *the Counſell of his will*.

Eph. 1. 11.

Secondly, in Gods will there is a *Soueraigntie*, that is, an abſolute power, whereby he is Lord of all the actions that he willeth, willing of himſelfe without dependance frō any, without impediment or cōtrolement, what he will, when he will, & how he will. Thus much is ſignified in the parable, *may I not do with mine owne as I will?* And by Paul alleadging Moſes, *I will haue mercy on whom I will haue mercy*; teaching alſo, that we are at Gods pleaſure, as clay at the pleaſure of the potter. This muſt teach vs whē we thinke or ſpeake of Gods workes & iudgements, to think & ſpeake with modeſtie & ſobriety, with admiration, & reuerence, not daring to ſearch into the reaſō of them, or think hardly of them, when they ſound not with our reaſon, contenting our ſelues with this, that we know God to haue a ſoueraigntie in his will, to will at his pleaſure, and his will to be good.

Mat. 20. 15.
Rom. 9. 15.

The third point is, that the will of God is the begininng or firſt cauſe of all things without exception, and of all their motions and actions. And it is a beginning 2. waies. Firſt, in regard of the exiſtence or beeing of things;

Secondly, in regard of their goodnes. That all things in particular haue their being from the will of God, as from the firſt efficient cauſe, I ſhew it thus. God is of that power that nothing can come to paſſe which he nilleth, or which is vtterly againſt his will: therfore, whatſoeuer comes to paſſe, comes to paſſe becauſe he wils it either ſimply, or in ſome part. A wiſe gouernour of a family, or of an army, hauing all things in his owne power, ſuffers nothing to be done without his will, and he deſires in the very ſmalleſt matters to haue a ſtroke; and nothing hinders his deſire, but his owne weaknes, which is not incident to the maieſty of God. God by an vnchangeable preſcience, fore-ſees all things that ſhall come to paſſe: and therefore by an vnchangeable wil, he willeth the beeing of them. For Gods fore-knowledge depends on his will. Not becauſe God fore-ſees things to come, therefore they come to paſſe: but becauſe according to Gods will, they are to come to paſſe, therefore he foreſees thē. Indeed there is in God, a knowledge of things that poſſibly may be, though they neuer be: and this knowledge goes before Gods decree. Yet the diuine knowledge of things that certenly ſhall be, followes the will and determination of God. To proceede further: In that God willeth the beeing of all things, he makes them to be: for his wil is operatiue, not ſeuered from his power, but diſtinguiſhed: & his willing of any thing is his doing of it: & therefore it pleaſeth the holy Ghoſt to ſignifie the wil of God by an operatiue word or cōmandement: *In the beginning God ſaid, let there be this & that, and it was ſo*: now this commanding word was his will. Againe, *Man liues by euery word of God*, that is, by any thing that God in his pleaſure wils to be our food. Things in reſpect of being muſt haue dependance on the will of God, or on themſelues, or on ſome other thing. If they depend on themſelues for their being, they are gods: if they depend on any other thing without and beſide God, that thing is gods alſo. It remaines therfore that al things & acts in the world conſidered as acts, haue their beeing by a dependance on God as on the higheſt cauſe, or the cauſe of cauſes: this doctrine muſt be remembred. For it is the foundation of true patience: when we conſider, whatſoeuer comes to paſſe befals vs according to the will of God. Vpon this ground Iob armes himſelfe to patience; and David ſaith, *I held my tongue and ſaid nothing: becauſe thou Lord didſt it*. Secondly, this doctrine is the meanes of all true comfort, when we conſider that all our afflictions are from the good pleaſure of God. Thus did the primitiue Church comfort it ſelfe, when it conſidered, that the Iewes, Herod, Pontius Pilate, and the reſt, did nothing againſt Chriſt, *but that which the counſell of God had determined before to be done*: and it muſt be our comfort, that we are *predeſtinate to be made conformable to the image of Chriſt in afflictions*.

Math.4.4.

Iob 1. 21.

Pſal.39.9.

Act.4.28.

Rom.8.29.
Phil.3.10.

A Furthermore, the will of God is the beginning of the goodnes of things. For a thing is not firſt good and then willed by God: but it is firſt willed by God, & thus it becomes good: this is a manifeſt truth, I wil not ſtād vpō it. It may here be demanded, whence the euil in the creature, namely ſin, hath his beginning. I anſwer, It comes of the will of the declining creature, and not from the will of God: yet is it not without the will of God. For though he will not ſin properly becauſe he hates it: yet doth he will the beeing of it in the world. For in reſpect of the counſel of God, it is good that euil ſhold be. And God wils the being of ſin (a) not becauſe it is his wil to effect, produce, or giue a being to it, but becauſe (b) his will is to forſake B his creature & not to hinder the being of euill whē he may: & (c) thus euil not hindered comes to paſſe. And whereas God foreſaw it in his eternall counſell, and yet willed not to hinder it when he might, in effect he willed the beeing of it in the world, though ſimply he wils it not.

[a] Non poſitiué.
[b] Negatiuè deſerendo.
[c] Per illationem. Hugo, malum quod non vult eſſe vult.

The laſt point is, that this wil of Gods good pleaſure beeing hidden from vs, is not the rule of our actions & of our faith. Moſes ſaith, *Secret things belong to the Lord our God: & things reuealed to vs & to our children*. Hence it follows, that we do and may (with a ſubmiſſion) in our wils diſſent from this will of God, before it is knowne to vs, without ſin. Paul would, by vertue of his Apoſtolical commiſſion haue preached in Aſia, and Bythinia, & God would not, C becauſe it is ſaid the ſpirit withſtood him: yet did not Paul ſin herein. One good thing may differ from another: and that which the creature ſometime willes without offence, God willeth otherwiſe by his moſt righteous pleaſure. Samuel praies for Saul, otherwiſe thē the ſecret pleaſure of God was; but when the decree of God was reuealed to him, he then ſtayed his praying. Here ſundry men are to be reprooued that reaſon thus; If it be the will of God that I ſhall be ſaued, it ſhall ſo be, howſoeuer I liue: therefore I will liue as I liſt: they make the ſecret will of God the rule of their liues which ſhould not be: becauſe the reuealed will of God is the Law, or the only rule of D things to be done and beleeued.

Deut.29.29.

1.Sam.16.1

Thus we ſee what the will of Gods pleaſure is. Now this will is not meant in this text, *how oft would I?* For the pleaſure of God cannot be withſtood or reſiſted, Iſa. 46. 10. *My counſell ſhall ſtand, and I will doe all my pleaſure*: But the will here mentioned, may be reſiſted, and withſtood, *I would, ye would not*.

The ſignifying wil of God is, when he reuealeth ſome part and portion of his pleaſure, ſo far forth as it ſerues for the good of his creature, & the manifeſtation of his iuſtice or mercy: this ſignifying will is not indeed the will of God properly, as the will of his good pleaſure is, for it is the effect therof: yet may it truly be ſo tearmed. For as the effects of anger without the paſſiō are called anger in God: ſo the ſigne & ſignification of his will, may be termed will.

This will is propounded ſometimes more plainely, ſometimes more darkely. It is propounded more plainely three waies, by his word,by his permiſſion,by his operation.

Rom.12.2. His word is his wil,for ſo Paul ſaith, *Prooue what is the good will of God*. And it is not his decree or pleaſure,but his ſignifying will: becauſe it ſerues to declare & maniſeſt what is pleaſing & acceptable vnto God, what is our duty, & what he requires of vs, if we deſire to come to life eternall. For this cauſe,both the law & the Goſpel, and al the commandemẽts, prohibitions,promiſes, & threatnings therof,are the ſignifying wil of god. For commandements ſignifie what we are to do: prohibitions,what we are to leaue vndone: promiſes,what good he wil do vnto vs:threatnings, what puniſhmẽts are due to ſin. Furthermore,by reaſon of the word,the miniſtery & diſpenſation therof is Gods ſignifying wil. For by it God ſignifies his pleaſure touching mens ſaluation. Diuine permiſſion is likewiſe the ſignifying will of God. For by it he ſignifies that he wil not hinder the being of the thing permitted:& conſequently that the thing permitted ſhall come to paſſe.

Thirdly,euery operatiõ or work of God ſignifies what God wil haue done,& what muſt come to paſſe. For whẽ a thing is done,we know therby what is & was the pleaſure of god,cõſidering nothing comes to paſſe without his will. When the ſignifying wil is more darkly propounded,it is becauſe ſome things appertaining to the ſaid will, are concealed. And by reaſon of this concealement, ſometime there ſeemes to be a contrariety between the ſignifying will,& the will of his good pleaſure:but indeed there is none. And the end why God doth ſo darkly ſignifie & propound his pleaſure,is not to hurt or deceiue,but to procure the good of his creature. Examples of this kind,there be in Scriptures 3. ſorts. Firſt of all,God ſomtimes propounds a commandement to men,and conceales the end of the commandemẽt. For the ends of diuine precepts are 3. one is *Obedience*, whẽ God will haue the thing cõmanded,to be done preciſely as it is commanded:the other is *Triall*, whẽ he wils not the thing commanded to be done abſolutely,but only wils to make triall of the loyalty of his creature:the 3. is *Conuiction*, when by cõmanding God intends to cõuince his creature of diſobediẽce. Thus parẽts ſomtime giue precepts to their childrẽ, that muſt be done:& ſomtime againe they giue a cõmandement,the doing wherof they intend not, but only intend therby to make experiẽce of the affectiõ & duty of their children. And ſomtime one man cõmands another only in way of conuictiõ:as whẽ the creditor ſaith to the bankrupt, pay thy debt,which he neuer looks for,& which peraduenture he minds to forgiue. Diuine precepts therefore be of 3. ſorts,precepts of obedience,as the commandement of the morall law, precepts of triall,& precepts of conuiction. Now when Gods ſignifying will is propounded in a precept, & the end of the precept is concealed, the pleaſure of God is darkely ſignified. God Gen.22.2. giues a cõmaundement to Abraham, *Offer thine* A *only ſonne Iſaac*. The end was only to trie Abraham,& this end was concealed,til Abraham was Verſe 12. in doing the fact,for then the Angel of the Lord ſtaied him,and ſaid: Now I ſee Abraham feares God. And the very cõmaundement, *Offer Iſaac*, ſeemes to be flatte contrary to the will of Gods pleaſure or decree:for as it appears by the euent, *Iſaac* was not to be ſlaine: therfore the not ſlaying of *Iſaac* was decreed by God. Now then it may be ſaid,why ſhould God cõmand any thing contrary to his decree? I anſwer,there is an apparent contrariety,by reaſon the end of the commandement was concealed ; but indeed there is none. For as it was gods decree that *Iſaac* ſhould not be offered : ſo alſo was it his decree, that Abraham ſhould be tried in offering of *Iſaac*. B And with this decree doth this cõmandemẽt accord. For it is a cõmaundement not ſo much of abſolute obediẽce,as of trial,and therfore it is a fit & conuenient means to accompliſh Gods decree. The Lord by the hand of *Moſes* giues a cõmãdement to *Pharao, Let the people goe* : Exod.8.1. & yet Gods ſecret pleaſure& purpoſe was,that he ſhould not let them goe. Here is contrariety in ſhew,but indeed none. For it was alſo gods decree,to conuince Pharao of rebellion & hardneſſe of heart: and to this end ſerues this commandement; becauſe properly according to Gods intention it was a commaundement of conuiction: though Pharao for his part was to accept of it as of a cõmandement to be obeyed and accompliſhed.

By this doctrine the publike Miniſtery of the C word receiues a iuſt defence. Some are of opinion,it is a meanes to delude the world:becauſe in it a cõmandement is giuen to al without exception to repent & beleeue, & yet grace to repent & beleeue is not. But they are deceiued. For the commaundement, *Repent and beleeue*, though in the intent of the Miniſter it haue only one end ; namely the ſaluation of all,yet in the intention & counſell of God,it hath diuers ends. In them which be ordained to eternall life, it is a precept of obedience : becauſe God will enable them to do that which he commandeth:in the reſt it is a commandement of triall or conuiction, that to vnbeleeuers their ſinne might be diſcouered & all excuſe cut off. Thus when the precept is gi- D uen to beleeue, and not the grace of faith, God doth not delude,but reprooue & conuince men of vnbeleefe,and that in his iuſtice.

The ſecõd example of the ſignifying wil of god darkly propounded,is whẽ God propounds his promiſes,concealing the exception or cõdition thereof, *Ye ſhall rule ouer the fowles of the aire, the fiſhes of the ſea.&c*, Gen.1.28. And of Ieruſalem the Lord ſaith, *This is my reſt for euermore*: Pſ.132.14. the promiſes take no place now; & yet there is no contrariety in Gods will,becauſe the ſaid promiſes muſt be vnderſtood with their exceptions; vnleſſe ye fal from me, and prouoke mine anger by your ſins.

The third example is,when God propoũds his threats,concealing the conditions and exceptions thereof. *I will*, ſaith the Lord, *deliuer you no more*: Iud.10.13. and it was his pleaſure afterward to deliuer them againe and againe. *Let me alone, that my* Exod.32.10

wrath may wax hot: for I wil conſume them: and he ſpared thē at the praier of *Moſes. Yet forty daies & Niniue ſhalbe deſtroied:* for al this Niniue was ſpared, & not deſtroied: We may not here ſo much as dreame of any change or vntruth in God. For al threatnings denounced, muſt be vnderſtood with this clauſe, *Except ye repent & turne vnto me.* Ezec.18,21 And this exception God conceales, that he may the better terrifie mens cōſciences, & ſo prepare them to true repentance. Iſa.38.1. The Lord ſaith by the Prophet to Ezekias, *Set thine houſe in order, for thou ſhalt dy & not liue:* and yet he liued 15. yeares after. Here God cōceales his own pleaſure, in lengthning the daies of Ezechias, and ſignifies what ſhall betide him in reſpect of nature, and the helpes thereof. In all theſe examples we may not ſurmiſe any fraud or double dealing in God. For he doth not ſpeake one thing, and minde another, after the faſhion of hypocrites: but he cōceales part of his will, & reueales part: and this he doth not for the hurt of any after the manner of the deceiuers, but for the good of men.

Thus much for the ſignifying will of God: now I come to the text in hand. The wordes, *I would haue gathered you*, are not to be vnderſtood of the decree of God, but of his ſignifying will, and namely of the miniſtery of the word. For when God ſent his word to Hieruſalem by his Prophets, he therby ſignified that it was his pleaſure and will to gather and conuert them. And he is ſaid to will the conuerſion of the Iewes in and by his word, two waies. First, becauſe he approoued it as a good thing in it ſelfe, beeing agreeable to his goodneſſe and mercy. Secondly, becauſe he commanded and required it of them as a duty of theirs, and as a thing neceſſarie to ſaluation. Some may haply ſay, it is a point of hard dealing, for God to command the Iewes to doe that which they cannot do, and to complaine becauſe they are not gathered: and that a maſter might as well commaund his ſeruant to carrie a mountaine vpon his backe, & complaine becauſe it is not done. I anſwer thus: If a maſter could giue to his ſeruant power & ability to carry a mountaine, he might then command him to do it: & if he ſhould by his owne default loſe this ability, the ſaid maſter might ſtill command him & complain, if he did not the thing commanded. And this is the caſe with God. For he gaue all men grace in our firſt parents to obey any of his commandements: this grace in them wee haue caſt away, & do not of our ſelues ſo much as deſire it of God: and God for his part is not bound to giue vs this grace againe. He therefore may iuſtly commaund vs to turne vnto him, though we now be vnable to turne.

If we compare this text with Eſa. 6.10. they may ſeeme to bee contrary. For here Chriſt ſaith, *I would haue gathered you*: there he ſaith, *Harden them that they be not gathered and conuerted.* God therefore ſeemeth to will and not to will one and the ſame thing. *Anſ.* There is but one will in God: yet doth it not equally will all

A things, but in diuers reſpects it doth will and nill the ſame thing. He willeth the conuerſion of Hieruſalem, in that hee approoueth it as a good thing in it ſelfe: in that he commaunds it, and exhorts men to it: in that hee giues them outward meanes of their conuerſion. He wils it not, in that hee did not decree effectually to worke their conuerſion. For God doth approoue, & he may require many things, which neuertheleſſe for iuſt cauſes known to himſelf, he will not do. The confirmation of the Angels that fell, God approoued as a thing good in it ſelf, yet did he not wil to confirme them. A Iudge in compaſſion approoues & wils the life of a malefactor: and yet withall, he wils the execution of iuſtice in his death: Euen ſo God ſometime wils that in his ſignifying will, which B he wils not in the will of his good pleaſure.

By this which hath beene ſaid, wee learne, that where God erecteth the miniſtery of his word, he ſignifies therby, that his pleaſure is to gather men to ſaluation. In this regard the Prophet Eſay ſaith, Iſa. 49. 22. that the preaching of the Goſpell, *is a banner diſplayed*, that all nations may come vnto it. All this is verified in this our Engliſh nation. For more then fortie yeares hath God diſplayed this banner vnto vs, and more then fortie yeares hath hee ſignified in the miniſtery of his word, that his will is to giue mercy & ſaluation vnto vs. Firſt therefore we owe vnto God all thankfulnes & praiſe for this endles mercy. Secondly, we are C to reuerence the miniſtery of the word, in as much as God ſignifies his good will vnto vs thereby, and we are in all obedience to ſubiect our ſelues to it: and for this cauſe we muſt ſuffer our ſelues to be conuerted and gathered by it. Subiects vſe to reuerence the letter of their Prince, how much more then muſt wee reuerence the letter of the liuing God, ſent vnto vs, that is, the miniſtery of the word, and conforme our ſelues to it? Thirdly, hence we learn to fore-ſee our miſerable cōdition in this land. For though God for his part haue long ſignified his will vnto vs, touching our euerlaſting good, yet there is nothing to be found in the moſt of vs, but a neglect or contempt of the Goſpel: and in moſt places men are wearie of it, as the Iſraelites were of Manna. What, wea- D rie of the goodnes of God, that offers and proclaimes mercy vnto vs? Yea verily. And the more wearie we are of this, the more weary we are of our owne happineſſe, and conſequently haſten to our owne perdition.

Secondly, it is to be obſerued, that the rebellion of Ieruſalem is againſt the ſignifying will of Chriſt, when he ſaith, *I would, ye would not.* And hence it followes, that the ſignifying will of God is the rule of our obedience, and not the vnreuealed will. And therefore ſo oft as God ſignifies vnto vs his will & pleaſure, we muſt yeeld our ſelues in obedience to it. Now God ſignifies his wil three waies (as I haue ſaid) by his commandements and prohibitions, by his permiſſion, and by his operation.

Therfore when he commands, we muſt obey: when he forbids we muſt alſo obey: when hee permits any euill, we muſt be content. Laſtly, when God doth any thing, and brings it to paſſe, he ſignifies his pleaſure, and wee muſt obey. We are bidden to ſay, *Thy will be done:* and this is not onely the will reuealed in his word, but alſo his will reuealed by any euent. For when any thing comes to paſſe, it comes to paſſe becauſe it was the will of God. Furthermore, this ſignifying will muſt be the ſtay and ground of our patience & comfort. For when a thing is come to paſſe, the will of God is paſt vpon it, & he hath ſignified his pleaſure: as for example, when a man is ſlaine, the wil of God is paſt vpon his life, & he hath reuealed his pleaſure touching his death. Vpon this conſideration in all euents, are we to ſtay our mindes.

Thirdly, it appeares hence, what mind muſt be in the Miniſters and teachers of the word. They muſt put away all blind reſpects of profit and praiſe, and ſimply with honeſt hearts apply themſelues and their miniſterie to this end, that they may gather a people to God; for that which is the minde of the maſter in any buſineſſe, the ſame muſt alſo be the minde of the ſeruant: the minde of the maſter is here ſet downe, *How oft would I haue gathered you?*

1.Natura:
2.Vires.

Thus much of the will of God; now let vs come to the ſecond point, to conſider what is the will of man. That this may appeare, two things muſt be handled, the *nature* of mans will, and the *ſtrength* thereof. Of the *nature* of will, I ſpake ſomething before generally, there is yet ſomewhat more to be added. The nature of mans will may be gathered by the practiſe therof. The practiſe of wil ſtands in fiue things: the firſt is the action of the minde, namely, a conſideration of the things to be done, and the end thereof: the ſecond is *Deliberation* of the diuers meanes, whereby the fore-ſaid thing may be done: the third is, after deliberation a *determination* what ſhall be done. The fourth action is proper to the will, and that is *election*, whereby the will vpon determination of the minde, chooſeth or refuſeth, that is, willeth what ſhall be done, what not. The fifth is, that the will in all her elections, keepes and maintaines *her liberty*. Becauſe when it wils or nils any thing, it mooues it ſelfe freely of it ſelfe to will or nill, without any externall compulſion: and when it wils any thing, it ſo wils, as ſtill retaining a naturall aptneſſe to nil the ſame: and when it wils any one particular thing, it remaines ſtill apt not to will it, but to will another thing, or the contrary.

Againe, the will of man muſt be diſtinguiſhed from the *power* of man, whereby he doth any thing. Will and power in God are onely diſtinguiſhed in our conceiuing, being indeede one and the ſame thing, namely, the eſſence of God. And therefore what God can will, he can do: what he willeth, he doth, and his willing of any thing, is his doing of it. It is not ſo in man, who can wil that which he cannot doe, as Paul ſaith, *To will is preſent with me, but I cannot doe that which I would.* Will therefore is one thing, and power to doe the thing willed, is another.

Rom.7.18.

The ſecond thing to be handled, is *the ſtrẽgth* of will, that is, what will can doe, what not; and how farre it extends it ſelfe. That this may appeare: Will muſt be conſidered according to the foure eſtates of man, the eſtate of innocencie before the fall, the eſtate of corruption after the fal, the eſtate of regeneration after conuerſion, and the eſtate of glorie after this life.

In the eſtate of innocencie, the will of man is a power of willing either good or euill. For God gaue Adam a commandement, in which he forbad him to eat of the tree of knowledge of good and euill. Adam therefore could either keepe or breake this commaundement. This reaſon holdes not in vs ſince the fall, yet doth it holde in Adam: becauſe with this commaundement he receiued the power to obey: and that he could not obey, it appeared by the euent; becauſe he did not obey. Eccleſiaſtes ſaith, Eccl.7.31. *God made man righteous:* there is the power to will that which is good: *and they found many inuentions:* there is alſo a power to wil that which is euil. Moſes ſaith to the Iſraelites, *I ſet before you this day life or death, bleſſing and curſing: therefore chooſe life, that thou and thy ſeede may liue,* Deut.30.19. Theſe words are a ſentence of the law, telling what we ought to do, & not what we can now do, but what we could do by the gift of creation before the fall. Here a difference of powers muſt be made: the power to will that which is good, was a gift put into Adams heart by God: and the power to will that which is euil, was in him before his fal, not a gift, but onely a *poſſibility to will euill*, if hee ſhould ceaſe to do this duty. And thus had he power to will both good and euill.

In *Adams* will there were two things, *Libertie* and *Mutabilitie*. Libertie was two-folde. The firſt is a liberty ſimply to will, or to nill, or to ſuſpend. And this is *liberty of nature:* becauſe it is founded in the nature of will, from which it cannot poſſibly be ſeuered; and therefore it ſtill remaines in the damned ſpirits: becauſe, where this libertie is wanting, there is no will.

The ſecond liberty is a *liberty of grace*, which is a power to will or nill well, or to will that which is good, & to nill that which is euil. This libertie is founded, not in the nature, but in the goodneſſe of the will. By goodnes I meane the holines of the will, which is the image of God. And here we muſt take heed of the opinion of ſome, who thinke that Adam was created and placed in ſuch a condition, in which hee was neither righteous, nor vnrighteous, but in a meane betweene both. But this is directly contrarie to the Apoſtle, who ſaith, that man was created in righteouſnes and holineſſe. And by this meane in the firſt inſtant of *Adams* creation, he wanted libertie of grace. Againe, by reaſon of this ſecond liberty, *Adam* had a further liberty from ſin, & a liberty from miſery.

Eph.4.24.
Col.3.10.

The changeablenes of *Adams* will appeares in this, that though it was created in goodnes, yet was it made changeably good. For ſuch was the goodneſſe and inclination of his will to obey God, as might be altered & changed by force of temptation The cauſe of this mutabilitie muſt be conſidered, and it is this? That a creature righteous by creation may remaine eternall and conſtantly righteous, two fauours or helpes of God are required: the(*a*) firſt is, a power to perſeuere in goodnes. Without this power the creature of it ſelfe ceaſeth to bee good. The(*b*) ſecond is an act or deede, and that is the will to perſeuere, or perſeuerance it ſelfe. This alſo is required with the former, for God giues not only the power, but alſo the will & the deed, and the creature doth not the good which it can do, vnles God cauſe it to do the ſaid good, as he cauſeth it to be able to doe good. Both theſe helps the good Angels haue, and therfore they ſtand. And as for *Adam*, hee receiued of God the firſt helpe and not the ſecond. For beſide the goodnes of his will he receiued of God a power cōſtantly to perſeuere in goodnes, if he would: yet the act of perſeuerance was left to the choice and liberty of his own will. We may behold the like in nature. God creates the eye, & puts into it the facultie of ſeeing, & withall, he addes to the eye neceſſary helpe by the light of the Sunne: as for the acte of ſeeing, it is left to mans liberty: for he may ſee if he will, and againe if he will, he may ſhut his eies. The Phyſitian by art procures an appetite: this done, in the next place he prouides conuenient food, yet the act of eating is in the pleaſure of the patiēt: for he may eat if he will, & if he will he may abſtaine. And thus God gaue Adam the power to perſeuere in righteouſnes, but the will he left to himſelf.

[a] 1. Poſſe velle perſeuerare. Aug. de Correp. & grat. c. 11, 12.

[b] 2. Actus perſeuerandi.

It may be ſaid, If Adam receiued power to doe good if he would, and not the will to will that he could, he then receiued not ſufficient grace. I anſwer, he receiued ſufficient for the perfection of his nature, for the full obedience of the will of God, and for the attainement of euerlaſting happines, if hee would not be wanting to himſelfe: but he receiued not ſufficient grace for the cauſing of the immutabilitie of his nature: neither was it of neceſſitie to be giuen to a creature. A Gold-ſmith intends to make a iewell of greateſt value and price: he compounds it of golde, pearle, and pretious ſtones: when he hath brought it to perfection, hee doth not put this condition to it, that if it fall, it ſhal not be bruiſed or broken. And God created *Adam* in all perfection, and gaue him a power & abilitie to contiue in the ſaid perfection, if he would: yet did not he put vnto his nature this condition, that he ſhould bee vnchangeable and vnalterable, when it ſhould be aſſailed by the force of outward temptation.

The vſe of the former doctrine. In *Adams* example, wee ſee the weakeneſſe of the excellenteſt creature in it ſelfe without the grace of God: For *Adam* hauing power to perſeuere, could not for all this, act or put in execution the ſaid power, without the further helpe of God. He could fal of himſelfe, he could not ſtand or riſe againe: hee could not auoide the leaſt euill, but as he was helped of God. Wee therefore beeing ſinfull wretches, much more are to acknowledge our infirmitie, and to aſcribe all we doe or can doe that is good, to the grace of God. Thus haue the godly alwaies done. The Iewes in their repentance ſay, *Conuert thou me, and I will conuert*, Ier. 31. 18. The ſpouſe of Chriſt, Cant. 1. 3. *Draw vs & wee will run after thee*. Dauid ſaith, Pſ. 119. 36, 37. *Incline my heart to thy commaundements; turne mine eyes from the beholding of vanity, and quicken me in thy precepts*. Auguſt. ſaith, *Giue that which thou commandeſt, and command what thou wilt*. We are to God as the ſicke man to his keeper, who ſaith; Take me vp, and I will riſe: holde me, and I will ſtand. In regard of this our frailtie, it is the beſt for vs to deny our ſelues, and by faith to depend on the prouidence and mercie of God.

Againe, ſuch as beleeue in Chriſt haue great cauſe to be thankfull to God. For they haue the beginnings of further grace then euer Adam receiued He receiued only the power to perſeuere in his happie eſtate, if he himſelfe would: but they that beleeue beſide the power of perſeuerance, receiue the will and the deed. Paul ſaith, worke your ſaluation with feare and trembling: and then he addes, Phil. 2. 13. *It is God that workes in vs the will and the deed*, whereby we runne the race to eternall life.

Aug. de corrept. & grat. ca. 11.

In the eſtate of corruption two things are to be conſidered of mans will, the firſt what it can doe, and how neere it comes to the doing of a good worke. The ſecond, what it cannot doe. For the declaratiō of the firſt, two things muſt be conſidered in corrupt will, a liberty, & a poſſibility. The *liberty* is a certen freedome to will or nill, or to ſuſpend For this liberty is remaining ſince the fall of Adam, & is natural to the will, from which it cannot poſſibly be ſeuered. This liberty is large, and ſhewes it ſelfe in three kindes of actions; *naturall, humane, eccleſiaſtical*. Natural actions are ſuch as are cōmon to men and beaſts, as to eate, drinke, ſleep, ſmell, heare, taſte, mooue: common experience declares a freedome to will in all theſe actions. Humane actions are ſuch as are common to al men: and I may fitly reduce them to three heads. The firſt is, the ſtudy and practiſe of arts, trades, or occupations, & profeſſions of all kindes. And that man hath freedome to will in all theſe, experience teſtifies. The ſecond is, the gouernmēt of ſocieties, namely of families and commonwealths. The Lord ſaid to Cain of Abel, Gen. 4. 7. *his appetite ſhall be ſubiect to thee*, that is, in freedome of thy will thou ſhalt rule ouer him, and his will ſhall be ſubiect to thine. Peter ſaid to Ananias, that the giuing, or the not giuing of his lands was before hee gaue them, in his own liberty. And Paul ſaith, 1. *Cor*. 7. 37 that the father *hath power of his own wil* to giue or not to giue his childe in marriage, as he ſhal ſee occaſion. The third is the practiſe of ciuil vertue,

Act. 5. 4.

iuſtice, temperance, liberality, chaſtity. To this purpoſe Paul ſaith, Rom. 2.14. that the Gentiles *do the things contained in the law, and that by nature*. For outwardly to be chaſt, iuſt, bountifull, and ſo forth, is in the power of naurall and corrupt will. It may be ſaid, that theſe things are the gifts of the holy Ghoſt. I anſwer thus: the gifts of the holy Ghoſt are two-fold, *gifts of reſtraint, and gifts of renouation.* Gifts of reſtraint are ſuch as ſerue onely to keepe in the corruption of nature, & not to mortifie or aboliſh it. And they are common to all men both good and bad, and ſerue only to maintaine outward peace, and comely order in the ſocieties of men. Of this kinde are ciuill vertues. Gifts of renouation, are ſuch graces of the holy Ghoſt, as ſerue not onely to reſtraine the corruption of the inward man, but alſo to mortifie it in the roote, and to make a change of our ſinfull nature. Now vertues of this kinde, are onely incident to ſuch as are in Chriſt.

The third kinde of actions are Eccleſiaſticall, namely, ſuch as pertaine to the outward duties of the worſhip of God. And there is alſo a liberty of will in them. For corrupt and ſin- Rom. 1.21. full man, hath power and libertie to thinke of God, and to thinke many things of him, good 2 Cor. 3.14. in themſelues: power to reade and ſearch the Pſal. 50. 16. Scriptures: power to ſpeake and talke of the word of God: power to come to the congrega- Act. 17.20. tion and heare a ſermon, as the Athenians did: power to conceiue a zeale (I ſay not a good zeale, but onely a zeale I ſay) for the maintenance of outward duties of religion. Paul ſaith, *Rom.* 10.2. that the obſtinate Iewes had *a zeale* and 9.31. *of God*, and *were followers of the iuſtice of the law*; and that himſelfe beeing a Phariſie vnconuerted, was *vnreproouable in reſpect of the law of God*, Phil. 3.6. Thus farre can man proceed by the freedome of corrupt will: and the diuell by naturall ſtrength goes ſomewhat further. For he Iam. 2.19. is ſaid to beleeue: and he conceiues his faith, not by illumination of the ſpirit of God, as man doth, but by the remainders of the light of nature, & by the power which yet remaines in his corrupted will. For we may not ſuppoſe, that ſince his fall, he is inlightened by the ſpirit of God in any thing.

Thus we ſee what is the liberty of corrupt will. We muſt yet further conceiue it to be full of weakeneſſe and imbecilitie, which I will expreſſe in three rules.

The firſt: *That which the will can will, it cannot doe, vnleſſe God will.* Hereupon Saint Iames bids Iam. 4.15. vs ſay, We will doe this or that, if God will. And Paul wiſhing that he might haue a prosRom. 15.32 perous iourney to Rome, addes this clauſe, *By the will of God.* Herod, Pontius Pilate, and the Iewes, did nothing againſt Chriſt, but that Act. 4.28. which the counſell of God had determined before to be done.

The ſecond; *That which the will can will, it cannot doe without the helpe of God:* for in him we Act. 17.28. liue, mooue, and haue our being. This helpe is two-fold, *Preſeruation* of the will both for pow-

A er and act, and the *Direction* thereof, whereby it is ordered & applied to the things it willeth.

The third; *Often the will neither willeth nor doth the things it can will and do, becauſe it is hindered.* It is hindered ſometimes by the minde that miſleades the will: ſometimes againe by the worke of Satan. Thus Paul ſaith, *that Satan* 1. Theſ. 2,18 *hindered him from comming* to Theſſalonica.

The vſe of this doctrine is two-fold; firſt, the libertie of the will is the condemnation of the world. For in ciuil & eccleſiaſtical actions men do not that which they can do: ſo farre be the moſt from doing that which the Goſpell requires, that they do not that which nature can doe. Some pleade, that if they be ordained to B ſaluation, they ſhall certenly be ſaued, otherwiſe not: and therefore they ſay, they will leaue all to God, and liue as they liſt: but this ſhal be their condemnation, that they haue not liued according to ciuill vertue as they might, they come not to the Church, they ſearch not the ſcriptures, nor heare ſermõs: in a word, they vſe not the good means of ſaluation ſo far as they are able to vſe them by the ſtrength of nature.

Secondly, the weakneſſe of will in his libertie, muſt teach vs to abate our pride, and to humble our ſelues: becauſe we can not doe any thing, no not ſo much as mooue hand, foot, or finger, without the helpe of God. Ierobo- 1. Kin. 13.4. am when he had ſtretched out his hand to lay holde on the Prophet, could not ſo much as pull it in againe. And this conſideration muſt C likewiſe mooue vs to be thankfull to God, becauſe the actions we doe, we doe by him.

The ſecond thing to be conſidered in the corrupt will, is (a) a *Poſſibilitie* of willing that which is good. This poſſibilitie is a certaine condition of the will, whereby it can will that which is good, after that God hath preuented vs with his grace. A ſtone is not of this nature, neither is the beaſt, becauſe they are creatures vnreaſonable, wanting both will and vnderſtanding: and therefore no way capable of grace: whereas man in that he hath will and vnderſtanding, hath a poſſibility of doing that which he cannot do. The Fathers in this ſenſe ſay, *To be able to haue faith is nature, to haue faith indeed is grace.* Aug. de prædeſt. Sanct. ca. 5.

D Hitherto I haue ſhewed what will can do in the corrupt eſtate of man: now let vs ſee what it cannot doe. And becauſe here the maine differences come to be conſidered, between vs & the Church of Rome; I will firſt lay downe a ſure ground, & then build vpon it: The ground is this: *Though liberty of nature remaine, yet liberty* » *of grace, that is, to will well, is loſt, extinguiſhed, abo-* » *liſhed by the fall of Adam.* » I prooue it thus: Liberty of grace is founded in the goodnes of integritie of the wil: now this goodnes of the wil is aboliſhed by the fall of Adam: and therefore the liberty it ſelf that is founded thereon. That the goodneſſe or integritie of the will is loſt, I confirme it thus: That which wee put in our conuerſion, we want by nature: we put on this goodneſſe in our conuerſion. For in it we *put on*

a Poſſibilitas non actiua ſed paſſiua, vel potentia materiæ.

A

the new man created according to the Image of God in iuſtice and holines, as Paul ſaith, Eph. 4.24. Againe, if all the motions and inclinations of the heart be euill, and onely euill, and continually euill, there is no goodnes in the heart: but the firſt is true: For the Lord ſaith, *Gen.* 6.3. that he *ſaw the frame of the thoughts of the heart to be only euill continually*. Paul makes three parts of man in the eſtate of innocencie, the *body*, the *ſoule*, & the *ſpirit*, that is, the image of God wrought by the ſpirit, beeing the ornament and glorie of both the former. Now ſince the fall, the ſpirit is turned to fleſh: for *whatſoeuer is borne of fleſh is fleſh* (ſaith Chriſt, Ioh. 3.6.) that is, wholly fleſh, and onely fleſh: and the naturall diſpoſition of the fleſh is to luſt againſt the ſpirit; what goodneſſe then can be in the will? Hee that muſt enter into the kingdome of heauen muſt firſt be *borne againe*: now looke as it is in the firſt birth, ſo is it in the ſecond. In the firſt, an imperfect man is not made a perfect man, but that which is no man is made a man; euen ſo in the ſecond birth, hee that is a ſinner, and hath nothing in him to pleaſe God, is made iuſt and righteous. For regeneration is not in reſpect of the ſubſtance of body or ſoule, or in reſpect of the faculties of the ſoule, but onely in reſpect of the goodneſſe thereof, which is a conformity to the will of God. And if there be any part or portion thereof yet remaining, there cannot be a new birth, but onely a repairing of that which is decaied with a confirmation and increaſe of it.

1. Theſſ. 5. 23.

B

The ſecond reaſon. There is (a) no power or aptneſſe in the wil corrupted to will that which is truly good. Therfore liberty of grace to will well is loſt. The minor I prooue thus: Ezec. 36. 26. *A new heart alſo will I giue you, & a new ſpirit will I put within you, and I will take away the ſtonie heart of your body, and I will giue you an heart of fleſh.* Here two things are ſet downe diſtinctly. The firſt, that the new and fleſhie heart is the gift of God, that is, an heart ready and apt to giue obedience. The ſecond, that there is in vs no aptnes or ability to receiue this gift of God: becauſe our hearts are ſtonie. God therefore giues the fleſhie heart, and the aptneſſe to receiue this gift, by taking away the ſtonic heart. Chriſt ſaith, that none can come vnto him, vnleſſe the Father *draw him*. Now if there were in vs by nature the leaſt power or aptneſſe to come to Chriſt, then drawing were needleſſe, (for that argues obſtinate rebellion) & it were ſufficient to ſuccour, helpe, and confirme the fore-ſaid power, without any more adoe. Saint Paul ſaith, that the *wiſedome of the fleſh*, that is, the beſt inclinations and motions of the mind of a naturall man, are not onely enemies, but euen *enmitie to God*. Now in enmitie, there is nothing but hatred and contempt of God. And in the hatred of God, what inclination or aptneſſe can there be to loue and obey him? Againe Paul ſaith, The naturall man is *not capable of the things of God: for they are fooliſhneſſe to him: neither can he know them, for they are ſpiritually diſcerned.* In the mind of a naturall man there be two things to be conſidered, the act, and the power of knowing and approouing that which is truly good. And here *Paul* giues his ſentence of both: of the act, that the minde cannot know the things of God: of the power, that the mind hath no capableneſſe or aptnes to acknowledge or approoue them; as a little veſſell hath no aptnes to receiue a great quantity of liquor. Againe, we are not *apt or ſufficient of our ſelues* to thinke a good thought as of our ſelues, but our ſufficiencie is of God. Therfore nature corrupted wants ability ſo much as to thinke a good thought: much leſſe to will that which is good. Againe, Paul tels the Epheſians, that they *were dead in ſinnes and treſpaſſes.* And this death or deadnes is not onely in reſpect of the performãce of that which is good, but alſo in regard of power to performe it. For if the leaſt power to do good remaine ſince the fall, man is not dead as yet, but dying or drawing on, becauſe as yet ſome portion of ſpirituall life remaines. And if this be ſo, how are we quickened together with Chriſt? and how is it a wonder, *that the dead heare the voice of Chriſt?* Ioh. 5.25. Againe, Paul ſaith to the Epheſians, Eph. 5.8. that they were *once darkneſſe*, but now are light in the Lord. Now in darkeneſſe there is no aptneſſe at all, either to giue or to receiue light. But how were they made light? without any worke or co-operation of theirs: euen as in the creation light was taken, not from ſome other precedent beginnings of light, but out of darkneſſe, which conferred nothing at all to the beeing of light.

a Vnderſtand that which is called in the Schooles: *Potentia actiua*, or *potentia formæ*, which we ſay is loſt: the Papiſts ſay no: *Intelligi non poteſt quomodo ad opera pietatis actiue voluntas humana concurrat, ſi non habeat ex ſe potentiam actiuam, ſaltem remotam.* Rurſus, *habet potentiam remotam & vires imperfectas.* Bellarm. de grat. & lib. arb. l.6. c.15

C

Ioh. 6.44.

D

Rom. 8.7.

1. Cor. 2.14.

ὐ δέχεται.

2. Cor. 3.5.

Eph. 2.1.

verſe 5.

2. Cor. 4.6.

The third reaſon: There is not onely an impotencie to good, but ſuch a forcible pronenes & diſpoſition to euil, as that we can do nothing but ſinne. Ieremie ſaith, *that the heart of man is wicked aboue all thinges, who can know it?* Paul ſaith, that the Romans were once *ſeruants of ſinne, and free in reſpect of righteouſnes*: and of himſelfe, that the law was ſpirituall, *he carnal & ſold vnder ſinne.* And of vnrepentant ſinners he ſaith, that they are *in the ſnare of the diuell according to his will.* And this diſpoſition of which I ſpeake, is not to ſome few ſinnes, but to all ſins without exception: becauſe, as euery man takes of Adam the whole nature of man, euen ſo he takes the whole corruption of mans nature. And where this huge and horrible maſſe of corruption takes place, there all inclination and power to goodnes muſt needs giue place. It may bee obiected, that if the will bee in bondage vnder ſin, it hath loſt his libertie quite. *I anſwer*; not ſo: for both may ſtand together. The priſoner though he haue loſt a great part of his liberty, yet hath he not loſt all: for within the priſon he may (as he wil) either ſit, ſtand, lie, or walke. And though he which is captiue to ſinne can do nothing but ſin, yet may hee in ſinning vſe his liberty: & in the diuers kinds of euils intended, ſhew the freedome of his will.

Ierem. 17.9

Rom. 6.20, and 7.14.

2. Tim. 2.26

The fourth reaſon. Al the goodnes we haue, and all wee can doe that is pleaſing to God, is

wholly in Scripture aſcribed to God. He that
is the child of God, is borne of God: *not of*
Ioh.1.13. *blood*, that is, not of naturall generation: *not of*
the will of the fleſh, that is, not of the power and
inclination of naturall will: *not of the wil of man*,
that is, the heroicall inclination of excellent
men. We are the workemanſhip of God crea-
Eph.2.10. ted in Chriſt to good workes. Now the crea-
ture conferres nothing to his creation, which
is wholly from the Creator: becauſe to create
is not to make ſomething of ſomething, but
ſomething of nothing. Chriſt ſaith, *without me*
Ioh.15.5. *ye can doe nothing*. And the reaſon is there ren-
dered; Becauſe Chriſt is the vine, and they
which beleeue are vine-branches: which bran-
ches, that they may bring forth good fruit,
muſt firſt be ſet into Chriſt, & then draw their
ſap, that is, power to doe good from him.

Patrons of nature againſt the grace of God,
alleadge foure ſpeciall reaſons for libertie of
wil in morall acts, that is, in things and actions
good according to the morall law. *The firſt is*
this: God hath giuē ſundry cōmandements to
man ſince his fall, ſome pertaining to the law,
ſome to the Goſpel, as cōmandements to turn
vnto God, to beleeue, to repēt. And al cōman-
dements are giuen in vaine, vnles there be free-
dome of wil to do them, or not to do thē. *I an-*
ſwer firſt, theſe cōmandements ſet not downe
what we can do, but what we ſhould doe: they
ſignifie, not our ability, but our office & duty,
whereby we ſhould pleaſe God and come to
ſaluation. And if the commandements be im-
poſſible, it is not Gods fault, but ours: for they
are not impoſſible to created but to corrupt
nature: ſecondly, though we can not wil to doe
that which God commands, yet are not his
commandements idle. For they are the inſtru-
ments and meanes of the Spirit of God, wher-
by he effects in vs the good he commands.

The *ſecond obiection*. We are bound to giue
vnto God an account of all our doings in the
day of iudgement, and this were not equall,
vnleſſe we had power to will both good and
euill. *I anſwer*, it ſufficeth to bind vs to a recko-
ning, that once we had liberty in Adam to wil
either good or euill. And all men ſince the fall
haue ſome meaſure of liberty of will: the wic-
ked libertie in ſinne: the righteous libertie in
duties of righteouſneſſe.

The *third obiection* from teſtimonies of
Luk.10.30 Scripture. It is alleadged that the Samaritane,
which lay wounded betweene Iericho and Ie-
ruſalem, is a figure of mankind halfe dead in
ſinne. *I anſwer*, that in parables nothing may
be gathered that is beſide the ſcope thereof:
and the ſcope of this parable is nothing els,
but to ſhew who is our neighbour. Againe,
we graunt that liberty of will is not aboliſhed,
but wounded: Becauſe though liberty of grace
to will well be loſt, yet liberty of nature to will,
ſtill remaines. Againe, the words of Chriſt
to the Angel of Laodicea are obiected; *Be-*
Reuel.3.20 *hold I ſtand at the dore and knocke: if any man o-*
pen, I will come in. Here (ſay ſome) to knocke, is
A the worke of grace, and to open, the worke of
free-will. *I anſwer*, that the words, (if any man
open) are conditionall: and therefore deter-
mine nothing of power of will either to or fro.
Againe, the words ſet not down what the An-
gel is able to doe, but what his office is, and
what he can doe by grace. Furthermore the
place of Deuteronomie is obiected, *The word*
which I commaund thee, is neere thee, that thou Deut.30.14.
mayeſt doe it. But in theſe words Moſes ſet
down, what the Iſraelites can do by the grace
of a Mediatour, who fulfilling the law for vs,
and giuing grace to obey the ſame; makes the
commandements of the law (which otherwiſe
are impoſſible to be eaſie. Thus Paul hath ex-
pounded this text. Rom.10.8. where he ſigni-
B fies, that ſentences of the law muſt not legally,
but euangelically be vnderſtood of them that
are in Chriſt, and fulfill the law by him.

The *fourth obiection*. When man is conuerted
he is not conuerted againſt his will: for then
God ſhould deale with a man after the maner
of a ſtone or a beaſt. Therefore he which is
conuerted, is conuerted with the conſent of
his owne will. *Anſ.* This conſent is not of our
ſelues, but of God. For as the conuerſion is
of God, ſo is the will to be conuerted. Of this
point, more afterward.

Vpon the ground formerly deliuered, ſun-
dry queſtions of great moment are reſolued.
The firſt is, whether a naturall man or an infi-
dell, can by the freedome of his will, without
C faith, and without the helpe of God, doe any
worke morally good, that is, a worke in which
there is no ſin: they of the Church (a) of Rome [a] Ales 3.
for many hundred yeares haue anſwered, yea: part.
for they confidently teach, *that a man preſſed* Summa.q.
with no temptation, may without faith by the ſpecial 66.
helpe of God, & without it, by his owne ſtrength ſo Thom. in
doe that which is morally good, that no ſin at all be 1.2.q.109.
committed therein. We anſwer, no: & that vpon Bonav.in 2.
ſufficient warrant. For ſuch as the beginning Sent d. 28.
of an action is, ſuch is the action it ſelfe: now Bellarm. de
the mind and will of man are the beginnings grat.& lib.
of all their actions: & in them there is no abili- arbit.l.5.c.4
ty to think or to will that which is truly good,
D but a continual diſpoſition to the contrary. Al
actions therefore proceeding thence are onely
and continually euill. Vpon this ground, *Paul*
ſaith, *that to the vncleane*, the vſe of *all things is* Tit.1.15.
vncleane: And Chriſt ſaith, *that an euill tree* Math.7.18.
can not bring forth good fruit. And, *Whatſoeuer* Rom.14.23
is not of faith, without exception, *is ſinne*. To
this doctrine alwaies ſubſcribed the Ortho- Concil. A-
dox & ancient Church. The Arauſican Coun- rauſ.c.22.&
cell ſaith, *It is from the gift of God, that we keepe* 20.
our feete from iniuſtice: And, *that a man* (b) *doth* [b] Nulla bo-
no good things, which God enables him not to doe. na facit ho-
Cyprian ſaith, *All we can doe is Gods.* Hierome mo.
ſaith, *Without Chriſt euery vertue is but a vice.* Lib.2.epiſt.
Gregorie, *If faith be not firſt wrought in our heart,* 2.
other things can not be good, though they ſeeme to Hierom.
be ſo. Auguſt. ſaith expreſly, that all the works gal.3.
of vnbeleeuers are ſinnes: becauſe whatſoeuer Greg.l.2.
is not of faith, is ſinne. And he ſaith thus of moral.c.15.
De nupt.&
concup.l.1.
c.3.cont.
Iul.l.4.c.3.

Epiſt. 106.

Aliquantum ad non peccandũ valere.

A *Pelagius* the heretické: *Sometimes he poyzed the power of the will with ſuch equall weights in euen ballance, that he might determine how it auailed ſomewhat to cauſe vs not to ſinne: which if it be ſo, there is no place reſerued for the helpe of grace, without which, we ſay free will hath no force at all in cauſing vs not to ſinne.* In this ſpeech there are two things worthy obſeruation. One, that (in Auguſtines iudgement) free will of it ſelfe hath no force at all to cauſe man not to ſin. Of the ſame mind is the maſter of the ſentences, who ſaith, that man before he be repaired by grace, cannot but ſinne; though the *Schooles* afterward, for the moſt part, diſſent from him. The ſecond, that it was the hereſie of *Pelagius* to teach, that freewill *ſomewhat auaileth* to cauſe vs not to ſinne. With this iumpes the determination of the Councell of *Trent*, when it ſaith, *Let him be accurſed, that ſaith, all workes done any way before iuſtification, are ſinnes indeed.* For thus it inſinuates cloſely, that will, before the grace of iuſtification, partly holpen, and partly of it ſelfe, can do that which is good, at the leaſt morally, as they ſpeake. And this is the reſolute ſentence almoſt of all Papiſts. I doubt not therefore to auouch that the preſent religion of the Church of Rome reuiues in part, the hereſie of *Pelagius*, and in theſe laſt daies propounds it againe to the world with new varniſh and freſh colours. To auoide this charge, they anſwer the place of *Auguſtine* before alleadged thus. When *Pelagius* ſaith, the will is of force not to ſinne, his meaning (ſay they) was, that will was of force to cauſe vs neuer to ſinne through the courſe of our liues. I anſwer againe; Auguſtine, who knew the meaning of Pelagius, ſpeakes not onely of the life of man, but euen of particular actions, as appeares by theſe words: *He that praies, Leade vs not into temptation, praies that he may not doe any euill.* Vincentius Lyrinenſis tooke this to be the hereſie of Pelagius, that man by his owne freewill might do ſome good things. For theſe are his words: *Who before that prophane Pelagius did euer preſume that the vertue of freewill was ſo great, that he did not thinke the grace of God was neceſſarie for the helping of it in the doing of good things according to euery act?*

Nihil ad peccandũ valere, vel nihil ad non peccandũ Lib. 2. diſt. 25.

P. non poſſe non peccare.

Seſſ. 6. ca. 6.

Bellarm. de grat. & lib. arbit. l. 5. cap. 11.

Epiſt. 95. ad Innocen.

De hereſ. cap. 24.

It is obiected to the contrarie, that infidels can doe things of the law which are good: and that they haue bin and are indued with many vertues, which are the gifts of God. *Anſ.* Infidels may doe things good in their kind, but they cannot doe them well: becauſe they apply them to wrong ends, as honour, profit, pleaſure. And a good thing done to a wrong end, ceaſeth to be good and is euil in the doer. Againe, the vertues of the heathen, as they are of GOD, are good; yet as they are vſed, or rather abuſed of men, they are turned to ſinnes.

It is alleadged, that wicked Pharao did a good worke, when he ſaid, *I haue ſinned, the Lord is righteous, I and my people are ſinners: pray for mee, &c. Anſw.* This confeſſion is good in his kind, but not good in Pharao: becauſe it proceeded not of loue to God, but of feare of puniſhment; and it was made in hypocriſie, becauſe afterward he hardened his heart.

Exod. 9. 27.

Further it is alleadged, that Nebuchadnezzar a heathen man was rewarded of God for ſacking of Tyrus: and that God would not haue rewarded him, if his worke had beene a ſinne. *Anſ.* The reward was temporall; and he was rewarded for his labour onely, and not for the goodneſſe thereof.

Ezech. 29. 20.

Laſtly, it may be obiected, that if we can not doe good workes by freedome of corrupt will, then all our actions, our eating, drinking, ſleeping, buying, ſelling, and whatſoeuer we can doe, is ſinne: and no ſinne may be done, &

B therefore nothing muſt be done. *Anſ.* Actions before named, incident to the life of man, are not ſinnes of themſelues: for then they might not be done at all; but they are ſinnes onely in reſpect of the manner of doing: becauſe they are not done in obedience to God; and referred to him as to their right end, but by-ends are propounded. And this is the cõdition of euery man till he be conuerted, that he can doe nothing but ſin and diſpleaſe God, euen then when the action is praiſe-worthy before men.

The conſideration of this doctrine ſerueth to correct the erronious opinion of many, who thinke themſelues in good caſe and highly in the fauour of God, becauſe they are no theeues, murderers, blaſphemers, adulterers,

C &c. But alas they are deceiued; there is matter enough of cõdemnation within them, though they be no outragious malefactors. For all they doe is ſinne before God, till they be renewed by grace. In eating, drinking, ſleeping, buying, ſelling, in all they doe, they ſinne. Not that eating, drinking, ſleeping, buying, ſelling, are ſinnes in themſelues, but becauſe they faile in the right manner of doing theſe actions.

Secondly, in that we can doe nothing but ſinne till we be regenerate, we are taught to acknowledge our bondage vnder ſinne and Satan: yea, we muſt labour to feele this bondage; and to groane vnder the burden of it. This beeing done, wee muſt go further yet, and with

D hungring and thirſting hearts ſeeke to the Mediatour Chriſt, who preacheth deliuerance to captiues, and withall giueth deliuerance from ſinne, Satan, hell, death, condemnation, to all ſuch as with touched and bruiſed hearts flie vnto him.

The ſecond queſtion is, whether a naturall man by the power of his wil may be able to reſiſt & ouercome a temptation. The Papiſt anſwers, that he is able to ouercome leſſer & eaſier temptatiõs of himſelfe; yea, & greater too, if he be helped by God: & that ſundry temptations do not exceed the ſtrength of mans nature. But we are to hold, & we teach the contrarie, that the will of man ſince the fall of Adam cannot ouercome ſo much as the leaſt tẽptation. Becauſe the power whereby a temptation ſhould be ouercome, is loſt and aboliſhed,

Bonauen. in 2. diſt. 28, art. 2. & Thom. ibid. Bellarm. de grat. & Lar-bit. l. 5. c. 7

that is, the power to nill that that is euill, & to will that that is good. And where is no power to reſiſt, there can be no reſiſtance. When we pray to God, and ſay, *Leade vs not into temptation*, we acknowledge that there is no temptation at all that we can of our ſelues withſtand without the helpe of God. Peter bids vs *Reſiſt Satan our aduerſarie*: and he ſhewes the right means when he addes theſe words, *ſtedfaſt in faith*.

1.Pet. 5. 9.

It is obiected, that a natural man can either ſinne, or not ſinne. I anſwer; Tis true in regard of actions pertaining to outward gouernement, and in regard of open ſinnes, murther, theft, adulterie, &c. yet not alwaies true, but onely at ſome times. For euen the righteous ſometime ſal into open offences. And though the naturall man occaſioned to ſinne, abſtaine from open offence, yet gets he no victorie. For though he auoide the outward act, yet can he not auoid the wicked inclination of his heart. And the abſtinence from outward ſin, is not without ſinne. Becauſe it proceeds from a perſon vnreconciled to God, it hath not his beginning from faith: againe, it is for by-reſpects, for the getting of praiſe, the auoiding of open ſhame, and not for the honour of God.

The third queſtion is, whether an vnregenerate man by the power of his will can obſerue the law, though not fully, yet in reſpect of the ſubſtance of the act. The doctrine of long time hath bin in ſchooles & Church, that he can: and that by his owne ſtrength, he may keepe all the morall precepts ſo as no ſin be committed, *(a)* for ſome ſhort ſpace of time. But the truth is, he can not. For if we graunt and ſuppoſe an action, we muſt preſuppoſe the ground and beginning thereof. Now the integritie or ſanitie of will, whereby it was able to will that which is good, is the ground of a good act: and it is loſt: and therefore there can be no keeping of the law in reſpect of ſubſtance. The ſubſtance of the firſt table is, to loue God with all the heart, ſoule, ſtrength: and the ſubſtance of all negatiue commandements is, *Thou ſhalt not luſt.* And the naturall will cannot poſſibly reach to the doing of theſe. It is alleadged, that a naturall man may giue almes and do iuſtice to others, and ſuch like. *I anſwer*, in the ſubſtance of any duty commanded there be two things, the act to be done, and the manner of doing it: & that is to doe it in faith, with a mind to obey God, and to intend his honour thereby. And this manner of doing a worke is the forme of euery worke, that makes it to be good indeede: and without it, workes commanded in the law, are but as a bodie without life or ſoule, or as matter without forme. Will therefore is vnable to obſerue any one commandement in his owne intire ſubſtance.

[a] Bellar. de grat. & lib. arbit. l. 5. c. 6 in fine.

Luther.

And it muſt be remembred as a maine ground, that the law beſide external duties requires inward obedience, in knowledge of A God and his will, in faith, hope, loue, patience, and the ſubiection of our thoughts, wils, and affections to the will of God. In reſpect of this inward and ſpirituall obedience, the holy Ghoſt ſaith, the law is impoſſible, Rom. 8. 3. and that the wiſedome of the fleſh cannot be ſubiect to the law of God, v. 7. that this is the yoake, which neither we nor our fathers could beare, Act. 15. 10.

Againe, it was the heretie of Pelagius, that a man by the ſtrength of his owne freewill may keepe all the commandements of God, though (as they ſay) he doth it ſomewhat hardly. And the Papiſts are not farre from this when they ſay, that man by naturall ſtrength may keepe the whole law for ſome little time.

Aug. de hæreſ. c. 88. Innocent. epi. 91. apud Auguſt.

B The fourth queſtion is, whether natural corrupted will can any way prepare and diſpoſe it ſelfe to his own conuerſion and iuſtification: that is, take away the impediments and make himſelfe apt and capable of his iuſtification. The *(b)* doctrine hath bin for diuers hundreds of yeares, that will can doe it: and the doctrine of the Papiſts now is, that the will, ſo it be ſtirred vp by God, can doe it. But the certaine truth is, that will cannot. The conuerſion of a ſinner is a creation: and no creature can prepare it ſelfe to his owne creation. That very thing *(c)* whereby a man ſhould prepare himſelfe to any good duty, is loſt by Adams fall: and therefore the worke of preparation is Gods and not ours; vnleſſe it be poſſible for a C man dead in his ſinnes to prepare himſelfe to his owne ſpirituall viuification: by nature we are ſeruants of ſinne, and our libertie beginnes in our iuſtification. Therefore before we are iuſtified, we cannot ſo much as will that which is good. Indeede the Iſraelites *prepared their hearts to ſeeke the Lord*: and Ezra *prepared his heart to ſeeke the law of the Lord*. But this was the worke of men regenerate, whereby they renewed in themſelues the purpoſe of obeying God, and of perſeuering in duties of godlineſſe.

[b] Scotus in 2. diſt. 28. Durand ibid.

[c] Libertie of grace.

1. Sam. 7. 2. Ezra. 7. 10.

The fifth and principall queſtion of all is, whether a naturall man can will his owne conD uerſion or regeneration. The learned among the Papiſts teach on this manner. *(d)* That will alone by it ſelfe cannot: yet that will can, if it be preuented and ſtirred vp by ſome good cogitation caſt into the mind and ſome good deſire ſtirred vp in the heart, and be withall helped and directed by God. They vſe to open their mindes by theſe compariſons. The eie in darkeneſſe ſees nothing, and is as it were without the facultie of ſeeing: yet if an obiect be ſet before the eie, and light be brought in, then can it ſee. Againe, a man lies aſleepe in a dungeon, and he doth not ſo much as thinke of comming forth: yet let a man come and call him, and reach downe a corde vnto him, he will then awake, take hold of the cord, put it vnder his arme holes, as Ieremy did, & hang thereupon. And beeing thus helped, he both

[d] Bellar. de grat. & lib. arbit. l. 6. c. 15.

Coſter. enchi. c. de li. arbit.

can and doth come forth of the dungeon. The doctrine we teach is the plaine contrarie, *That will before it be turned and conuerted cannot ſo much as will his owne conuerſion.* This followes vpon the former ground: for the power to will that that is truely good, is loſt; a power to will our conuerſion, is a power to will that which is good: therefore the power to will our owne conuerſion, is loſt. Beſide preuenting and exciting motions that ſerue to ſtirre vp and helpe the will, there is further required, that the will be regenerate, before it can will that which is good: and without this gift of regeneration (which is the true preuenting grace) all externall motions and excitations to that which is good, are of no effect. For the cauſe muſt goe before the effect. Now that the will may affect and doe that which is good, the cauſe is the regeneration thereof: in which is giuen to the will, not only a new action, whereby it wils well, but alſo a new qualitie, whereby it is able and can will well. And this abilitie of willing well, goes before the act of good will, as the cauſe before the effect. When a man is dead, chafe him and rubbe him, put *aqua vitæ* into him to warme him at the heart: when this is done, take him by the hand, plucke him vp, & bid him walke: for all this, he will not ſtirre the leaſt ioynt, neither can he. All chafing and rubbing, all ſpeech and perſwaſion, and all helps in the world be in vaine, vnles the ſoule be reſtored to the body: Euen ſo, no perſwaſion offered to the minde, nor good deſires to the will, are of any moment, till the image of God ſtanding in holines, which is a conformitie with the will of God, and the very ſoule of our ſoules, begin to be reſtored. Nay, the mind is vncapable of any good thought, and the wil of a good deſire, til God once againe create in them a new qualitie or propertie of holineſſe, that the minde in thinking may thinke well, and the will in willing may will well, or will that which is good. For though it be the nature of the will, to will or nill, yet the power and formall beginning of wel-willing is the integritie or goodneſſe of the will. It is obiected, that the will to accept and receiue grace, is in vs before grace be receiued. *I anſwer* thus, the firſt act of will; whereby the will in his regeneration begins to aſſent vnto God, & begins to will to be conuerted, is indeede the worke of the will, (becauſe it is the will that willeth) yet doth it not ariſe of the naturall ſtrength of the will, but from the grace of God that renueth it. For, to will to be regenerate, is the effect & teſtimony of regeneration begun. Paul handling the point of the predeſtination & iuſtification of a ſinner, compares God to a potter, & vs to clay. Now the clay before it is framed to a veſſell of honour, and while it is in framing, is meerely paſſiue, and doth nothing at all for the framing of it ſelfe. When a man is to be regenerate, God takes away the ſtonie heart, that is by nature diſobedient and altogether vnapt to obey: and he giues a fleſhie heart, that is pliable and flexible to obedience. Now to will to be conuerted, is a good thing, & one point of true obedience: and therefore it proceedes not from the heart of man, till it be mollified and framed by God [illegible] that which is good. What haſt thou, ſaith *Paul*, that thou haſt not receiued? and if thou haſt receiued it, why doſt thou boaſt? Now, if to will to be healed were of vs, we haue matter of boaſting in our ſelues. Againe, he ſaith, we are not ſufficient or able to thinke a good thought as of our ſelues, but our ſufficiencie is of God: much leſſe then can we of our ſelues wil or deſire to be regenerate. The health and life of the ſoule is of God, who raiſeth vs from death to life: now to will to be healed, and to will to liue vnto God, is the beginning of health and life. A certaine Councel ſaith, *If any man doe auouch, that God doth expect our will, that it may be purged from ſinne: and doth not confeſſe that it is the operation of the Spirit of God in vs, that doth make vs to will to be purged, he reſiſts the holy Ghoſt, ſaying by Salomon, The wil is prepared by God.* Auguſtine ſaith, *It is not in him that runneth, but in God that ſheweth mercie, that all may be giuen to God, who both prepares the will of man to be helped, and helps it beeing prepared: who preuents him that willeth that he may will, and followes him with helpe that willeth, that he will not in vaine.* They which are bodily ſicke, can will to be healed before they begin to be healed: becauſe they be aliue: but they which are ſpiritually ſicke in ſinne before their conuerſion, are dead in their ſinne: and therefore they can neither thinke, nor will, nor deſire their conuerſion. When Chriſt was about to cure a ſicke man, he mooues this queſtion to him, Wilt thou be healed? and ſo when God is about the worke of regeneration in any man, he inwardly mooues this queſtion in the heart, whether he will be regenerate or no: and by this means ſtirres vp a deſire to be regenerate. If any man thinke that by this doctrine, men are regenerate againſt their wils: I anſwer, when God begins to regenerate vs, he makes vs then willing, being otherwiſe by nature vnwilling: and thus he regenerates vs not againſt our wils: yet ſo, as the willingneſſe to be regenerate is not of vs, but of God. It may be alleadged further, that the Act of the will wherby it wils to be conuerted, goes before the act of God, wherby he turnes vs to himſelf: & that otherwiſe we are cõuerted without our cõſent, and that God works vpon vs as vpon a blocke or ſtone. *Anſ.* In reſpect of time they are both done together; but in reſpect of order of nature, firſt the will begins to be turned of God, before it can will to be turned. For euery cauſe is before his effect, if not in time, yet in prioritie of nature. The will conuerted, ſo ſoone as God hath begunne to renew it, wils to be renewed: and it could not will the conuerſion of it ſelfe, vnleſſe it had formerly taſted the goodneſſe thereof. And though we firſt feele the deſire to be conuerted, be-

Ezech. 36. 26.

1. Cor. 4. 7.

2. Cor. 3. 5.

Conci. Arauſ. ca. 4.

Auguſt. in Enchir.

Ioh. 5, 6.

fore the grace of conuerſion, it is nothing: for ſometimes we perceiue the effect before the cauſe: as we ſee the light of the Sunne before the ſunne: and we ſee the light of a candle in a houſe before we ſee the candle. Therefore to will to be regenerate may be the effect of regeneration begun, though it firſt of all appeare. For the better clearing of this our doctrine, I will propound two other queſtions.

The firſt, whether the will of man by his naturall ſtrength, be any cauſe of his owne conuerſion. The anſwer of the Papiſts is, that the will is a cauſe with the grace of God: and that both together worke our conuerſion; grace as the principall, will as the leſſe principall, and both as cauſes formerly. But we teach & hold (as truth is) that will in the act of working, effecting, producing of our conuerſion or regeneration, is no cauſe at all, but in it ſelfe conſidered, a meere patient or ſubiect to receiue the grace of conuerſion giuen and wrought by God. It is abſurd to thinke, that a creature ſhould be a cauſe of his creation, or a dead man of his quickening. Therfore (as I thinke) the doctrine of them that teach, that there are three efficient cauſes of mans cōuerſion, Gods ſpirit, Gods word, mans will, hath his defect. The ſpirit is the principall cauſe, the word in his right vſe is the means or inſtrument, wherby the operation of the ſpirit is effectuall. And for the will of man, it ſtands onely as a patient or obiect of diuine operation. It is alleadged, that men which repent, are worthy praiſe therefore: and this cannot well be, vnleſſe repentance proceede from freedome of will. *I anſwer:* repentance is praiſed, becauſe it is a thing that pleaſeth God, and in that reſpect praiſe-worthy: and the repentant perſon is praiſed, not becauſe he is the cauſe of his owne repentance, but becauſe he repents beeing thereto inabled by the mercy of God.

Bellarm. de grat. & lib. arbit. l.6. c. 15. Sent. 10

The ſecond queſtion is, whether the conuerſion of a ſinner be in the power of mans will any way. The anſwer of the Papiſt is, that our regeneration and conuerſion is in part in the power of mans will: ſo as the will ſtirred vp can either apply it ſelfe to the grace of God, or reiect the ſame. Contrariwiſe (a) we teach, that regeneration is not within the power of mans wil, but that it wholly dependeth on the will of God: and, that when GOD will conuert and renew vs, though wil for his owne nature be apt to reſiſt, yet in reſpect of Gods vnchangeable wil, and in reſpect of the efficacie of his inward operation, it cannot reſiſt and repell the worke of God. For when God himſelfe workes any thing, his worke cannot be reſiſted. For his working of a thing is onely to will it to be; and his will can not be reſiſted. Now in mans conuerſion, he *workes the will, and he workes the deede: and he cauſeth men to walke in his commandements.* Reſiſtance therefore can not be made, Secondly, the Scripture euery where teaches, that our conuerſion & ſaluation wholly depends on Gods will, and not on the A will of man. Of the diſtinction of man and man, in the matter of ſaluation, Paul alleadgeth the teſtimony of Moſes, *It is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* Our Sauiour Chriſt teacheth that the ſecrets of the kingdome of God are reuealed to ſome, and to others concealed, *becauſe the pleaſure of God is ſo:* and becauſe this gift of vnderſtanding is giuen to ſome, and not to others. Our conuerſion is tearmed a new generation and a new creation: for this cauſe it cannot depend on the will of man at all, becauſe a creature hath not his creation or regeneration in his owne will, ſo as he may either accept or refuſe it. And it is a great ouerſhadowing of Gods grace, to B make the hauing, or the not hauing of it, to be in the choice of mans wil. But the text in hand is obiected. When Chriſt would haue conuerted Ieruſalem, they reſiſted & would not. I anſwer, There is a double worke of God. One is, outwardly in the word & Sacraments to offer grace: and this indeed may be reſiſted. Of this Chriſt ſpeakes here when he ſaith, *they would not:* and Stephen when he ſaith, *they reſiſted the holy Ghoſt*, Act. 7. 51. The Lord ſaith, Gen. 6. 2. *My ſpirit ſhall not alway ſtriue with man:* & Peter applies this ſtriuing to *Noes* miniſtery ſaying, that *Chriſt went in ſpirit and preached*, 1. Pet. 3. 19. The ſecond is, when God inwardly by his ſpirit, turnes, renews, ſanctifies the whole man, & this worke cannot be reſiſted by the will of C man; no more then Lazarus could reſiſt the worke of Chriſt, when he was raiſed from the dead. If it be ſaid, that this doctrine aboliſheth libertie, becauſe it cannot chooſe & refuſe the grace of God: *I anſwer*, the Angels of God which wil good & cannot wil euil, haue neuertheleſſe perfect libertie of wil. And it is greater perfection of liberty freely and onely to will that which is good, then to be able to will both good and euill. He is at more libertie, that cannot be a ſeruant, then he which may be either a free man or a ſeruant. And a neceſſity of yeelding to the will of God is no hurt to our will. For it is a ſpeciall libertie, to will D that which God wils & nothing els. By all this which hath beene ſaid, it appeares what is the difference betweene vs, and the Church of Rome in the point of free-wil. They ſay, libertie of grace to will wel is onely weakned, diminiſhed, and held captiue by ſinne: we ſay, it is quite loſt and aboliſhed by the fall of Adam.

a Read Caluins Inſtitutions, lib. 2. c. 3. ſect. 10.

Phil. 2. 13.
Ezec. 36, 26

Rom. 9. 16.

Mat. 11. 27
Luk. 8. 10

b Thom. con. Gent. l. 3. cap. 159. Greg. de Val.

c D. Bannes in 1. Thom. q. 23. & 22. q 10.

Again, by the former doctrine, the common queſtion is eaſily anſwered: namely wherein lieth the efficacie of Gods grace. (b) Some Papiſts anſwer that it lies ordinarily in the free conſent and co-operation of freewill ioyned with grace. And this ſeemes directly to be the opinion of the Councel of Trent. But (c) this is much derogatorie to the diuine grace of God, to place the (d) efficacie thereof in mans will: & it miniſters much matter of (e) boaſting vnto men. Others place the efficacie of grace in the congruitie of the obiect, (f) that is, in

(d) That ſome Papiſts place the efficacie of grace in mans will, it is the ſentence of Bellarmine de grat. & lib. arb. l. 1. c. 12. *Gratiam efficacem conſtituunt in aſſenſu et cooperatione humana.* L. Molina ſaith, that our will maketh grace to be effectuall. De li. arb. pag. 326. 327 and ſometime againe he ſaith, will is but a condition, and no cauſe of the efficacie of grace, pa. 329 Yet alwaies he graunteth, that it lieth in mans will whether grace ſhall be effectuall, or no. Thus when grace is offered on Gods part wil within ſtands as the Porter, to open or ſhut, or as maſter Controller to accept or repel the worke of God.

(e) 1 Cor 4. 7.

(f) Bellar. de grat. & l. arb. l. 5. c. 11 confuted by Molina, as ſaith P. Branſfield de l. arb. p. 1. 592. Stapl. Antidot. in Acta.

morall perſwaſion, which God knowes to be apt and fitte to mooue and allure the will according to the condition thereof, euen as a beaſt is mooued by the ſight of a bottle of hay. But there is no efficacie in theſe perſwaſions preſented to the minde: becauſe the will lies in thraldome and bondage vnder ſinne and Sathan. And the will muſt not onely be helpt, but alſo be deliuered from this bondage, before any perſwaſion can mooue it. Lumbard in his time much declined from the puritie of the former daies: and yet he is farre ſounder then the Ieſuites of our daies. For he ſaith thus: *Freewill now is hindered by the law of the fleſh from doing good, and ſtirred vp to euill, ſo as it can not will and doe good, vnleſſe it be deliuered and helped by grace.* We leauing the Papiſts in their diſſentions, place the efficacie of grace in the grace it ſelfe. For ſaith Chriſt, Euery man that hath heard and learned of the Father, comes vnto me. Againe, we place it in this, that God addes the ſecond grace to the firſt. For hauing giuen the power, he ſtaies not there, but proceedes further and giues the will, and with the will, the deede. And thus is the grace of God effectuall.

Lumb. li. 2. diſt. 25.

Niſi per gratiam liberetur & adiuvetur.

Ioh. 6. 25.

The conſideration and vſe of this & the former doctrines, is of great conſequent. For if libertie of grace be loſt, great is the neceſſity of our redemption by Chriſt, and great is the excellencie thereof. Secondly, this doctrine cuts off the excuſe of al ſin: for though we ſinne neceſſarily, becauſe liberty of grace is loſt: yet we ſinne freely, becauſe liberty in euill remaines. Thirdly, it appears hence, that man of himſelfe can not haue or retaine any goodnes, but that which God giueth and preſerueth in vs. This thing muſt mooue vs to pray earneſtly for the grace we want: and to giue hearty thankes for the graces we haue. Fourthly, we are taught deeply to humble our ſelues for the loſſe of our libertie, and for the bondage vnder ſinne: & to pray inſtantly for deliuerance by Chriſt. Fiftly, ſeeing of our ſelues we cannot preuaile againſt the leaſt temptation, we muſt pray to be guided and aſſiſted continually by God. Laſtly, ſeeing our conuerſion dependeth on Gods mercie, and not on our wil, we are taught to deny our owne wils, wiſedome, power, and to aſcribe our iuſtification and ſaluation wholly and onely to God.

The third eſtate of man, is the eſtate of regeneration: in which the will hath power to will, partly that which is good, and partly that which is euill, as daily experience declareth in the liues of iuſt men. And the reaſon is, becauſe the will of man renewed, hath in it a three-fold liberty. The firſt is, the *libertie of nature*, to will or nill which is in all men. The ſecond is, *libertie of ſinne*, whereby the will, when it willeth any euill, willeth it freely. And this libertie is diminiſhed according to the meaſure of grace, which God beſtoweth. The third is, *libertie of grace*, to will that which pleaſeth God, and it is reſtored in part in regeneration: ſo far forth as liberty to ſinne is diminiſhed. And becauſe theſe three alwaies remaine in the will to the death, therefore ſometime it willeth wel, ſometime euill, ſometime both: and in the beſt actions we doe, there is a mixture: becauſe they are not perfectly good for the time of this life, but partly good and partly euill.

That this power of the will may the better appeare, I will propound foure queſtions. The firſt is, whether the will preuented or renewed, haue any ſtroke, action, or operatiō in the firſt regeneration of a ſinner. I anſwer; In the renouation or conuerſion of a ſinner I conſider two things. Firſt, the beginning or ground thereof, and that is the ſetting or imprinting of the new qualities & inclinatiōs in the mind, will, affections of the heart. And this is the intire or meere worke of God in vs, and vpon vs; and we in it are *meerely paſſiue not actiue.* The ſecond, is the euidence of the former in new and ſpirituall actions, as namely in thinking, willing, and deſiring that that is good. Now theſe actions are workes of God in and by mans will: and mans will is not onely a ſubiect of them, but alſo an inſtrument. A ſubiect, in that God is the firſt and principall worker of theſe workes in the will. An inſtrument, becauſe, it pleaſeth God to vſe the will, and to mooue it by his grace for the acting and effecting of the things which he appointeth. And thus the will is not meerely paſſiue, but *paſſiue* and *actiue* both: firſt paſſiue, and then actiue. For beeing acted and mooued by God, who works the will and the deede, it alſo acteth and mooueth. And we doe not vtterly denie the co-operation of mans will with Gods grace. It is neceſſarie indeede that God firſt regenerate vs, and make vs his children and new creatures. And in this thing we doe not coworke with GOD, but ſtand as patients, that God may worke vpon vs, and reforme vs, euen in the ſame manner, as when he made vs in the beginning without any helpe of ours: yet, after our regeneration, by Faith we are brought from death to life, and to will is preſent with vs, though in weake meaſure by reaſon of the remainders of corruption: and then we begin to be co-workers with the grace of God, mooued to will, and ſo indeede willing that which is good. In this ſenſe haue the learned ſaid, *that which is repaired in vs, is not repaired without vs*: and, that *God in them whome he calles, prepares the wil that it may be a receiuer and handmaid of his gifts.*

Proſper. cont. Collat. 12. De voc. Gent. l. 2. c. 29.

The ſame anſwer, in effect, I propound another way. In the worke of our regeneration, three graces be required, the preuenting grace, the working grace, and the co-working grace. The *preuenting grace* is, when God of his mercie ſets and imprints in the minde a new light, in the will a new quality or inclination, in the heart new affections. The *working grace* is, when God giues to the will the act of wel willing, namely, (a) the will to beleeue, the will to

(a) Velle credere, velle reſipiſcere, velle obedire.

repent, the will to obey God in his word. The *co-working grace* is, when God giueth the deede to the will, that is, the exerciſe and practiſe of faith and repentance. The firſt giues the power of doing good; the ſecond, the will; the third, the deede: and all three together make the worke of regeneration. Now the will of man in reſpect of operation, concurreth not with Gods preuenting grace, but is meerely patient as a ſubiect to receiue grace. For it is the proper worke of God, to ſet or imprint a new facultie or inclination of the will, and that without any action of the ſaid will. Neuertheleſſe the will beeing once renewed and preuented, concurreth by his operation with the working and co-working grace of God. For the will being mooued by grace, willeth and doth indeed that whereto it is mooued. And the will to obey God, or to performe any like dutie, proceedes ioyntly from two cauſes. From grace; in that it mooueth and cauſeth the will to will to beleeue. From the will of man; in that being preuented and mooued by God, it wils to beleeue, or to doe any like dutie. And therefore the auncient ſaying hath his truth. *He that made thee without thee, doth not regenerate or ſaue thee without thee.* Becauſe our conuerſion is not without the motion and conſent of will, as our creation was. And that we doe not miſtake in this point, the order that is betweene mans wil and Gods grace, muſt here againe be remembred. In reſpect of time they are both together, and concurre in the very firſt moment of our regeneration: in reſpect of the order of nature, the will doth not firſt begin that which is good, and then after borrow aide from grace: but grace preuents, renewes, and mooues the will, and then the wil mooued or changed, wils to be conuerted, and to be healed in the firſt inſtant of conuerſion.

Aug. de gr. & lib. arbit. ca. 17.

Aug. ſerm. 15. de verbis Apoſt.

This operation of the wil, to will to beleeue, to will to repent and to obey, is the leaſt grace and ſigne of Gods fauour; (for nothing can be leſſe then to will to doe that which is good: yet is it of great and excellent price. For it hath the promiſe of God annexed to it. The Prophet ſaith to the rebellious Iſraelites, *Waſh, and make you cleane ——: ceaſe to doe euill, learne to doe well.* Now they might peraduenture ſay, Alas, we cannot waſh our ſelues: he therefore addes, *If ye will and obey*, that is, if ye doe but will to be cleanſed, and teſtifie this wil by your endeauour to obey, *ye ſhall eate the good things of the land.* And Chriſt ſaith, that the heauenly Father giueth the holy Ghoſt to them that deſire him. And to them that are in Chriſt, God accepts this act of good will for the deed it ſelfe. Marke the comfort that flowes from this doctrine. The full obedience to the law of God is impoſſible to al men, except Chriſt, in this life: yea to them which are conuerted and ſanctified, and greatly deſire the fulfilling of the law in themſelues: and therefore no man can be iuſtified by it before God, and obtaine ſaluation therby. Neuertheleſſe faith in Chriſt and repentance is ſo farre forth poſſible, to all that will and haue a deſire, that whoſoeuer doe but will in earneſt to beleeue, and to bee conuerted, doe indeed beleeue, and are conuerted, and pleaſe God, and ſhall not periſh eternally, though the beginning of faith and conuerſion be weake; ſo it be in truth, and not counterfeit. And yet ſuch is the naughtines of our nature, that faith and conuerſion is impoſſible vnto vs, vnleſſe of the ſingular mercy of God, it be ſtirred vp in the hearts of the Elect by his holy ſpirit. In this reſpect Chriſt ſaith, Mat. 11. 30. *My yoke is eaſie, and my burden light.* And againe, *His commaundements are not grieuous.* It may be obiected, that the will and deſire of renouation and reconciliation with God, may be where there is a mind and purpoſe to ſinne, and where is no true hatred and deteſtation of iniquity. *Anſ.* The ſerious and inſtant will or deſire to beleeue in Chriſt, and to repent, includes in it the hatred of ſinne, and the purpoſe of not ſinning. For he that truly deſires to beleeue, doth ſo, becauſe he deteſts his vnbeleefe: and he that deſires to repent, doth ſo, becauſe he hates his owne euill waies, and purpoſeth to ſinne no more.

Iſa. 1. 6.

Verſe 19.

Luk. 11. 13.

Faith & repentance are poſſible to all that will in earneſt.

1. Ioh. 5. 3.

The ſecond queſtion is, whether the will, after it is renewed, be able to cauſe and bring forth good workes of it ſelfe, or no? I anſwer two things. The firſt, that will cannot, vnleſſe God further giue a double grace. The one is *Aſſiſting grace*: and it ſtands in three actions, *preſeruation, confirmation, protection.* Preſeruation is, whereby GOD continueth the beeing of the will renewed. For that which is good, doth not continue good the leaſt moment, vnleſſe God make it to continue. Confirmation is, when God fixeth the minde in that which is good, and cauſeth the will conſtantly to follow the good inclination thereof, it beeing otherwiſe mutable and apt to decline. Protection is, wherby God defends his grace in vs againſt the violence of temptation. Of this he ſaith to Peter, *Sathan hath deſired to ſift you, but I haue prayed for thee that thy faith faile not.* And God promiſeth, that *hee will not ſuffer the faithfull to be tempted aboue that they are able to beare.* The ſecond grace may bee called, *Exciting grace*, whereby God mooues and ſtirres vp the will, that it may indeede will and doe the good to be done. And this grace is ordinarily required to the effecting of euery good worke. Dauids will was exceedingly renewed by the holy Ghoſt, yet he prayes ſtill, *Incline mine heart unto thy teſtimonies.* The Chriſtian ſoule, that is alreadie drawne to Chriſt, prayeth ſtill, *Draw me, and wee will runne after thee.* Paul ſaith, they which are the children of God, *are guided, mooued,* or ſtirred by the Spirit of God. Againe, he ſaith of the Philippians, after they were renewed and wrought their owne ſaluation with feare and trembling, that God did ſtill *worke in them* beſide the power, the act of willing and of doing that which is good. And he workes the wil, by moouing it to

Luk. 22. 31.

1. Cor. 10. 13.

Pſal. 119. 36

Cantic. 1. 3.

Rom. 8. 14.

ἄγονται.

Phil. 2. 13.

A will and to doe indeede, that which it can will and doe. And this moouing cauſe, is the good will of God. It may not ſeeme ſtrange, that I ſay, new grace is required to ſtirre vp the will to the doing of euery new worke. For grace in the will is like a fire of greene wood, which hardly burnes, and continues not to burne vnleſſe it be continually ſtirred vp and blowed: euen ſo the good inclination of the will, becauſe it is ioyned, nay mixed with contrary corruption that preſſeth downe, tempteth, inticeth, and draweth away the will from God, and al goodneſſe, hath need continually to be excited, ſtirred, and mooued. The man regenerate is able to pray to God, yet can he not pray ſometime by reaſon of the weight of corruption, vnleſſe B the ſpirit helpe to beare the infirmities of nature, and make requeſt in vs by ſtirring and moouing vs to make requeſt. The doctrine of the ancient Church hath beene, that *new grace is to be giuen to the doing of euery good act.* And, (*a*) that we do not that good which we can do, vnleſſe God make vs do it, as he made vs able to do it. This doctrine muſt the rather be remembred, becauſe the ſtreame of Popiſh doctrine, runnes another way; by teaching that out wils aſſiſted by grace, can doe good, without the concurrence of new grace to excite and ſtirre vp the will. Indeed, for the doing of naturall actions, the generall co-operation of God ſufficeth: but to the effecting of actions ſupernaturall, the ſpeciall helpe of God is required. A C childe that can goe vp and downe in an euen floore, beeing ſtaied by the mothers hand, for al this it cannot go vp a paire of ſtaires, vnleſſe it be lifted at euery ſteppe. Like is the caſe of the children of God, in things which concerne the kingdome of heauen.

Rom. 8. 26.
Aug. ep. 107 Gratiam dari ad ſingulos actus bonos.
a De præd. ſanct. ca. 11. Ruard. Tap. per. Bell. de grat & lib. arb. l. 6. c, 15

The ſecond part of the anſwer is, that when renewed will doth a good worke, it doth it not perfectly. *To will* (ſaith Paul Rom. 7. 18.) *is preſent with me, but I cannot do the good I would*: that is, I cannot perfectly do it as I would. It may be obiected thus: The works of God are perfect: good workes done by vs, are workes of God: therefore they are perfect. *I anſwer* to the maior or firſt part of the reaſon: it is true of ſuch works as are works of God alone, and not of ſuch works as are ioyntly both of God and D man, God beeing the principall agent, & man the inſtrument. For then the work done, takes vnto it the quality and condition of man, conſidering it proceedes from God, through the ſinfull minde and will of man. The Scriuener, when he writes by himſelfe, he writes a perfect hand: but when a learner and he write both togither, hee taking the learners hand into his owne, then that which is written, will carry the imperfection of the learner. Like is the caſe in all ſuch workes as are from God in and by vs.

The third queſtion is, whether the reliques of corruption, be of that force in ſinning, that they can vtterly quench the Spirit of God in the renewed will. The anſwer is, that corruption remaining, is of it ſelfe apt to doe it: and the grace of Gods Spirit, is apt to be extinguiſhed, becauſe of it ſelfe it is mutable: neuertheles it wholly & vtterly cannot be loſt, for foure cauſes. The firſt is, the promiſe of God in the couenant of grace: *I will put my feare into their hearts, that they ſhall not depart from me*: and this promiſe particularly belongs to all them that truely beleeue, becauſe it is the promiſe of the Euangelical couenant. The ſecond is, the interceſſion of Chriſt in the behalfe of all the elect. Chriſt ſaith to Peter, Sathan hath deſired to ſift you as wheate, but I haue prayed for thee Peter, that thy faith faile not. And this he did eſpecially, in that ſolemne prayer made, Ioh. 17. in which he praied, not only for Peter, but for all the Apoſtles, and for all that did or ſhould beleeue in him. The third cauſe, is the omnipotent power of God in preſeruing all them that are in Chriſt. *No man* (ſaith Chriſt) *taketh my ſheep forth of my hand.* And marke the reaſon: *my Father is greater then all.* The laſt cauſe, is the efficacie of Gods ſpirit. Saint Iohn ſaith, *that the ſeed of God remaines in him that is borne anew*: and that this ſeed *keeps him that hee neither doth nor can ſinne in two reſpects.* Firſt, if he ſin, yet he ſins not with full conſent of will. For he hates & nils in part the euill which he wils. Secondly, if by humane frailty he fal, he makes not a trade of ſin, neither doth he keep a courſe in wickednes, but the ſeed of grace remaining within, cauſeth him to returne to God, and to recouer himſelfe by new repentance.

Ier. 32. 40.
Luk. 22. 31.
Ioh. 10. 28.
1. Ioh. 3. 9.
Rom. 7. 19.

The laſt queſtion is, whether the renewed will, can of it ſelfe perſeuere in doing good. I anſwer: that our perſeuerance depends and proceedes onely from the will of God. That we may perſeuere, two things are required: the power to perſeuere, and the will of perſeuerance: and both theſe beeing good things, are of God. *Becauſe euery good giuing, and euery good gift is from aboue, and commeth downe from the Father of lights*, Iam. 1. 17.

This former doctrine is of great vſe. In that the new birth & regeneration of a ſinner, is not without the motion of his owne will: we are taught, that we muſt, if we deſire our owne ſaluation, vſe the good meanes, and ſtriue againſt our own corruptions, and endeauour earneſtly, by asking, ſeeking, knocking. It will be ſaid, that faith, repentance, and the reſt, are all gifts of God. I anſwer: there is no vertue or gift of God in vs, without our wils: and in euery good act, Gods grace, & mans will, concurre: Gods grace, as the principall cauſe; mans will renewed, as the inſtrument of God. And therefore in all good things, induſtrie, and labour, and inuocation on our parts is required.

Secondly, this doctrine miniſters true comfort to all true ſeruants of God. For, if when they vſe the good means of ſaluatiō, the word, praier, ſacraments, the wil lie not dead, but begin to oppoſe it ſelf againſt vnbeleefe, & other corruptions, & withall, doe but ſo much as will to beleeue, will to repent, will to bee turned to God, they haue begun to turne vnto God, and

God hath begunne to regenerate them: ſo be it this will in them to doe the good they ought to doe, be in good earneſt, vnfained, and they withall be carefull to cheriſh this litle graine, till it come to a bigger quantitie.

Thirdly, ſeeing to euery new act that pleaſeth God, new grace is required, we are taught not to preſume of our wiſedome, will, and ſtrength; nor to glorie in any thing we doe, but alwaies to acknowledge our owne impotencie, and in euery good thing wee doe, to giue all the glorie to God: and to be watchfull in prayer continually, becauſe wee ſtand by grace ſo long as we ſtand: and hauing done one worke, we doe not the ſecond, but by a continued ſupply of new grace.

Laſtly, ſeeing Gods preuenting and working grace turnes our wils, and makes them, of vnwilling, moſt willing wils, all our obedience muſt be voluntarie, and come from ſuch freeneſſe of will, as if there were no bond in the law of God, to force and compell vs thereto.
Psal.110.3. The people of God, that are turned and guided by the free ſpirit of God, muſt be a voluntarie people, and with all alacritie and chearefulneſſe, doe the duties that pertaine to them of a readie minde, euen as if there were neither heauen nor hell, Iudge nor iudgement after
Rom.8.2. this life. The ſpirit of life that is in Chriſt muſt be a law vnto them.

The laſt eſtate is, the eſtate of glorification after this life. In this eſtate the libertie of will is a certen freedome, onely to will that which is good, and pleaſing vnto God. For it is the continual voice (as it were) and crie of the glorified will; *I doe no euill, and I will not doe it: I doe that which is good, and I will doe it*. And this indeede is the perfect libertie, in which mans will is conformed to the Free-will of God and good Angels, who will onely that which is good, and cannot will that which is euill.

By this which hath beene ſaid, it appeares, that the words of the text in hand [*and ye would not*] are ſpoken of the will of man, according to the eſtate of corruption. For the voice of the regenerate will is, *I doe that which is euill, but I would not doe it: I doe that which is good, but I cannot do it as I would*. And the voice of the corrupted will is, *I doe that which is euill, and I will doe it: I doe not that which is good, and I will not do it*. And this laſt voice is plainely expreſſed in theſe words, *And ye would not*.

The third point comes now to be conſidered, namely, the *harmonie* or *conſent of both wils*. For the wordes are, *I would, ye would not*. Here it may iuſtly bee demaunded, whether there bee an harmonie or conſent betweene Gods will, and mans will, and how it ſtands with this text. I anſwer: there is an excellent harmonie: and generally it ſtands in this, that Gods will hath a ſoueraigne Lordſhip ouer the wil of man, and mans will ſtandes ſubiect to it abſolutely, and ſimply depends vpon it. And by this meanes, where man hath a will, God hath an antecedent will; and where mans will hath A any ſtroke or action, there Gods will formerly had his ſtroke and action.

Furthermore, mans will depends on Gods will in reſpect of three things, namely, *Suſtentation, Determination, Ordination*, or gouernement. It depends on the will of God, in reſpect of ſuſtentation; becauſe man for his nature, ſtrength, and all his motions, depends on the will of God, and could not haue beeing for the ſpace of one moment, vnleſſe it were vpholden by God. It may be *obiected*, that if God ſuſtaine the will which is ſinnefull, he ſuſtaines not onely the will, but alſo the ſinne thereof. *Anſw*. God ſuſtaines nature, and not the ſinne of nature: and therefore he only ſuſtaines will as will, and not as it is corrupted or ſinfull wil. The like we ſee in nature: when a man halts in B walking, the motion of the body is from the ſoule, and is preſerued by it: but the halting which goes with the motion, and diſorders it, is not from the ſoule, neither hath it his preſeruation thence, but from a defect in the legge or foot. By this we are taught to acknowledge the endleſſe long-ſuffering of God, who ſuſtaines the members of our bodies, our ſoules, the faculties and actions thereof, euen in the workes, in which men offend and diſhonour him. Secondly, we are taught to acknowledge the vile abhomination of euery ſinne: for wee ſinne in the very hands of God, ſuſtaining and preſeruing vs: and in the very actions, which we could not doe, vnleſſe we were ſuſtained by him, we offend him and prouoke him to anger C against vs.

Secondly, mans will depends on Gods will in reſpect of determination: becauſe we neither can or doe will any thing without the will of God. A ſparrow, ſaies Chriſt, lights not on the ground, *without the heauenly Father*: that is, Mat.10.29. without his decree or wil. The malicious and wicked will of the Iewes, could not ſo much as will, much leſſe do any thing againſt Chriſt, but that *which the hand and counſell of God had determined to be done*. Act.4.28. Moreouer, God determines the will two waies. In good thinges, hee inwardly mooues and inclines the will to the willing, and doing of the good it willeth. For D in that Gods will is the firſt cauſe of all good things, mans will depends on it, in reſpect of vertue, in reſpect of application, and in reſpect of order of working. In reſpect of vertue, becauſe the vertues of ſecond cauſes, proceede from the firſt. In reſpect of application; becauſe God vſeth the will of man, as an inſtrument of his owne will, and he applieth it to the doing of things which he intends, euen as the carpenter vſeth, moou eth, & applies his tooles. Thom.1. part.q.105. art.5. In reſpect of order of working: becauſe alwaies the firſt cauſe begins the worke, and the ſecond mooues not without the firſt. Vpon this ground it followes, that the good things which man willeth, he ſo willeth, becauſe God firſt willed them. And therfore Paul ſaith, that good workes *are prepared of God*, for vs to walke in: and this preparation is made, becauſe God Eph.2.10.

decrees and determines with himſelfe, the doing of all workes to be done.

In euill things, the determination of God is, (a) to will not to hinder them as he may. Vpon this will in God, followes ſinne in the will of man, as a conſequent, not as an effect. As a cōſequent, becauſe when God ſuſpends or withdrawes ſuſtentation & gouernement from the will, it cannot of it ſelfe, but will amiſſe; as the ſtaffe in my hand preſently fals, when I doe but pull back my hand. To auoid euil is good: & therefore we cannot auoid the leaſt euil, vnleſſe God inable vs to auoid it. And (b) euill is not the effect of Gods will; becauſe God puts nothing into mans will, to cauſe it to will amiſſe: but he onely ceaſeth to confer vnto it help & direction, which he is not bound to confer.

a Volendo non impedire.

b Voluntas permiſſiua efficax non quoad productionem, ſed quoad illationem.

Here long and tedious diſputes are made by many touching the concord of Gods decree, and the libertie of mans will. And it is alleadged, that mans will loſeth his libertie, and ceaſeth indeede to be will, if it ſtand ſubiect to the neceſſarie and vnchangeable decree of God. I anſwer. Firſt, that when the will of man determines in it ſelfe to one thing, it doth not loſe his libertie: much more then may the libertie of will ſtand with the determination of God. Secondly, Gods decree doth not aboliſh libertie, but onely moderate and order it: by (c) inclining the will in milde and eaſie manner with fit and conuenient obiects, and that according to the condition of the will. That Chriſt ſhould die when he died, it was neceſſarie in reſpect of Gods decree: yet if we reſpect the conſtitution of his nature, he might ſtill haue prolonged his daies: and if we conſider the will of Chriſt, he died moſt freely and willingly. Otherwiſe, his death had beene no ſatisfaction for ſinne. God himſelfe doth ſome thing of an abſolute neceſſitie, and yet with perfect freedome of will: now then if abſolute neceſſitie doe not aboliſh freedome of will; much leſſe ſhall conditionall neceſſitie, depending on Gods decree, doe it. Laſtly, the decree of God eſtabliſheth the libertie of will. For his determination is, that the Agencie of ſecond cauſes, ſhalbe according to their condition; ſo as naturall cauſes, ſhall worke naturally; free cauſes, freely; neceſſary cauſes, neceſſarily; contingent cauſes, in contingent and variable ſort. And therefore the neceſſary decree of God is, that man ſhall will this or that, not neceſſarily in reſpect of himſelfe, but freely.

c Suauiter inclinando.

Thirdly, mans will depends on Gods will, in reſpect of gouernment: This gouernment is of two ſorts. Firſt, he gouernes the wils of the righteous, by working his owne good worke in them, and by them. In them, becauſe hee mooues & inclines them by his ſpirit. By them, becauſe they are holy inſtruments of his will.

Secondly, he gouernes the wils of the wicked and vngodly, by ſixe actions. The firſt is, *permiſſion*, when God withdrawes his grace frō the will, not inlightening the mind, not inclining the will, but leauing it to it ſelfe; as when a man giues the reine to a wild horſe. The ſecond is, a *deliuery of the will to Satan*; and that is, when God giues the diuell liberty to tempt, aſſault, and vexe the will of man, beeing left to it ſelfe. And this thing is incident to obſtinate ſinners; & we pray againſt it in theſe words; *Leade vs not into temptation*. The third action is, a *ceaſing to reſtraine* corruption of will; either in whole, or in part; as when he reſtraines all ſins ſaue one, or hauing reſtrained for a time, for the puniſhment of former ſinne, he omits reſtraint, permitting man to the luſts of his own heart. The fourth action is, the *bending, moouing, or inclining* of the wicked will. And this God doth not by inward inſpiratiō (for then he ſhould be the cauſe of ſinne) but by preſenting to the minde and will, obiects good, or at the leaſt, indifferent in themſelues: vpon which obiects, the wil takes occaſion to be wilfull, obſtinate, and rebellious, not moued thereto by God, but freely moouing it ſelfe. The heate of the ſtomacke in the winter ſeaſon, is increaſed, not by the heat of things taken inwardly, but by the cold of the ayre, euery way cōpaſſing the body. An vnbroken horſe beeing ſpurd, becauſe he goes out of order, he flings out, and caſts his rider. And thus the ſinful wil of man, vrged by commandements, threatnings, iudgements: allured by promiſes and bleſſings, growes more ſinfull and wicked. Paul ſaith, that *ſinne tooke occaſion vpon the good commandements of God*, to reuiue & to be ſinfull out of meaſure. Dauid ſaith, that God *mooued the hearts* of the Egyptians *to hate his people*. But how? He bleſſed the Iſraelites exceedingly more then the Egyptians. And vpon this worke of God, they tooke occaſion to enuie and to hate the Iſraelites.

1.Tim.1.20.
1.Cor.5.5.
Rom.7.8.13
Pſal.105.25

The fifth action is, *ordination*, whereby God vſeth well the wickedneſſe of the will of man, and directeth it againſt the nature thereof to good ends, euen as the learned Phyſitian, ſomtimes of poyſon makes a remedy. In this ſenſe, Aſſur is called the *rod of his indignation*: and the Medes & Perſians, *his ſanctified ones*. The Iewes in the crucifying of Chriſt, *willed and minded* nothing but his death & deſtruction; yet God willed, and by them wrought the redemption of mankind. He workes his owne good worke by mans will, as by an actiue inſtrument, and withall, he leaues the will to it ſelfe, to work his owne euill worke. The laſt action of God is, when a man is going on in his own wickednes, *he turnes him vnto himſelf*, of his exceeding mercy: and ſometimes againe, he *opens a way*, that that perſon, who of himſelfe runnes into wickednes, may ruſh headlong to his owne deſtruction, for the further execution of diuine iuſtice: as when an houſe is falling, the owner thereof, will not vnder-prop it, neither will he puſh it downe: but hee takes away all impediments, and digs away the earth round about it, not touching the foundation, that when it fals, it may fall downe right.

Iſa.10.5. and 13.3.

Thus we ſee briefly, the harmonie of mans will and Gods will: now let vs come to the vſe, which is manifolde. Firſt of all, by the former doctrine, we are brought to a right vnderſtanding of many places of Scripture. The Lord ſaith of Pharao, *I will harden his heart.* And this hee is ſaid to doe, not becauſe hee ſets and imprints hardneſſe in his heart; but becauſe by ſundrie actions, hee orders and gouernes his wicked will: and they are foure. Firſt he permits Pharao to his own wil: ſecondly, he leaues him to the malice of the diuell, and the luſts of his owne heart: thirdly, he vrges him with a commaundement, to let the people goe. And Pharao the more hee is vrged, the ſtiffer and ſtubborner hee is, and the more hee rebels againſt God; whereas he ought indeed to haue beene the more obedient. Laſtly, God vſeth the hardneſſe of Pharaos heart, to the manifeſtation of his owne iuſtice and iudgement: and therefore hee opens him a way, that hee may runne headlong to his owne deſtruction. In this manner, and no otherwiſe, are the places to bee vnderſtood, when the Scripture ſaith, that *God put a lying ſpirit into the mouthes of the prophets of Ahab*: that, *if a prophet be deceiued, the Lord deceiued him*: that *he giues vp men to reprobate mindes*: that *he ſends ſtrong illuſions to beleeue lies.* In the booke of Samuel it is ſaid, *The Lord commanded Shemi to curſe Dauid*: becauſe about this curſing, there is a two-fold action in God. One, that hee reſtraines the wicked heart of Shemi, in reſpect of all other ſinne, and not in reſpect of this ſinne of railing, to which God leaues him. The ſecond, he vſeth him as an inſtrument to correct & to humble Dauid. And thus likewiſe muſt the places be vnderſtood, when it is ſaid, that *God deliuered the wiues of Dauid, to Abſolon.* And, *that he ſtirred vp Dauid to number the people.* Laſtly, Ioſeph ſaith, that *the Lord ſent him into Egypt*: & that for two cauſes. One, becauſe whē his brethren were about to make him away, God by his prouidence, cauſed Merchants to paſſe by in their ſight, whereupon they tooke occaſion to ſell him into Egypt. The ſecond, becauſe God diſpoſed this fact of theirs, to the good of Iacob and his familie, in time to come. And thus are all like places of Scripture to be vnderſtood.

Exod. 4.21.

1.Reg.22.23.
Ezech.14.9.
Rom. 1.28.
2.Theſ.2.11.
2. Sam. 16.10.

2.Sam.12.11 and 24.1.
Gen. 45.5.

Againe, ſome ſchoole-Diuines, following Damaſcen, make and aſcribe to God, an applied or depending will, on this manner: God for his part, would haue all men without exception to bee ſaued: why then are they not ſaued? They themſelues will not. And becauſe they will not, God therefore chooſeth ſome, and refuſeth others. But according to the former doctrine, I take this kinde of applied will, to bee an inuention of mans braine. For the contrarie is the truth, namely, that mans will wholly depends on the will of God. That veſſels be ſome of honour, ſome of diſhonour; it is not in the power of the clay, but in the will of the potter. The firſt cauſe orders the ſecond, and not the ſecond the firſt. To make Gods will depend on mans will, is to put God out of his throne of maieſtie, and to ſet the creature in his roome. Others ſet forth the depending will of God in this manner: God (ſay they) decrees nothing in particular, of things that are caſuall and contingent: but he fore-ſees within himſelfe, what the will of the creature will doe, or not doe, when thinges are thus or thus ordered: and vpon this fore-ſight, he conſequently determines what ſhall bee done. But this opinion, as it giues vnto God a common generall prouidence, ſo it takes away the certaine determination of God, touching all particular euents. And it is abſurd to thinke, that God ſhould fore-ſee the future acts of mans free-will, when as yet he hath determined nothing: for things that ſhalbe, are therefore to come to paſſe, becauſe God by decree hath determined their being. And therefore, the fore-knowledge of things that ſhalbe, followes the decree of God. And if Gods decree, preſuppoſe mans willing of this or that, and thereupon determine, how ſhall that ſpeech of the Lord ſtand; *I will cauſe them to walke in my ſtatutes?* For hereby is ſignified, that God doth not attend on the will of man, but brings mans will in ſubiection to himſelfe. And therefore this attending will aſcribed to God, is improoued euen of the Papiſts themſelues.

Bellar. lib.4 cap.15. de grat. & lib. arbit. Ruard. Tapper.

Ezec.36,27

Shumel in 1.Thom.q.16.art.6.

Thirdly, in that mans will ſtands ſubiect abſolutely to the pleaſure of God, our dutie is, to yeeld voluntary ſubiection to him in al things, when his will is manifeſt vnto vs.

Laſtly, this doctrine of the conſent and concurrence of mans wil, & Gods will, muſt be the ſtay & ground of our patience & comfort. For there is no calamity or miſery, that betides vs by, and from the will of man, without the wil of God. The creature can wil nothing againſt vs, vnles it be firſt the will of God: and it can doe neither more nor leſſe, then God wil. The diuel could not touch Iob without leaue: & he could not enter into the heard of ſwine without leaue. Vpon this ground Dauid ſpeakes to this effect: Let Shemi curſe, for *he curſeth, becauſe the Lord bids him do ſo.* Ioſeph comforts himſelfe and his brethren in this, that not they ſo much as the Lord, ſent him into Egypt.

2.Sam. 16.10.

As there is an Harmony between Gods wil & mans wil; ſo there is a diſſet between mans will & Gods word, or his ſignifying wil, as appeares by the text in hand. (*a*) Schoolemen vpon this diſſent, make a diſtinction of Gods grace, into ſufficient & effectuall. Sufficient they call that, whereby a man may be ſaued, if he will not be wanting to himſelfe. Effectual, whereby a man is indeed ſaued. The firſt (they ſay) is giuen to all men, at one time or another: the ſecond is not. And this diſtinction of grace, they gather on this maner: Whē Chriſt would haue gathered the Iewes, they would not: therefore they had not effectuall grace, & becauſe they would not, they are blamed and rebuked by Chriſt: therfore (ſaith the Papiſt) God gaue them ſufficient grace to be conuerted, if they would: els could he not haue blamed them. *I anſwer*: this prooues, that once God gaue them ſufficient

a Hales 3. Summ.q.69. Thom. in 1.2.q.109. & contra Gentiles. l.3.c.159. Roſſenſis in refutat. 26. Bellarm. de grat. & l.arbit. l.2, ca.5.

grace to obey any cōmandement of his, namely, in the creation: but hence cannot be gathered, that when God called the Iewes by his word, that then, then I ſay he gaue them ſufficient grace. *Secondly*, it is obiected, that God did al that might be done to his Vine, to make Iſa.5.4. it bring forth good fruit; and yet for all this, it brought forth nothing but wilde grapes: therefore it is ſaid, there muſt needes be a grace ſufficient to ſaluation, which is not effectual. *I anſwer*: God did that to his vineyard, that was ſufficient to make a good Vine bring forth fruit, (and that is the meaning of the place in Iſay) though not ſufficient to change the nature of an euil vine, & to make it a good Vine. It is vrged, that the Lord ſaith, he waited for grapes; which he would not haue done, vnles there had been hope, by reaſon of ſufficient grace giuen. *I anſwer* againe: that the Lord waited for fruit, not becauſe God then gaue them ſufficient grace whē he waited, but becauſe the church of the Iewes was in ſhew & pretence a good vine, & thereby gaue hope of good fruit. *Thirdly* it is obiected, that *Adam* receiued ſufficient grace: and that he had not effectual grace, becauſe he fell. *I anſwer*: Adam had ſufficient to the perfection of a creature, but not ſufficiēt to vnchangeable perſeuerance, ſpecially, if he ſhould be aſſaulted by temptatiō. Likewiſe he had grace effectuall, in reſpect of righteouſnes & happines, but not in reſpect of perſeuerance in both. Grace in him ſo far forth as it was ſufficient to happines, it was alſo effectual. *Laſtly* it is obiected, that God forſakes no man, till he firſt forſake God: and therefore, that God for his part, giues grace ſufficient to ſaluation. *Anſ.* There is a double kind of forſaking in God: one is for triall, the other for puniſhment. The forſaking which is for trials ſake, goes before mans ſin, in which he forſakes God. In this regard, Adam was for order of nature, firſt forſaken of God, before he forſooke God. The forſaking which is for puniſhmēt, alwaies followes after ſin: & of this muſt the rule be vnderſtood, that they which are forſaken of God, did firſt forſake God. Now the truth which we are to hold in this point, is thus much: There is a grace which is ſufficient to the cōuiction of a ſinner, which is not effectual to ſaluation: and againe, there is a grace which is ſufficiēt to the leading of a ciuill life, which is not effectuall to ſaluation: yet the grace which is indeed ſufficient to ſaluatiō, is alſo effectual; namely, the gift of regeneratiō, in which God giues not only the power to be cōuerted, but alſo the wil & the deed.

Thus much of the Harmonie: now comes the fourth point to be conſidered, namely, in what manner Chriſt willed the conuerſion of Ieruſalem. He willed it firſt, *in loue*, ſecondly, *in patience*. His loue is ſet forth by two thinges. The firſt, albeit he was God, full of maieſtie, & wee vile wretches, his enemies by nature, yet was he content to take vpon him, a vile & baſe condition, to be vnto the Iewes as an hen. The ſecond was, that he takes vnto him, the faſhi- A ons, the diſpoſition, and tender affection of the hen to her young ones.

That all this may the better be conceiued, three queſtions are to be propounded. The firſt is, whether there bee ſuch an affection of loue in God, as is in man and beaſt? I anſwer: that affections of the creature, are not properly incident vnto God, becauſe they make many changes, and God is without change. And therefore all affections, and the loue that is in man & beaſt, is aſcribed to God by figure: and that for two cauſes. Firſt, becauſe there is in God an vnchangeable nature, that is wel pleaſed with euery good thing, and a will that ſeriouſly willeth the preſeruation of euery good thing: and of this nature and will of God, the beſt loue in the creature is but a light ſhadow. B Secondly, the affection of loue is aſcribed to God; becauſe hee doth the ſame things that loue makes the creature doe: becauſe he beſtoweth bleſſings and benefits vpon his creature, as the louer doth on the perſon loued. In this ſort are all other affections aſcribed to God, and no otherwiſe.

The ſecond queſtion is, whether there be in God, an hatred of his creatures: for God is compared to the hen which loueth her young ones. *Anſ.* If hatred be taken for a paſſion incident to man, it is not incident to God: if it be taken for a worke of Gods prouidence and iuſtice, it is in God: & that in three reſpects. Firſt of all in Scripture, hatred ſometimes ſignifies a deniall of loue & mercy: as when it is ſaid, that C he which will follow Chriſt, *muſt hate father & mother*: Luk.14.26. that is, neglect them, or not loue them, in reſpect of Chriſt. In this ſenſe, hatred agrees vnto God. Rom.9.13. For he is ſaid to loue Iacob, and to hate Eſau; that is, not to loue Eſau with that loue wherewith he loued Iacob. Againe, there is in God a nature that abhorreth and deteſteth iniquity: thus ſaith the Pſalmiſt, that *God loueth righteouſnes, and hateth iniquity.* Pſal.45.7. And thus God hates man, not ſimply, becauſe he is the handy-work of God, but becauſe he is a ſinner, and by reaſon of the worke of the diuell in man, namely ſin, which is ſimply hated of god. Thirdly, God plagueth & puniſheth offenders, D and in this regard, he is ſaid to hate them. Thus ſaith Dauid; *That God hates the workers of iniquity, & deſtroyes thē that ſpeake lies.* Pſal.5.6. By this which hath beene ſaid, it appeares that there be two degrees of hatred in God: one is *Negatiue*, whē God as an abſolute Lord, beſtowes his ſpeciall loue on ſome, & denies it vnto others, becauſe his pleaſure is ſo: the ſecond is *Poſitiue*, when he hates and deteſts his creature: and this ſecond alwaies followes ſinne, & it is euer for ſinne: but the other goes before ſinne. And whereas it is ſaid in this text, that God is as the hen that loueth all her chickens, & gathers them all togither; it muſt be vnderſtood, that our Sauiour Chriſt here ſets down his dealing, not with all his creatures, and with all mankinde: but only his dealing toward his owne Church, in which hee calleth all outwardly, by the ſound of his

A word, & receiues all outwardly into the couenant. By this which hath beene ſaid, we are taught, after the example of God, to hate and deteſt iniquitie, and yet alwaies to make difference betweene the perſon and the ſinne.

The third queſtion is, in what thing is Chriſt as an hen to his Church? *Anſ.* In temporall bleſſings and deliuerances: in afflictions and manifold corrections: but ſpecially & principally in his word publiſhed in the miniſtery of the Prophets. For it is the wing which he ſpred ouer his people: and it is the voice whereby he called, and (as it were) clucked them vnto him.

Thus we ſee the meaning of the ſimilitude, that Chriſt would haue gathered Ieruſalem as the hen gathereth her chickens: now followes B the vſe. By this we ſee the tender loue of God to this Church and land. For it hath pleaſed him to propound vnto vs the Goſpel of ſaluation, and that now more then 40. yeares. And in ſo doing he hath offered long to imbrace vs in the armes of his mercy: and in ſpreading his wing ouer vs, to become our God and our Sauiour: for this tender loue, our hearts muſt be filled with loue to Chriſt, and our mouthes with praiſe. Againe we learne hence, that the Goſpel brings all other bleſſings of God with it. For God in it communicates his owne ſelfe vnto vs, as the hen to her young ones. The kingdome of God brings all things elſe with it that may ſerue for the good of man: and where the Goſpel is embraced, there is Gods C kingdome. The peace and protection of this Church and land, wherby we haue bin preſerued from being a prey to our enemies, comes by meanes of the Goſpel of life. Therefore fooliſh and falſe is the conceit of ſundrie popiſh perſons, that ſay, there was neuer ſuch plenty in the world, as when the old learning (as they ſay) or old religion was. Secondly, by this we are aduertiſed, if we would haue all neceſſarie bleſſings for this life, firſt of all to embrace the Goſpel of Chriſt. Thirdly: if Chriſt take vnto him the diſpoſition of the hen: we likewiſe muſt take vnto vs the diſpoſition of the chicken in reſpect of Chriſt, and that in D three things. Firſt, we muſt ſuffer our ſelues to be gathered to Chriſt, that is, to be turned vnto him from all our ſins, to beleeue in him, to be of the ſame mind and diſpoſition with him, to ſuffer him to quicken vs with his heauenly and ſpirituall life, as the hen cheriſheth her chickens by ſitting on them. Secondly, we muſt attend vpon the word and will of Chriſt, as the chicken vpon the call of the hen: and ſuffer him to rule vs both in heart and life, for all things. The third thing is, that we muſt depend on the ſweete and mercifull promiſes of Chriſt, and ſhrowde our ſelues vnder his wing againſt hell, Sathan, death, damnation. And verily all ſuch among vs, who are not carefull to performe theſe 3. things to Chriſt, are no better then monſtrous rebels, conſidering he hath in his mercifull and tender loue, ſought to win vs to himſelfe for theſe fortie yeares.

A Thus much of the loue of Chriſt: now I come to his patience in theſe words: *How often would I?* The meaning whereof is this; you haue continually from time to time prouoked me by your ſinnes: yet did I not withdraw my loue from you, but ſent my Prophets from time to time vnto you, to call you and gather you vnto me. And this patiẽce of God is here expreſſed to aggrauate the rebellion of Ieruſalem: I will therefore ſpeake a little of it. And firſt it may be demanded, whether the vertue of patience that is in men, be alſo in God. I anſwer, properly it is not. For where this kind of patience is, there is paſſion & ſufferance: now God is not ſubiect to any paſſiō or ſufferance, because his nature is vnchangeable. Againe, B that which is in God properly, is in him eternally: this patience is not in him eternally, but for the time of the continuance of this world. Neuertheles, Scripture aſcribes this patience to God for two cauſes. The firſt is, becauſe there is in God an infinite goodneſſe of will & nature, whereby he neuer ſimply wils the perdition or deſtruction of any creature. Ezechiel ſaith, *God wils not*, that is, takes no delight in the death of a ſinner. Ezech. 18. 32. And whereas it is ſaid, *that vengeance is Gods, and he will repay*; Rom. 12. 19. it muſt be thus taken, that God in reuenge doth not abſolutely intend to deſtroy, but onely to execute iuſtice in the puniſhment of ſinne. It may be obiected, that God is ſaid, *to make veſſels of wrath prepared to deſtruction.* Rom. 9. 22. I anſwer, this place C muſt circumſpectly & warily be vnderſtood, & I take the meaning of it to be this, that God makes veſſels of wrath, or veſſels for wrath by his will & decree, whereby he decrees to paſſe by ſome and to forſake them in, reſpect of his loue and mercie. And this act of God in paſſing by, and in forſaking of men, is as it were, to ſet them apart to become veſſels of wrath. And though God in ſecret & iuſt iudgement doe this, yet he neuer fils any of theſe veſſels with his wrath, vntill they haue beene tainted with iniquitie: and though they be prepared to deſtruction, yet they are neuer indeed deſtroyed but for their ſins. Thus then, by rea- D ſon of this excellent and incomprehenſible goodneſſe of God, whereby the vertue of patience is but a ſhadow, God is ſaid to be patient.

The ſecond cauſe, why God is ſaid to be patient, is, becauſe he doth the ſame things that patient men doe. Firſt, he inuites men to repentance: ſecondly, he promiſeth pardon: thirdly, he defers puniſhment: fourthly, at the firſt he onely inflicts leſſe puniſhments, when they doe no good, he inflicts greater: and laſtly, when there is no hope of amendment, he inflicts euerlaſting death and deſtruction.

The end of Gods patience is two-fold: one, that the Elect of God may be gathered and called; the other, that all excuſe might be taken from the vngodly. Rom. 9. 22, 23.

The patience of God is either vniuerſall, or particular. Vniuerſal, which pertains to al mẽ. The decree of diuine iuſtice was ſet downe to

Adam, and in him to al mankind: When thou Gen. 2. 17. ſhalt eate of the forbidden fruite, *in dying thou ſhalt DIE*, that is, preſently die the firſt and Numb. 16. 32. ſecond death. Dathan and Abiram, preſently vpon their rebellion, went downe into the 2, Reg. 1. 10, 12. earth quick. The captaines with their fifties, were preſently vpon their comming to Elias, deſtroyed with fire from heauen. And ſo oft as any man ſinnes, he deſerues preſent deſtruction: and ſo many ſins as we haue cōmitted, ſo many damnations haue we deſerued. Here it may be demaunded, why God doth not execute his decree accordingly. I anſwer, God in iuſtice remembers mercy, yea his iuſtice giues place to mercy. For there is another decree of mercy, which he will haue as wel to be accompliſhed as the decree of iuſtice, and that is, *The* Gen. 3. 15. *ſeede of the woman ſhall bruiſe the ſerpents head.* Pſal. 2. 8. Againe, *Aske of me and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.* That mercy then may be ſhewed vpon mankind, iuſtice is executed in great patience by certen degrees. And this patience pertaines to all men without exception, that come of Adam by generation.

Speciall patience is that, which concernes particular men or Countries. Thus God ſpared the old world 120. yeares before he ſent the floud: he ſpared the Amorites til their iniquities were ful: he ſpared the Egyptians 400. Ezech 4. 5. years. He deferred the puniſhment of the idolatrie of Iſrael 390. yeares, and then he puniſhed it with ſeuentie yeares captiuitie. He winked at the ignorance of the Gentiles 4000. yeares. Antichriſt ſhall not vtterly be deſtroyed till the coming of Chriſt. When men blaſpheme God & Chriſt, ſwearing wounds, blood, heart, ſides, nailes, life; if they had their deſert, they ſhould deſcend to hell quicke, and that preſently: but God forbeares them, and ſundry ſuch perſons are vouchſafed the grace of true repentance. The very leaſt offendour vpon earth is partaker of the great patience of God. For he ſuſtaines the members of our bodies, the powers and motions of the ſoule in ſuch actions in which we offend him. And no creature can ſufficiently conſider the greatnes of this long-ſuffering.

The vſe to be made of the patience of God followes. Firſt it ſerueth to teach all men to turne to God by true repentance, Rom. 2. 4. *Deſpiſeſt thou the patience and long ſuffering of God, knowing that the goodneſſe of God leades thee* 2. Pet. 3. 9. *to repentance? God is patient towards vs, and would haue no man to periſh, but would haue all men to come to repentance.* To come more neere vnto our ſelues and this Engliſh nation. Now is the day of our viſitation, & hath bin for the ſpace of theſe fortie yeares and more, in which God in great patience hath continually called vpon vs, knocking at the doore of our hearts, & ſtretched out the armes of his mercie vnto vs. Wherefore the common duty of all Engliſh people is, to turne vnto God with all their hearts according to all the law of God, as it is A ſaid of Ioſias. And that this dutie may indeed be practiſed, I will vſe certaine reaſons, that may ſerue to ſtirre vp our dead minds. Firſt, the time of the continuance of the patience of God is hidden and vnknowne vnto vs. And hereupon, when men abuſing the patience of God ſhall ſay, peace, peace, then, then ſhall come ſodaine deſtruction, as trauaile vpon a woman. And therefore the time is to be 1. Theſ. 5. 3. redeemed, and as S. Peter ſaith; *we muſt watch* Eph. 5. 15. *and make haſt for the comming of the Lord.* 2. Pet. 3. 12. Secondly, the greater the patience of God is and hath bin, the greater ſhal his anger be. A blow, the longer it is in comming, the greater it is. Yea the very wrath of God in it ſelfe is B Mich. 1. moſt horrible. The wrath of a lion, of a Prince, yea the wrath of all creatures to the wrath of God, is but as a droppe of water to the whole ſea. At his indignation the very mountaines melt; the heauens and the elements ſhal melt at his comming: much more ſhal our rockie & ſtony hearts melt. Thirdly, God hath his treaſury and ſtorehouſes for iudgement: and they which goe on in their ſinnes from day to day Rom. 2. 5. fill this treaſurie of God, with wrath & iudgements againſt the day of wrath. And when men turne hartily from their euill waies, this treaſury is emptied, as appeares by the example of the Niniuites. Wherefore let vs al from the higheſt to the loweſt bethinke our ſelues what euill we haue done, and how we haue abuſed C the mercifull patience of God, and make ſpeed to turne vnto God and Chriſt our mercifull Sauiour. Some will ſay, we abuſe not Gods patience, we haue repented long agoe. I anſwer, the number of them that truly turne vnto God in their hearts, is but very ſmall, in compariſon, euen as the gleaning is to the whole harueſt. It will be ſaid againe, we are not as the Iewes, that denie Ieſus Chriſt to be the Meſſias. I anſwer: we confeſſe Chriſt in word, but there is a great multitude among vs, that denie him in their deedes and naughtie liues. For to omit the ſinnes of the ſecond table, there be fiue notorious ſins that are common among vs. Wilfull ignorance; in that men haue litle or no care to know God, & to know D the way of life. The ſecond is, the prophane cōtempt of the Goſpel. For now the obediēce to this bleſſed doctrine of life, yea, the very ſhew of it, is in common reputation, Preciſenes. And now adaies vnder this name the profeſſion of the Goſpel comes otherwhiles vpon the ſtage to helpe to make vp the play, and to miniſter matter of mirth. Vpon this we may iuſtly feare the Goſpel is going from vs. The third ſinne is worldlineſſe, which reignes and beares ſway in al places, as though there were no other world, and as though heauen were vpon earth. The fourth ſinne of our daies is luke-warmeneſſe. For commonly men are not loſt in themſelues, that they might be found of Chriſt, they feele not their owne pouertie; they know not in what neede they ſtand of the blood of Chriſt; and

there-

A

therefore they make profeſſion of the faith formally, not ſeriouſly, onely becauſe they are forced ſo to doe by the good lawes of a good Prince. The laſt ſinne is Hypocriſie, for all among vs come to the Lords table, and thereby enter into the higheſt degree of Chriſtianity that can be vpon earth: for thereby they make profeſſiō that they are vnited to Chriſt, and haue fellowſhip with him, and grow vp therein. And yet the moſt beeing departed from this holy Sacrament, take libertie to liue as they liſt, deſpiſing al others that wil not ſay and do as they do. Theſe and many other, are the common fruits of al our Engliſh vineyard. It ſtands vs all in hand to pray vnto God, that he would blow vpon his vineyard; that we may bring forth better fruit, and preuent the iudgements that otherwiſe are like to fall.

Cant. 4. 16.

B

Secondly, in that God is ſo patient towards vs, we are taught to exerciſe our ſelues in patience in reſpect of God when we are afflicted & corrected by him. For whē he laies his hand vpon vs, we may not be angrie, fret, chafe, and rage, but quiet our hearts in his will, though the Croſſe be grieuous for meaſure, and long for continuance. This patience to God-ward is tearmed in Scripture by an excellent name, *The ſilence of the heart*, whereby the heart without repining ſubiects it ſelfe to the wil of God in all things. Pſal. 4. 4. *Examine your hearts vpon your bed, & be ſtill.* And 37. 7. *Be ſilent to Iehoua.*

C

Thirdly, if God be thus patient towards men, we againe muſt be patient one towards another: as Paul ſaith, *Forbeare one another, and forgiue one another, as God for Chriſts ſake forgaue you.* The faith of the mercifull patience of God cannot but breed and bring foorth in vs patience and long ſuffering, in regard of anger and reuenge.

Eph. 4. 31.
Col. 3. 13.

Laſtly, in that God cals vs to ſaluation with great patience, we muſt ſuffer our ſelues to be called, and run the race of our ſaluation with like patience. We muſt heare the word, and *bring forth fruit with patience.* We muſt pray without fainting & without taking repulſe, as the woman of Canaan did: and therefore with patience. *Our hope muſt be by patience & through comfort of the Scriptures.* In a word, we cannot obtaine the *promiſes without patience.*

Luk. 8. 15.
Mat. 15. 26.
Rom. 15. 4.
Heb. 10. 36.

D

The fift and laſt point to be conſidered is; what is meant by the childrē of Hieruſalem. I anſwer it thus. Children in Scripture are taken 4. waies. Firſt, ſome are childrē by generation: of them reade Luk. the 3. chapt. where a long genealogie is ſet down from Adam to Chriſt. Secondly, ſome are called children by adoption without generatiō: Michal that neuer bare child to her death, is *ſaid to beare ſiue to Adriel*; becauſe ſhe did adopt his children, and bring them vp as her owne. Thirdly, ſome are called children in regard of *legall ſucceſſion*, in title to this or that thing. Thus Zedechias, who indeed was vncle to Iehoakim, is ſaid to be *the ſonne of Iehoakim*, becauſe he did ſucceed Iehoakim, (as beeing the next of the blood) in the kingdome. Ieconias or Conias *was childleſſe*; & yet he is ſaid *to beget Salathiel*; becauſe Salathiel was to ſucceed him in the kingdome of Iuda, in that he was the next of Dauids houſe. Laſtly, men, in that they appertaine to any thing or place, as children do to their parents, are called children thereof. Thus men are called *children of light, of darkneſſe, of ſinne, of wrath.* Thus Ieruſalem is called the *daughter of Sion.* And in this text citizens, the inhabitants of Hieruſalem, are called the children thereof.

2. Sam. 6. 13
cum 21. 8.
2. Kin. 24. 17
1. Chr. 3. 16.

A

Ier. 22. 30.
Math. 1. 12.

Thus much of the Rebellion of Ieruſalem: now followes the puniſhment in theſe words: *Behold, your habitation ſhall be left vnto you deſolate:* or thus, your houſe, that is, both citie and temple (as it is in the next chapter) ſhal be left vnto you as a wilderneſſe.

B

Here we muſt firſt obſerue, that the puniſhment of Ieruſalems rebellion is a decreed deſolation both of Citie and Temple. And the right conſideration of it is of great vſe. For this deſolation is as it were a looking glaſſe to this our Engliſh nation, in which we may ſee our future condition; except we repēt of our vnthankfulnes to God for his mercies, and ſhew better fruits of the Goſpel, then commonly we doe. The old world litle regarded the miniſterie of Noah the preacher of righteouſnes, & was deſtroyed by an vniuerſal flood. It is a generall decree of God, *The Gentiles and kingdomes that will not ſerue thee, ſhall periſh, and be vtterly deſtroyed.* If God ſpare not the naturall braunches, he will much leſſe ſpare vs that are but wild branches, if we neglect and lightly eſteeme the Goſpel of life, as men euery where commonly doe.

Iſa. 60. 12.

C

Secondly, the deſolation of Hieruſalem may be a glaſſe to euery one of vs, who in theſe daies of Gods mercifull viſitation, ſet the miniſterie of the Goſpel at nought, or lightly reſpect it; for vnleſſe ſuch perſons amend, and that betime, vtter deſolation will befall both them and their families, God hath paſſed his ſentence, *they that withdraw themſelues from God ſhall periſh.* Now they withdraw themſelues from God, that cannot abide to haue fellowſhip with him in his word, & to bring thēſelues in ſubiection thereto. Thirdly it appears hence by the contrary, that the ſtability of all kingdomes ſtāds in the obediēce of the Goſpel of Chriſt: for Gods kingdome is moſt ſure & ſtable, againſt which nothing can preuaile. And whē the Goſpel is obeied in any kingdom, it is (as it were) founded in the kingdome of God.

Pſal. 73. 27.

D

Moreouer, this deſolation is both perpetuall, and terrible. It is perpetuall, that is, to the laſt iudgement. For Hieruſalem muſt be trod vnder foot, *till the time of the Gentiles be fulfilled*, and this is, till there be ſignes in the Sunne and Moone, and the powers of heauen be ſhaken, and that is immediately before the laſt iudgement. Hence I gather, that there is no citie of Hieruſalem, nor Temple now ſtanding. It will be ſaid, that ſince the deſtruction thereof they might haue beene reedified. I anſwer,

Luk. 21. 24.
25.

by reaſon of the curſe of God, it cannot ſo be.
Three hundred and 30. yeares after the death
of Chriſt, the Iewes by the leaue and helpe Ruffin. hiſt. l.10.38.
of Iulian the Emperour, went about to build
againe their temple and citie, but their worke
was ouerthrowne, and they hindered by thunder
and lightning, and earthquakes, and many
of them ſlaine thereby. Againe, it may be ſaid,
that there is a citie now ſtanding that is called
Hieruſalem. I anſwer, it is either Hieruſalem
in her ruines, or the city Bethara, fenced and
walled by *Elius Adrianus*. Secondly, by this
it appeares, that the warres that were made
heretofore for the recouery of the Holy land,
and of Hieruſalem, were in vaine. This enterpriſe
was the policie of the Pope, that he
might the better ſeate himſelf in Europe. And
there was little good to be looked for in the
place that God had accurſed with perpetuall
deſolation. Thirdly, by this it appeares, that
pilgrimages made to the Holy land, are ſuperſtitious.
And laſtly, I gather hence, that Antichriſt
ſhal not reigne in the Temple at Ieruſalem.
This is but a Popiſh fiction. For how
is it poſſible for him to ſit in a Temple that is
vtterly deſtroyed, in ſuch ſort, that ſtone
doth not lye vpon ſtone? It is obiected, that
Antichriſt ſhall deſtroy the two Prophets of
God *in the citie in which Chriſt was crucified.* I Reu.11,8.
anſwer, Chriſt is as well crucified in his members, Act.9.5.
as in his owne perſon: and thus he was
and is ſtill crucified in Rome: and in reſpect
of his members more crucified in Rome then
in Ieruſalem.

Againe, this deſolation was moſt terrible, &
the tribulation thereof ſo great, that the like
was neuer ſince the beginning of the world. Mat.24.21.
Hiſtories written therof declare as much. For
the citie was at the firſt beſieged by the armie
of *Titus Veſpaſianus*, called the *abhomination of
deſolation*, and it was withall compaſſed with
a wall that had 13. caſtles in it, to commaund
the whole citie. In the time of the ſiege, the
Iewes were oppreſſed with a grieuous famine:
in which their food was old ſhooes, old leather,
old hay, and the dung of beaſts. There
died, partly of the ſword, and partly of the famine,
eleuen hundred thouſand of the poorer
ſort: two thouſand in one night were imbowelled:
ſixe thouſand were burned in a porch
of the Temple: the whole city was ſacked and
burnt, and laid leuell to the ground: and ninetie
ſeauen thouſand taken captiues, and to be
applied to baſe & miſerable ſeruice. This horrible
deſolation muſt teach vs to dread and
feare God, and to yeeld vnfained ſubiection
to Chriſt. And as the Pſalmiſt ſaith, *to kiſſe
the Sonne leſt he be angrie*, and we periſh in the Pſal.2.12.
A way, when his wrath ſhall ſuddenly burne.

Touching this deſolation there be three
things done by Chriſt. Firſt, he determines it,
ſaying, *Your houſe ſhall be left vnto you deſolate.*
Hence I gather, that there is a prouidence of
God, touching things that come to paſſe. That
is one point. The ſecond is, that the diſpoſition
of kingdoms, for the beginning, continuance,
and end, is of God. *The God of heauen* (ſaith Cyrus)
hath giuen me all the kingdomes of the world. Ezra.1.2.
And Daniel to Nebuchadnezzar, *The God of
heauen hath giuen thee kingdome, power, and glory.* Dan.2.37.
And the hand-writing vpon the wall in the
ſight of Belſhazzar was to this effect, *Thy kingdome
B is numbred*, for continuance of yeares: *it* Dan.5.26.27.28.
is weighed, and found light in reſpect of the
ſinnes of the people: and *it is diuided* to the
Medes and Perſians. This muſt teach all good
ſubiects in England, to lift vp their hearts to
God, for the continuance of peace and protection
to this Church and land.

Secondly, Chriſt reueales the deſolation of
Ieruſalem, & that certenly: yea, he determines
the very particular time. *This generation* (ſaith Mat.24.34
he) *ſhall not paſſe till all theſe things be fulfilled.*
And according to this reuelation and prediction
of Chriſt, all things came to paſſe. For
within the compaſſe of 40. yeares after it was
C deſtroyed. Hence I gather, that this Goſpell
of Matthew, and the reſt, are the very word
of God; on this manner. That which foretels
particular things to come certenly and truly,
is of God: but the Goſpels foretell particular
things to come certenly and truly, as in this
place we ſee: therefore they are of God.

Thirdly and laſtly, Chriſt labours to bring
the Iewes to a ſerious conſideration of their
puniſhment, when he ſaith, *Behold.* For he doth
as it were take them by the hand, and bring
them to a preſent view of their miſerie. And
thus he hath alwaies dealt with his people frō
D the beginning. Yea thus he dealt with *Adam* Gen.2.17.
before his fall, when he ſaid, *If thou eate the
forbidden fruite, in dying thou ſhalt die.* This ſerious
conſideration of deſerued puniſhments, is
of great vſe. It is an occaſion of repentance to Amos 4.12.
man. It is a meanes, if not of repentance, yet
of reſtraint of open vices. Againe, the conſideration
of euerlaſting puniſhments, is a meanes
to make vs patiently beare leſſer croſſes that
befall vs in this life. And therefore it were to be
wiſhed, that men now adaies would ſeriouſly
ſpeake and thinke of hell, and of the paines
thereof. For then there would be more amendment
then there is. But this good is hindered,
partly, by blindneſſe of mind, and partly by
falſe imaginations, that the iudgements and Iſai.28.18.
puniſhments of God may eaſily be eſcaped.

Deo gloria.

A TREATISE OF the Vocations,

OR

Callings of men, with the ſorts and kinds of them, and the right vſe thereof.

PROV. 10. 7.

The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.

To the Worſhipful Maſter Robert Taillor Eſquire, one of the Tellers in her *Maieſties Exchequer*, my very good friend.

EXperience teacheth, and it is a true concluſion propounded and prooued in the Scriptures of the old and new Teſtament, that as God in the beginning by his omnipotent power eſtabliſhed the whole frame of the heauens and the earth, ſo he hath in his wiſedome directed them, and al things contained in them, vnto one maine end, the manifeſtation of his glorie. Whereunto, though euery thing created, by his appointment, according to the law of creation, and the principles of it owne entire nature is, and ought to be referred; yet amongſt the workes of God, ſome do more principally and directly make for that purpoſe, as namely, man, whome God hath endued with the gifts of vnderſtanding and knowledge, and in whome he hath engrauen his owne image in righteouſneſſe and true holineſſe. Now if the Queſtion be, how man beeing fallen from that integritie wherein he was created, and hauing brought a confuſion vpon the whole world by the fall, ſhould yet be fitted and framed for ſuch an end. The anſwer is: that God who is able to draw light out of darkneſſe, and to rectifie things that are confounded, hath in great wiſedome ſet an order in mankind, which by certaine degrees tendeth directly to the aduancement of his owne glorie. For in the firſt place, he would haue man to acknowledge him his ſoueraigne Lord, and to ſerue him immediatly in the duties of faith and obedience. Secondly, it is his will, that man beeing made a ſociable creature, apt to conuerſe with his owne kind, ſhould doe ſeruice vnto himſelfe, by ſeruing of man in the duties of loue. Thirdly, he would not that men conuerſing each with other ſhould be as wandring Rechabites tyed to no certaine place or calling; and therefore bindeth all men, both by ſpeciall aſſignement vnto Adam in his innocencie, and by particular commaundement to him and all his poſteritie, to be confined within ſome certaine ſtate and condition of life, in the family, in the common-wealth, or in the Church. Laſtly, that man ſhould vſe the place and office aſſigned vnto him by God, in a holy manner, performing the

Gen. 3, 19.

duties annexed vnto it in faith and obedience, and eſchewing thoſe vices that vſually attend vpon it, with all care and circumſpection. In this manner, hath God diſpoſed the whole eſtate of mankind, for the accompliſhment of the foreſaid end, the honour and glorie of his name.

Againſt this order, doe offend two ſorts of men. The firſt, are ſuch as liue in the boſome of the Church, and are not ranged within the compaſſe of any calling or condition of life, wherein they might gaine glorie vnto God, or good vnto men. Vnder theſe are comprehended all Popiſh Votaries, as Monkes, Friars, &c. who haue beene iuſtly condemned of auncient times for theeues and robbers, because liuing apart from the common ſocieties of men, they are neither the members of any bodie, nor maintainers of any of the three ſtates before named. And to them may be referred all wandring and ſtraggling perſons, who hauing no ſetled place of abode, and being neither members of any ciuil ſociety, not annexed to any particular Church, haue no perſonall calling wherein to liue, and therefore cannot either glorifie their Creatour, or doe the leaſt good vnto men. The liues of theſe perſons are ſo much the more odious, becauſe they are like the vnprofitable drone, that bringeth nothing into the hiue, and yet feedes of the hony, that is brought in by the labours of others. Another ſort of men are they, who indeed are called vnto ſome certaine condition and trade of life, wherein they doe walke, and yeeld ſome benefit vnto others, and yet they are greatly to be blamed, in reſpect of their want in the right vſe and exerciſe of their callings. For though they may be ſkilfull and expert in their kind, yet they erre in the maine point, in that they doe not practiſe their perſonall callings in, and with the generall. Wheras on the contrarie, the principall ſcope of their liues, ought to be the honouring of God in the ſeruice of men: and the rule of direction for the attainement of that end, is nothing elſe, but a conſtant performance of the duties of the morall law, in that very calling wherein they be placed.

Socrates hiſt Eccl. l.4.c 18. Aug de op. Monachorum.

A remedie for theſe and ſundrie more corruptions, incident vnto the liues of men, as alſo a warning to thoſe that offend in this kind, the Authour hereof, whoſe memorie is bleſſed, hath preſented vnto our view, in the diſcourſe following: wherein are handled at large, out of the word of God, the differences and right vſe of all callings whatſoeuer. In publiſhing wherof, I haue thought good to make choice of your Worſhip, to whoſe protection I might commend the ſame, and that vpon theſe conſiderations. Firſt, becauſe you are, and haue beene an auncient fauourer and welwiller to learning, and learned men, whereof amongſt the reſt, our Colledge hath alreadie had very ſufficient teſtimonie; for which it doth acknowledge you, by the name of a louing and liberall benefactor. Secondly, for that (in my knowledge) you were very louingly affected vnto the Author of this Treatiſe whilſt he liued, hauing alwaies a reuerent opinion of his gifts, and wiſhing him incouragement in all his proceedings. Beſide theſe reſpects, it is my deſire, by this dedication, to giue vnto you ſome teſtimonie of a thankfull mind, for your loue and kindneſſe towards me. And thus crauing your acceptation hereof, I take my leaue, and commend you, with all your affaires, to the grace and fauour of God. *Cambridge, Febr. 16. 1602.*

Your Worſhips in all kindneſſe

to commaund, **T. P.**

THE

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1. Cor. 7. verſ. 20.

Let euery man abide in that calling, wherein he was called.

FRom the 17. verſe of this chapter, to the 25. there are two queſtiōs handled. Firſt, whether a man beeing-called to Chriſtianity, vncircumciſed, muſt bee circumciſed after his calling. The ſecond is, whether beeing a bondman when he is called, hee muſt then leaue his calling. Now the ſumme of the Apoſtles anſwer to thē both, is laid downe in this 20. verſe: as if hee ſhould ſay; let euery man continue in that calling, wherein hee was called vnto Chriſt: that is, wherein he walked and liued when it pleaſed God by the miniſterie of his Goſpel, to call him vnto the profeſſion of Chriſtian religion. The cauſe why I haue choſen to ſpeake of theſe words, is, becauſe I meane to intreate of this point of vocation or calling; conſidering few men rightly know how to liue and goe on in their callings, ſo as they may pleaſe God. Therefore to proceede in order, in ſpeaking of this point; Firſt, I will ſhew what *Vocation* or *Calling* is. Secondly, I wil ſet downe the *parts* and *kinds* thereof. Thirdly, the holy and lawfull *vſe* of euery mans particular calling: all which are in ſome ſort touched in the words of my text.

For the firſt: *A vocation or calling, is a certaine kinde of life, ordained and impoſed on man by God, for the common god.* Firſt of all I ſay, it is a *certaine condition or kinde of life*: that is, a certaine manner of leading our liues in this world. For example, the life of a king is to ſpend his time in the gouerning of his ſubiects, and that is his calling: and the life of a ſubiect is to liue in obedience to the Magiſtrate, and that is his calling. The ſtate and condition of a Miniſter is, to leade his life in preaching of the Goſpell and word of God, and that is his calling. A maſter of a family, is to leade his life in the gouernment of his family, and that is his calling. In a word, that particular and honeſt manner of conuerſation, whereunto euery man is called and ſet apart, that is (I ſay) his calling.

Now in euery calling we muſt conſider two cauſes. Firſt, the efficient and author thereof. Secondly, the final and proper end. The author of euery calling, is God himſelfe: and therefore Paul ſaith; *As God hath called euery man, let him walke*, verſ. 17. And for this cauſe, the order and manner of liuing in this world, is called a *Voca-*
A *tion*; becauſe euery man is to liue as he is called
of God. For looke as in the campe, the Gene-
rall appointeth to euery man his place and
ſtanding; one place for the horſe-man, & ano-
ther for the foot-man, and to euery particular
ſouldier likewiſe, his office and ſtanding, in
which hee is to abide againſt the enemie, and
therein to liue and die: euen ſo it is in humane
ſocieties: God is the Generall, appointing to
euery man his particular calling, and as it were
his ſtanding: and in that calling he aſſignes vn-
to him his particular office; in performance
B whereof he is to liue & die. And as in a campe,
no ſouldier can depart his ſtanding, without
the leaue of the Generall; no more may any
man leaue his calling, except he receiue liber-
ty from God. Againe, in a clocke, made by the
arte and handy-worke of man, there be many
wheeles, and euery one hath his ſeuerall moti-
on, ſome turne this way, ſome that way, ſome
goe ſoftly, ſome apace: and they are all orde-
red by the motion of the watch. Beholde here
a notable reſemblance of Gods ſpeciall proui-
dence ouer mankinde, which is the watch of
the great world, allotting to euery man his mo-
C tion and calling: and in that calling, his parti-
cular office and function. Therefore it is true
that I ſay, that God himſelfe is the author and
beginning of callings.

This ouerthroweth the heatheniſh opinion
of men, which thinke, that the particular con-
dition and ſtate of man in this life comes by
chance, or by the bare wil and pleaſure of man
himſelf. Secondly, by this which hath bin ſaid,
we learn, that many perſwading themſelues of
their callings, haue for all this, no calling at all.
As for exāple, ſuch as liue by vſury, by carding
D and dicing, by maintaining houſes of gaming,
by plaies, and ſuch like: For God is the author
of euery lawfull calling: but theſe and ſuch mi-
ſerable courſes of liuing, are either againſt the
word of God, or elſe are not grounded there-
upon. And therefore are no callings or voca-
tions, but auocations from God and his waies.

Now as God is the author of euery calling,
ſo he hath two actions therein. Firſt, he ordai-
neth the calling it ſelf. And ſecondly, he impo-
ſeth it on man called: & therfore I ſay, *vocation
is a certain kind of life, ordained & impoſed by God.*
For the firſt, God ordaineth a calling, when he
preſcribeth and commandeth the ſame, in, and
by his word: and thoſe callings and ſtates of

life,which haue no warrant from Gods word, are vnlawfull. Now God in his word, ordaineth callings two waies. Firſt, by commanding and preſcribing them particularly, as he doth the moſt weightie callings in the family, Church,or common-wealth. Secondly,by appointing and ſetting downe certaine lawes and commandements generally, whereby we may eaſily gather, that he doth either approoue,or not approoue of them, though they bee not particularly preſcribed in the word.

The ſecond action of God,which is the Impoſition of callings, is,when he doth particularly ſet apart any man, to any particular calling: and this muſt be vnderſtood of all callings in the world. Now God doth this two waies. Firſt by himſelfe immediately,without the helpe of any creature. Thus in the beginning Gen. 2.15. was *Adam* called and appointed to dreſſe the garden of Eden. Thus *Abraham* was called from the idolatrie of his fore-fathers, and receiued into the couenant of grace. Thus was Moſes called to bee a Prince ouer the Iſraelites,to guide them out of Egypt,into the promiſed land. And in the new Teſtament, thus were the Apoſtles called to preach the Goſpel. Secondly,God cals mediately by meanes, Act.8,26. which be of two ſorts: men and angels. By an angel was Philip,being a Deacon, called to be an Euangeliſt: and the ſette or appointed callings in Church and common-wealth, are ordinarily diſpoſed by men, who are in this matter the inſtruments of God. And therefore men lawfully called by them, are truely called Act.10.28. of God. Thus the Elders of Epheſus,called by the Apoſtles and the reſt of the Church, are ſaid to be called by the holy Ghoſt. And thus we ſee how God is the author of euery calling.

The finall cauſe or ende of euery calling, I note in the laſt words of the deſcription; *For the common good*: that is, for the benefite and good eſtate of mankinde. In mans body there bee ſundrie parts and members,and euery one hath his ſeuerall vſe and office, which it performeth not for it ſelfe, but for the good of the whole bodie; as the office of the eye, is to ſee,of the eare to heare,and the foote to goe. Now all ſocieties of men, are bodies; a family is a bodie, and ſo is euery particular Church a bodie, and the common-wealth alſo: and in theſe bodies there be ſeuerall members,which are men walking in ſeuerall callings and offices, the execution whereof, muſt tend to the happy and good eſtate of the reſt; yea of all men euery where,as much as poſſible is. The common good of men ſtands in this, not onely that they liue, but that they liue well,in righteouſnes and holineſſe,and conſequently in true happineſſe. And for the attainement hereunto, God hath ordained and diſpoſed all callings, and in his prouidence, deſigned the perſons to beare them. Here then we muſt in generall know, that he abuſeth his calling, whoſoeuer he be that againſt the end thereof, imployes it for himſelfe,ſeeking wholly his owne, A & not the common good. And that common ſaying, *Euery man for himſelfe, and God for vs all*, is wicked,and is directed againſt the end of euery calling,or honeſt kinde of life.

Thus much of the deſcription of *Vocation* in generall. Now before I come particularly to intreate of the ſpeciall kinds of callings,there are two generall rules to bee learned of all, which belong to euery calling.

The firſt: whatſoeuer any man enterprizeth or doth, either in word or deede, he muſt doe it by vertue of his calling, and he muſt keepe himſelfe within the compaſſe, limits, or precincts thereof. This rule is laid downe in theſe wordes of the Apoſtle: *Let euery man abide in that calling, wherein he was called*: the drift whereof is,to binde men to their callings,& to teach B them to performe all their actions by warrant thereof. It is ſaid, Hebr. 11.6. *Without faith it is impoſſible to pleaſe God: and whatſoeuer is not of faith, is ſinne.* Whatſoeuer is not done within the compaſſe of a calling, is not of faith, becauſe a man muſt firſt haue ſome warrant and word of God to aſſure him of his calling, to do this or that thing,before he can doe it in faith. When the two brethren that ſtroue about their inheritance came to Chriſt,& willed him to make agreement betweene them, Chriſt anſwered, Luk. 12.14. *Who made me a Iudge or deuider betweene you?* as if hee ſhould ſay, It is not within the compaſſe of my calling: for I came to accompliſh the worke of mans redemption, and not to diuide inheritances: hereby gi- C uing vs to vnderſtand, that euery thing to bee done muſt be done by warrant of ſome calling: and ſo long as men keepe themſelues in their callings, they haue a promiſe of protection from God. Pſal. 91.11. *He ſhall giue his Angels charge ouer thee, to keepe thee in all thy waies*: that is, ſo long as thou keepeſt thy ſelfe within the waies of thy calling, ſo long ſhall my Angels preſerue thee. The example of *Dauid* is worthy our conſideration, for hee depending on the prouidence of God,and walking in his calling, had the protection of God, when Saul 1.Sam. 18 11, ſmote twice at him with a ſpeare: when he was made captaine of a thouſand that he might be verſe 13. ſlaine of the Philiſtims: when Michol was pro- 21. D miſed to be his wife for an hundred fore-skins Chap.19.1. of the Philiſtims: when Saul commaunded his own ſeruants to kil him: when he ſmote againe at him with a ſpeare: when hee ſought to take him in his owne houſe: when he followed him to Naioth in Ramah: when he was abſent from the ſolemne feaſt made by Saul: when the Chap.22. 18.19. prieſts of Nob were ſlaine, 85. perſons, and all the inhabitants of the place: when Saul perſe- Chap.23. 25.26. cuted him in the deſart of Mahon. Contrariwiſe,when any man is without the compaſſe of his calling, hee is out of the way, and by this meanes he bereaues himſelfe of the protection of the Almighty; and lies open and naked to all the puniſhments & plagues of God. And if we marke it well, the word of God ſhewes euidently to what dangers they are ſubiect, that doe any thing either without or againſt their callings. Sampſons ſtrēgth lay not in his haire (as men commonly thinke) but becauſe hee went out of his calling, by breaking the vow of a Nazarite, when he gaue occaſion to Dalilah to cut off his haire, therfore he loſt his ſtrēgth; for God promiſed ſtrength but with a commaundement, that hee ſhould be a Nazarite to the end, Iud. 13.5. When Saul was commaunded to ſlay the Amalekites, againſt his calling 1.Sam.15.23 hee ſpared *Agag* vpon a fooliſh pitty, and the beſt things; and thereupon Samuel reprooued him of rebellion againſt God, which was as the ſin of witchcraft, & for this very cauſe was hee reiected of God for being king ouer Iſrael. *Ionas* being called to preach at Niniuie, went about by flight to ſhake off the calling of God, but when he comes to the ſea, he is toſſed by a tempeſt, and caſt out of the ſhip, and ſwallowed by a fiſh that God had prepared for this purpoſe. When Peter beyond the limits of his calling, would needes warme him at the high Prieſts fire, it coſt him the breach of his conſcience; for at the very voice of a Damoſell he denied Chriſt with curſing and banning. And Act.19.16. the Exorciſts in the Acts, that without ſufficient calling, tooke on them to coniure euill ſpirits in the name of Ieſus, were ouercome by the ſame ſpirits, and were faine to flie away naked & wounded. In a word, looke what iudgements befall men, marke well the time and circumſtance therof, it ſhalbe found, that they are caſt vpon them by the hand of God, when they are forth of their callings, which God hath preſcribed them to keepe. Therefore this muſt alwaies be remembred and practiſed carefully, that we doe take nothing in hand, vnleſſe wee haue firſt ranged our ſelues within the precincts of our callings.

The ſecond generall rule which muſt be remembred, is this: That *Euery man muſt doe the duties of his calling with diligence*: and therefore Salomon ſaith, Eccl. 9.10. *Whatſoeuer is in thine hand to do, do it with al thy power*. S. Paul bids him that ruleth, rule with diligence, and euery man to wait on his office, Rom. 12.8. And Ieremy ſaith, Ier. 48.10. *Curſed is he that doth the work of the Lord negligently*. That which Chriſt ſaith of the worke of our redemption, *It is meate and* Ioh.4.34. *drinke for me to do my Fathers will*, the ſame muſt euery man ſay in like ſort of his particular calling. Of this diligence there be two reaſons; firſt of all, the end why God beſtowes his gifts vpon vs, is, that they might be imployed in his ſeruice, and to his glorie, and that in this life. Therefore Paul ſaith, *Redeeme the time*; and Chriſt, *Walke while ye haue light*. And againe, *I muſt do his work while it is day*: For we ſee tradeſmen and trauellers riſe early to their buſineſſe, leſt night ouertake them. Secondly, to them which imploy their gifts, more is giuen, and from them which imploy them not, is taken that which they haue: and labour in a calling is as precious as gold or ſiluer. Hereupon he that maimes a man, and diſables him to do the worke of his calling, by Gods law is bound to giue him the value of his labour, *Exod.* 21.19. And to like purpoſe our people haue a common ſaying, that an occupation is as good as land, becauſe land may be loſt; but skill and labour in a good occupation is profitable to the end, becauſe it will helpe at neede, when land and all things faile. And on the other ſide, we muſt take heede of two damnable ſinnes that are contrary to this diligence. The firſt is idleneſſe, whereby the duties of our callings, and the occaſions of glorifying God, are neglected or omitted. The ſecond is ſlouthfulnes, whereby they are performed ſlackly and careleſſely. God in the Parable of the husband-man, cals them that are idle into his vineyard, ſaying, *Why ſtand ye idle all the day?* Mat. 20.6. And the ſeruant that had receiued but one talent, is called an euill ſeruant, becauſe he was ſlouthful in the vſe of it: for ſo it is ſaid, *Thou euill ſeruant and ſlouthfull*, Mat. 25.26. S. Paul giues this rule to the Theſſalonians, *Hee that will not labour, muſt not eate*; yea, ſuch a one he would haue to 2.Theſſ,3.10. verſ.14. bee noted by a letter, as walked inordinately. And by this he ſheweth, that ſlouth and negligence in the duties of our callings, are a diſorder againſt that comly order which God hath ſet in the ſocieties of mankinde, both in church and common-wealth. And indeed, idlenes and ſlouth are the cauſes of many damnable ſins. The idle body, and the idle braine, is the ſhop of the diuell. The ſea, if it mooued not, could not but putrifie: and the body, if it be not ſtirred and mooued, breedeth diſeaſes. Now the idle and ſlouthful perſon is a ſea of corruption; and when he is moſt idle, Satan is leaſt idle; for then he is moſt buſie to draw him to manifold ſinnes.

Thus much of the two generall rules. Now follow the parts and kindes of Vocations: and they are of two ſorts: Generall, or Particular. The generall calling is the calling of Chriſtianity, which is common to all that liue in the Church of God. The particular, is that ſpecial calling that belongs to ſome particular men: as the calling of a Magiſtrate, the calling of a Miniſter, the calling of a Maſter, of a father, of a childe, of a ſeruant, of a ſubiect, or any other calling that is common to all. And *Paul* acknowledging this diſtinction of *Callings*, when he ſaith, *Let euery man abide in that calling, wherin he is called*, that is, in that particular and perſonall calling, in which hee was called to bee a Chriſtian. Of theſe two in order.

The general Calling is that, whereby a man is called out of the world to be a child of God, a member of Chriſt, and heire of the kingdom of heauen. This Calling belongs to euery one within the compaſſe of the Church, not any one excepted. Heere I haue iuſt occaſion to make a long diſcourſe touching the calling of men to Chriſt and Chriſtian Religion, but I will only touch the maine duties therof, which are eſpecially foure. The firſt is, the inuocation of the name of God in Chriſt. When as *Saul* got letters from the high Prieſts to perſecute the Church, it is ſaid by S. Luk, Act.9.14. that he receiued authority to *binde all that call vpon the name of God.* Paul writing to the Church of Corinth, calleth the members thereof *Saints, and ſuch as call on the name of the Lord Ieſus*, 1. Cor.1.2. By both which places the holy Ghoſt would giue vs to vnderſtand, that inuocation is a maine duty which euery Chriſtian man is to performe continually; and it contains both prayer and thankſgiuing in the name and mediation of Ieſus Chriſt. And indeed by this action a Chriſtian is diſtinguiſhed and ſeuered from all other ſorts of men in the world, that pretend deuotion or religion. By this it appeareth, howſoeuer all men do deſire to beare this name, & take vnto them this generall calling, yet very few are indeede true and ſound Chriſtians; for not one of an hundred can rightly inuocate the name of God, though they can indeede repeate the words of prayer, yet they want the ſpirit of grace, & ſupplications, whereby they ſhould aske grace in Chriſts name, and giue thankes for benefits receiued. Thus many bearing in ſhew the name of Chriſt, want the power thereof. Nay which is more, not to call on the name of God is made by the Prophet David, the note and marke of an Atheiſt, that *ſaith in his heart, there is no God*, Pſal.14 9.

The ſecond duty is, as much as poſſibly wee can, to further the good eſtate of the true Church of God. It is indeede principally the duty of the Miniſter, and yet generally it appertaines to all; for as in a mans body, the eye by ſeeing, the eare by hearing, the tongue by ſpeaking, and euery part by his proper office doth further the good of the whole body: Euen ſo, all that are called to bee members of Chriſt, muſt as much as in them lieth, procure the good of the whole miſtical body of Chriſt. Dauid in the name of the whole Church ſaith, Pſal. 122 .6.9. *I will procure thy wealth, and pray for the peace of Ieruſalem, they ſhall proſper that loue thee.* And after he had humbled himſelfe for the two grieuous ſinnes of adultery & murther, in the end he praies to God to build the walles of Ieruſalem. For the building of the tabernacle, the Iewes brought free-will offerings according to their ability. Some brought gold and precious ſtones, others ſiluer and ſilke, and ſuch as had no better thing, brought rammes skins, and badgers skins: euen ſo, in the building of Gods Church his ſpiritual tabernacle, euery Chriſtian muſt bring a free-wil offering, he muſt doe ſomething euen to the vtmoſt of his power, to the building of Gods Church, though his ſeruice be but meane. Though men (as I haue ſaid) fondly imagine, that this duty is proper to the miniſters of the word; yet the truth is, it belongs not onely vnto them, but to euery one that profeſſeth himſelfe to bee a member of the body of Chriſt: in which reſpect hee muſt, ſo much as he can, procure and further the good of the whole.

Pſal.51.18.

Here then wee are to conſider the meanes whereby this duty may be done. They are eſpecially three. The firſt is prayer, not onely for our ſelues, but for the good eſtate of the whole Church of God on earth. To this effect ſpake Chriſt to his diſciples, when hee ſaw the Iewes like ſcattered ſheep without a ſhepheard; *Pray to the Lord of the harueſt, that he would thruſt forth labourers into the harueſt*, Mat.9.38. And in that prayer, commonly called the Lords prayer, we are taught to ſay, *Let thy kingdome come:* where by *kingdome* is not onely meant the kingdome of glorie in heauen, but the kingdome of grace, which is the happy and bleſſed condition of Gods Church on earth. And therfore *Paul* biddeth the Theſſalonians pray, that Gods word may haue free paſſage and be glorified, 2.Theſſ.3.1.

The ſecond meanes is, the worke of edification, which Paul enioynes the Theſſalonians: *Edifie one another*, 1.Theſſ.5.11. And Saint Iude.v.20. *Edifie your ſelues vpon your moſt holy faith.* The Church of God is a Temple made without hands, the foundation is Chriſt; and euery member of Chriſt with all that appertaine to Gods election, are liuing ſtones: the builders of this Temple principally, are Paſtours and teachers, and not onely they, but al Chriſtian perſons generally. The caſe ſtands here as it did in the building of the materiall temple, the principall builders whereof were ſuch as cut and laid ſtones, and wrought curious workes; beſides whome, there were many others, which though they could neither cutte nor frame, yet did they further the buildings, either by carrying of burthens, or making of morter: euen ſo in the building of Gods ſpirituall Church, though all cannot ſquare ſtones like Maſons, nor build as the Miniſter doth, yet all without exception pertaining to the Church of God, muſt put their helping hands to further this building. And this may be done two waies: firſt, by vſing all good meanes, wherby we may draw our kindred, friends, & neighbours to the loue and obedience of true religion. This duty Paul propoundeth to the Corinthians in his owne example, ſaying: *He pleaſed all men in all things, not ſeeking his owne profit, but the profit of many, that they might be ſaued*, 1.Cor. 10.33. Secondly, this thing is done by confirming thoſe which are called, by often admonitions, exhortations, conſolations, and all other like duties that ſerue to this end. And by theſe duties may the meaneſt perſon in the Church of God, build or edifie.

Here I may iuſtly complaine of the neglect of this duty: for the caſe ſtands thus in this barren and fruitleſſe age of the world: men are ſo farre from duties of edification, that they vſe all meanes, rather to pull downe then to build. For he that giues himſelfe but to learne the duties of religion, and in ſome ſort to liue accordingly, is made a ſigne and a by-word among the common people, and alſo a wonder. And this ſhewes, that the practiſe of this dutie of edification lies dead, whereto neuertheleſſe we are bound, by vertue of a generall calling.

The third meanes of furthering the good of Gods Church, is, to conferre the temporall bleſſings that God hath beſtowed vpon vs according to our abilitie, to the good thereof. *Honour God with thy riches,* ſaith Salomon, Prouerb. 3. 9. and that is done eſpecially, when they are employed to the maintaining and furthering of true religion, and the worſhippe of God. There bee other endes for which God hath giuen riches, but this of all is the principall. Yet alas, this dutie is but ſlenderly practiſed of ſuch as carrie the name of Chriſt: for many of the richer ſort ſpend a great part of their increaſe vpon hawkes, buls, beares, dogges, or riotouſly miſpend the ſame in ſporting or gaming: and thus diſable themſelues to doe that good they ſhould vnto the Church of God. And the meaner ſort now adaies ſpend that they get in fine apparell, and good cheare: and by this meanes the houſe of God is leſſe regarded: for euery common man now adaies muſt bee a gentleman, and it is very hard ſometimes for a ſtranger to diſcerne the maſter from the ſeruant: and there is ſuch exceſſe in all degrees, that now for daily attire, the nobleſt are the plaineſt. To this dutie I may alſo adde, that euery Chriſtian parent, by vertue of his generall calling, is to dedicate ſome of his male children, as much as poſſible is, to the ſeruice of the miniſterie, if ſo be they haue gifts and inclinations of nature fit for that calling. And in this caſe the example of Anna may bee a good direction for vs to follow, who did before-hand conſecrate Samuel her firſt borne to the Lord. By this meanes the miniſtery ſhall be continued, Gods Church and religion maintained, and his Goſpell publiſhed from age to age to the end of the world.

The third generall dutie of Chriſtianitie, is, that euery man ſhould become a ſeruant to his brother in all the duties of loue. A Chriſtian is the freeſt of all men in the world. For in that reſpect he is the childe of God in Chriſt, he is truly freed from hell, death, and condemnation; yea, and in part from ſinne and Satan, and that in this life: and yet for all this, he muſt be a ſeruant vnto euery man. But how? by all the duties of loue, as occaſion ſhall be offered, and that for the common good of all men. Marke well the words of Saint Paul, 1. Cor. 9. 19. *Though I be free from all men, yet haue I made my ſelfe ſeruant to all, that I might winne the more.* If it bee ſaid, this dutie appertaines to an Apoſtle, I anſwer, that Paul enioynes it indifferently to euery man, Galat. 5. 13. *Doe ye ſeruice one to another in loue.* And for this cauſe the ſeruants of God are ſaid to be *trees of righteouſneſſe,* whoſe leaues ſerue for medicine, and their fruite for meate, not for themſelues, but for others. Let vs therefore in the feare of God be careful to learne this duty: for the practiſe of it is the ſpeciall ornament of Chriſts holy Goſpel.

The laſt generall duty is ſet downe by Saint Paul, Eph. 4. 1. *Walke worthy that calling whereto God hath called you.* Againe, *Titus* 2. 10. he biddeth ſeruants ſo to carrie themſelues toward their maſters, that they may adorne the Goſpel of God in all things: and he ſets downe in the words following, how men may adorne religion by their profeſſion: namely, by *denying vngodlineſſe and worldly luſts,* by liuing ſoberly, righteouſly, and godly in this preſent world. In a word, this calling of Chriſtianitie is the moſt excellent calling in the world, and hee walketh worthy the ſame that keepeth a good conſcience before God, and is vnblameable before all men.

This dutie I commend to the meditation and practiſe of all men whatſoeuer; wee were once baptized, and therein gaue vp our names to God and Chriſt; and wee are content to heare the word, and receiue the Supper of the Lord as a pledge of his mercie and loue. We muſt therefore walke as they to whome the mercie and loue of God pertaines. Chriſt pronounceth a *woe to them that giue offence,* Matth. 18. 7. And indeed it were better for any man to be as farre vnder the earth, as he is aboue it, then by a bad and looſe conuerſation to ſlaunder the name of God, whoſe profeſſed ſeruant hee is: and as Chriſt ſaith, *It were better a milſtone were hanged about his necke, and hee were throwne into the bottome of the ſea.* As Dauid prayeth, Pſal. 119. 39. *Lord take from me rebuke and ſhame, which I do feare, becauſe thy iudgments are good:* ſo muſt we pray, Lord take from me rebuke & ſhame, for thy Goſpel is good. And that wee may euermore walke worthie of this calling, wee firſt of all muſt depend by faith on the prouidence and mercie of God at all times. Secondly, wee muſt daily turne vnto him, by a continuall renewing of our repentance. Thirdly, we muſt indeuour to performe new obedience in reſpect of all his commaundements.

Thus much of the generall calling common to all men as they are Chriſtians. Now followeth the ſecond kinde of calling, and that is perſonall. A perſonall calling is the execution of ſome particular office, ariſing of that diſtinction which God makes betweene man and man in euery ſocietie. Firſt I ſay, it is *the execution of ſome particular office;* as for example, the calling of a magiſtrate is to execute the office of gouernement ouer his ſubiects: the office of a miniſter is to execute the dutie of teaching his people, the calling of a maſter, is to execute the office of authority and gouernment ouer his ſeruants: the office of a Phyſition, is to put in practiſe the good meanes wherby life and health are preſerued. In a word, in euery eſtate the practiſe and execution of that particular office, wherein any man is placed, is his perſonall calling.

Secondly I adde, that it ariſeth from that diſtinction which God maketh betweene

man

Phil.3.14.

Rom.13.7. 1.Pet.2.13.14.

man and man in euery ſociety: to ſhew what is the foundation and ground of all perſonall callings. And it is a point to be conſidered of vs, which I thus explane: God in his word hath ordained the ſocietie of man with man, partly in the Common-wealth, partly in the Church, and partly in the family: and it is not the will of God that man ſhould liue and conuerſe alone by himſelfe. Now for the maintaining of ſociety, he hath ordained a certaine bond to linke men together, which Saint Paul calleth *the bond of peace, and the bond of perfection*, namely, loue. And howſoeuer he hath ordained ſocieties, and the bond of them all, yet hath he appointed that there ſhould ſtil remaine a diſtinction betweene man & man, not onely in regard of perſon, but alſo in other reſpects: for as the whole bodie is not the hand, nor the foote, nor the eye, but the hand one part, the foote another, and the *eye* another: and howſoeuer in the bodie one part is linked to another, yet there is a diſtinction betwixt the members, whereby it commeth to paſſe, that the hand is the hand, not the foot: and the foote, the foote, not the hand, nor the eye: ſo is it in ſocieties; there is a diſtinction in the members thereof, and that in two reſpects: firſt, in regard of the inward gifts which God beſtoweth on euery man, giuing to ſeuerall men ſeuerall gifts according to his good pleaſure. Of this diſtinction in regard of inward gifts, Paul intreates at large, 1. Cor. 12. through the whole chapter, where he ſheweth the diuerſity of gifts that God beſtowes on his Church, and ſo proportionally in euery ſociety. Now looke as the inward gifts of men are ſeuered, ſo are the perſons diſtinguiſhed in their ſocieties accordingly. Secondly, perſons are diſtinguiſhed by order; whereby God hath appointed, that in euery ſocietie one perſon ſhould be aboue or vnder another; not making all equall, as though the bodie ſhould be all head and nothing elſe: but euen in degree and order, he hath ſet a diſtinction, that one ſhould be aboue another. And by reaſon of this diſtinction of men, partly in reſpect of gifts, partly, in reſpect of order, come perſonall callings. For if all men had the ſame gifts, and all were in the ſame degree and order, then ſhould all haue one and the ſame calling: but inaſmuch as God giueth diuerſitie of gifts inwardly, and diſtinction of order outwardly, hence proceed diuerſity of perſonall callings; and therefore I added, that perſonall callings ariſe from that diſtinction which God maketh betweene man and man in euery ſocietie. And thus we ſee what is a perſonall calling. Now before I come to intreate of the parts thereof, there be other generall rules to be learned, which concerne all perſonall callings whatſoeuer.

I. Rule. Euery perſon of euery degree, ſtate, ſexe, or condition without exception, muſt haue ſome perſonall and particular calling to walke in. This appeareth plainly by the whole word of God: Adam ſo ſoone as he was created, euen in his integrity had a perſonall calling aſſigned him by God: which was, to dreſſe and keepe the garden. And after *Adams* fall, the Lord giueth a particular commandement to him and all his poſterity, which bindeth all men to walke in ſome calling, either in the Church or Common-wealth, ſaying, Gen.3.19. *In the ſweate of thy browes ſhalt thou eate thy bread.* Againe, in the renewing of the law in mount Sinai, the fourth commaundement doth not onely permit labour on ſixe daies, but alſo inioynes the ſame (as I take it) to vs all. For Gods example is there propounded for vs to follow, that as he reſted the ſeuenth day, ſo muſt alſo we: and conſequently, as he ſpent ſixe daies in the worke of creation, ſo ſhould we in our perſonall callings. And S. Paul giueth this rule, Eph. 4.28. *Let him that ſtole, ſteale no more, but let him rather worke with his hands the thing that is good, that he may haue to giue to him that needeth.* Chriſt the head of men, liued with Ioſeph in the calling of a Carpenter, til the time of his baptiſme; and hereupon it was that the Iewes ſaid, *Is not this the carpenter the ſonne of Marie?* and after he was baptiſed, and was as it were ſolemnly admitted into the office of a Mediatour, the worke of our redemption was then his calling, in which he both liued and died. Yea the Angels of God haue their particular callings, in that they doe his *commandements in obeying the voice of his word.* And therefore all that deſcend of *Adam* muſt needes haue ſome calling to walke in, either publike, or priuate, whether it be in the Church, or Common-wealth, or family.

Mark.6.3. Iuſtin. contra Triph,

Pſa.103.29

Hence we may learne ſundry points of inſtruction; firſt of all, that it is a foule diſorder in any Common-wealth, that there ſhould be ſuffered rogues, beggars, vagabonds; for ſuch kind of perſons commonly are of no ciuill ſocietie or corporation, nor of any particular Church: and are as rotten legges, and armes, that droppe from the body. Againe, to wander vp and downe from yeare to yeare to this end, to ſeeke & procure bodily maintenance, is no calling, but the life of a beaſt: and conſequently a conditiõ or ſtate of life flat againſt the rule; That euery one muſt haue a particular calling. And therefore the Statute made the laſt Parliament for the reſtraining of beggars and rogues, is an excellent Statute, and beeing in ſubſtance the very law of God, is neuer to be repealed.

Anno 39. Eliz.

Againe, hereby is ouerthrowne the condition of Monkes and Friars: who challenge to themſelues that they liue in a ſtate of perfection, becauſe they liue apart from the ſocieties of men in faſting and prayer: but contrariwiſe, this Monkiſh kind of liuing is damnable; for beſides the generall duties of faſting and praier, which appertaine to all Chriſtiãs, euery man muſt haue a particular & perſonal calling, A that he may be a good and profitable member of ſome ſocietey and bodie. And the auncient Church condemned all Monkes for theeues and robbers, that beſides the generall duties of praier and faſting, did not withall imploy themſelues in ſome other calling for their better maintenance.

Thirdly, we learne by this, that miſerable and damnable is the ſtate of thoſe that beeing enriched with great liuings and reuenewes, do ſpend their daies in eating and drinking, in ſports & paſtimes, not imploying themſelues in ſeruice for Church or Common-wealth. It may be haply thought, that ſuch gentlemen haue happie liues; but it is farre otherwiſe: B conſidering euery one, rich or poore, man or woman, is bound to haue a perſonal calling, in which they muſt performe ſome duties for the common good, according to the meaſure of the gifts that God hath beſtowed on them.

Fourthly, hereby alſo it is required that ſuch as we commonly call ſeruing-men, ſhould haue, beſide the office of waiting, ſome other particular calling, vnleſſe they tend on men of great place and ſtate: for onely to waite, and giue attendance, is not a ſufficient calling, as common experience telleth: for waiting-ſeruants, by reaſon they ſpend the moſt of their time in eating and drinking, ſleeping and gaming after dinner and after ſupper, do prooue the moſt vnprofitable members both in C Church and Common-wealth. For when either their good maſters die, or they be turned out of their office for ſome miſdemeanour, they are fit for no calling, being vnable to labour; and thus they giue themſelues either to Act.10.7. begge or ſteale. The waiting man of Cornelius the Centurion, was alſo by calling a ſouldier: and it were to be wiſhed now adaies, that gentlemen would make choice of ſuch ſeruants, that might not onely tend on their perſons, but alſo tend vpon ſome other conuenient office. It is good for euery man to haue two ſtrings to his bow.

II. Rule. Euery man muſt iudge that particular calling, in which God hath placed him, to be the beſt of all callings for him: I ſay not D ſimply beſt, but beſt for him. This rule is ſet forth vnto vs in the example of Paul. *I haue* Phil.4.11. *learned* (ſaith he) *in whatſoeuer ſtate I am, to be content and well pleaſed.* The practiſe of this dutie is the ſtay & foundation of the good eſtate both of Church and Common-wealth: for it maketh euery man to keepe his own ſtanding, and to imploy himſelfe painefully within his calling, but when we begin to miſlike the wiſe diſpoſition of God, and to thinke other mens callings better for vs then our owne, then followes confuſion and diſorder in euery ſociety. When Abſalom a child, and ſubiect of king Dauid, was not content with his eſtate, but ſought his fathers kingdome, and ſaid, *O that* Sam.15.4.5. *I were iudge among you:* many contentions and hurliburlies followed in the Common-wealth of the Iewes all his daies. And the ſonnes of Zebedeus not contenting themſelues with the calling of Diſciples, but beeing inflamed with deſire of honour and dignitie, ſought two principal offices in Chriſt his kingdom, which (as they deemed) ſhould be a ciuill and worldly kingdome. Hence aroſe enuie and heart-burning among the diſciples, and further euils would haue inſued, vnleſſe the wiſedome of our Sauiour Chriſt had cut them off. The Biſhops of the Church of Rome, not contented with their Eccleſiaſticall eſtate, affected the honour of the Empire: and by this meanes brought hauocke and ruine vpon the whole Church: yea, the very firſt family that euer was in the world, felt the ſmart of this euill. B *Caine*, becauſe he feared the loſſe of his primacie, Gen.4.5.8. whereby he was to be a Prieſt, Prophet, & ruler in Adams houſe, after his deceaſe, ſlew his brother Abel. And this may well be gathered by the words of the text, where when Cain began to be angry, the Lord ſaid; Gen.4.7. *If thou doſt well, there is remiſſion, if not, ſinne lies at the doore.* Now Cain might haply reply & ſay; this is well, but my griefe remaines, that I muſt loſe my right & dignity. To this God anſwereth thus, in the next words; *And his appetite ſhall be to thee, and thou ſhalt rule ouer him;* namely, *if thou doe well.* And from time to time, the greateſt diſcords that haue fallen out in the Church of God, haue iſſued frō this fountaine. And the ſame is alſo true in the Common-wealth; hence come C treacheries, treaſons, and ſeditions, when men, not content with their owne eſtate & honours, ſeeke higher places: and beeing diſappointed, grow to diſcontentments, & ſo forward to all miſchiefe. Therfore in a word, the good eſtate of the Church and Common-wealth, is when euery perſon keepes himſelfe to his owne calling. And this wil vndoubtedly come to paſſe, if we conſider what be our callings; and that we are placed in them of God; and therefore iudge them to be the beſt callings of all for vs.

III. Rule. Euery man muſt ioyne the practiſe of his perſonall calling, with the practiſe of the generall calling of Chriſtianity, before deſcribed. More plainly: Euery particular calling muſt be practiſed in, & with the generall D calling of a Chriſtian. It is not ſufficient for a man in the congregation, & in common conuerſation, to be a Chriſtian, but in his very perſonal calling, he muſt ſhew himſelfe to be ſo. As for example. A Magiſtrate muſt not onely in generall be a Chriſtian, as euery man is, but he muſt be a Chriſtian Magiſtrate, in executing the office of a Magiſtrate in bearing the ſword. A maſter of a family, muſt not onely be a Chriſtian abroad in the towne, and in the congregation, in the ſight of ſtrangers, but alſo in the adminiſtration and regiment of his particular family, towards wife, children, and ſeruants. It is not enough for a woman to be vertuous openly to ſtrangers; but her vertue muſt priuately ſhew it ſelfe in her ſubiection and obedience to her owne husband. A Schoolemaſter muſt not onely be a Chriſtian in the aſſembly, when he heareth the word, and receiueth the Sacraments, but he muſt alſo ſhew himſelfe to be a Chriſtian in the office of teaching. And thus muſt euery man behaue himſelfe in his particular calling: becauſe the particular calling & practiſe of the duties thereof, ſeuered from the foreſaid generall calling, is nothing elſe but a practiſe of iniuſtice and profaneneſ. And the generall calling of Chriſtianity, without the practiſe of ſome particular calling, is nothing els, but the forme of godlineſſe, without the power thereof. And therefore both callings muſt be ioyned, as bodie and ſoule are ioyned in a liuing man. And that we may the better ioyne both our callings together, we muſt conſider the maine end of our liues, and that is, to ſerue God in the ſeruing of men in the workes of our callings. God, as he made man, ſo can he preſerue man, without the helpe of man: but his pleaſure is, that men ſhould be his inſtruments, for the good of one another. For this cauſe hath he ordained the excellēt office of Magiſtrates & Miniſters, and almoſt an infinite variety of trades of life, all tending to preſerue the body, or ſoule, or both. Thus God manifeſts his fatherly care ouer vs, by the imploiment of men in his ſeruice, according to their ſeuerall vocations, for our good: and there is not ſo much as the vaſſall or bondman; but he muſt ſerue Col.3.28. God by ſeruing his maſter: as Paul teacheth. And by this one point, we may learne two things. The firſt, that they profane their liues & callings that imploy them to get honours, pleaſures, profites, worldly commodities, &c. for thus we liue to another end then God hath appointed, and thus we ſerue our ſelues, & conſequently, neither God, nor man. Some man will ſay perchance; What, muſt we not labour in our callings, to maintaine our families? I anſwer; this muſt be done: but this is not the ſcope and end of our liues. The true end of our liues is, to doe ſeruice to God, in ſeruing of man: and for a recompence of this ſeruice, God ſends his bleſſings on mens trauailes, and he allowes them to take for their labours. Secondly, by this we learne, how men of meane place & calling, may comfort themſelues. Let them conſider, that in ſeruing of men, by performance of poore and baſe duties they ſerue God: and therefore that their ſeruice is not baſe in his ſight: & though their reward from men be litle, yet the reward at Gods hand, ſhall not be wanting. For ſeeing they ſerue God in ſeruing of men, they may iuſtly looke for reward from both. And thus may we reape maruellous contentation in any kind of calling, though it be but to ſweepe the houſe, or keepe ſheepe, if we can thus in practiſe, vnite our callings.

By this rule may any man rightly iudge of himſelfe & others. For whereſoeuer theſe two callings are ſeuered, whatſoeuer is in ſhew, there is nothing in ſubſtance. And by this alſo we may diſcerne a common fault in the liues of many men, who ſhew themſelues ready and willing to heare the word of God; yea, they approoue it, receiue the Sacraments, and profeſſe themſelues to bee members of Chriſt: and all theſe be good duties of the firſt and generall calling: but go on further, and looke into their particular callings, there ſhall you find nothing leſſe, there is al out of order; ſome be vſurers and oppreſſours; ſome ingroſſers, ſome vſe falſe weights and meaſures, ſome lying and ſwearing, ſome are looſe and laſciuious. It may be, ſuch perſōs reſolue themſelues that all is well, when they doe ſome duties of their generall calling: but whereas they neglect the performance of the ſaid duties, in their particular callings, they are farre out of order; yea, they leade a dangerous and lamentable courſe of life. For though they be indued with excellent gifts, and be able to ſpeake well, conceiue prayer, and with ſome reuerence to heare the word, and receiue the Sacraments; yet if they practiſe not the duties of godlines within their own callings, all is but hypocriſie. And therefore, vnleſſe they repent, the greater their gifts are, the more ſhal they make to their deeper condemnation at the day of iudgmēt.

Againe, this rule ſerueth to teach all men the right way to reforme their liues. If thou wouldſt leade a life vnblameable both before God & man, thou muſt firſt of all bethink thy ſelfe, what is thy particular calling, and then proceede to practiſe duties of the morall law, and al other duties of Chriſtianity, in that very calling. And if thou wouldſt haue ſignes and tokens of thy election and ſaluation, thou muſt fetch them from the conſtant practiſe of thy two callings ioyntly together: ſeuer them in thy life, and thou ſhalt find no comfort, but rather ſhame and confuſion of face, vnleſſe thou repent.

IV. Rule. Such as beare publike callings, muſt firſt reforme themſelues in priuate. Whē *Moſes* went from Midian to Egypt, to be a gouernour of the Iſraelites, the Lord withſtood him in the way, by reaſon of a fault in his priuate family, that his child was not circumciſed according to the law of God. How ſhall he order publike matters for the common good, that cannot order his owne priuate eſtate?

V. Rule. A particular calling muſt giue place to the generall calling of a Chriſtian, when they cannot both ſtand together. As for example: a ſeruant is bound to his maſter to obey him, either becauſe he is a vaſſall, or at the leaſt, becauſe he is hired to ſerue for wages: the ſaid maſter being a zealous Papiſt, threatneth his ſeruant, beeing a Proteſtant, that vnleſſe he condeſcend to heare Maſſe, he ſhall either burne at a ſtake, or carrie a faggot. Now the ſeruant ſeeing the malicious purpoſe of his maſter, and not finding himſelfe able to beare the brunt of a triall, in this caſe, he departs and withdrawes himſelfe for a time. And the queſtion is, whether he doth well or no? The anſwer is, he doth: & in ſuch a caſe, he may

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A lawfully flie from his maſter:for a ſeruant that by perſonal calling is bound to an earthly maſter, is further by a generall calling, bound vnto God. And the particular calling of any man, is inferiour to the generall calling of a Chriſtian: and when they cannot both ſtand together, the particular calling muſt giue place; becauſe we are bound vnto God in the firſt place, and vnto man, vnder God: and ſo farre onely as we may withall, keepe our bond with God. And thus much of the fiue generall rules, that are to be practiſed in euery particular calling.

To proceed. Perſonall callings be of two ſorts: of the firſt ſort, are all ſuch as be of the eſſence and foundation of any ſocietie, without which, the ſocietie cannot be. B As in a family, the calling of a maſter, and the calling of a ſeruant; the calling of a husband and wife; of parents and children. And in the common-wealth, the calling of Magiſtrates, and ſubiects. And in the Church, the calling of the Miniſter and of the people. Of the ſecond ſort, are all ſuch as ſerue onely for the good, happy, and quiet eſtate of a ſociety. And theſe be of ſundrie ſorts, ſome of them ſeruing for the preſeruation of the life of man, as the calling of an husbandman, of a Merchant, &c. ſome ſeruing for the preſeruation of health, as the calling of a Phyſition, and of the Surgeon, &c. ſome ſeruing for the outward peace, as the calling of a ſouldier, of the Lawyer, &c. C ſome ſeruing for the cloathing and attiring of the bodie, and they be almoſt ſo many; as be the parts of the body: ſome alſo ſeruing for building, as the calling of a Carpenter, and Maſon. In a word, looke how many things be neceſſarie, for the good eſtate of any ſocietie, ſo many perſonall callings there be, which belong not to the eſſence and beeing of a ſocietie, but ſerue onely for the good of the ſame. And to one of theſe two kinds, may all lawfull perſonall callings be referred. Thus much of callings in generall, and of the kinds thereof.

The third point to be conſidered, which is D the moſt principall, is this: How euery man may in a good and holy manner, vſe his calling: this ſtill beeing remembred, that I ſpeake not of extraordinarie callings, or of the generall calling of a Chriſtian, but onely of ordinarie and perſonall callings. The handling of this point, is of great weight and moment: for by the right vſe of euery calling, the workes thereof are made good workes, though otherwiſe they be but meane & baſe in themſelues. In a good worke are three things required: firſt, it muſt be done in obedience: ſecondly, in faith: thirdly, it muſt be directed to the glorie of God. Now the works of euery calling, when they are performed in an holy manner, are done in faith and obedience, and ſerue notably for Gods glory, be the calling neuer ſo baſe. As for example, a man is by profeſſion a ſheepheard, the calling is but baſe and meane, and the duties thereof are ſutable: yet if there be grace to vſe that calling aright, the duties thereof are good workes before God, beeing done with conſcience of obedience vnto God, for his glorie, and the good of the maſter. The meaneneſſe of the calling, doth not abaſe the goodneſſe of the worke: for God looketh not at the excellencie of the worke, but at the heart of the worker. And the action of a ſheepheard in keeping ſheepe, performed as I haue ſaid, in his kind, is as good a worke before God, as is the action of a Iudge, in giuing ſentence, or of a Magiſtrate in ruling, or a Miniſter in preaching. Thus then we ſee there is good reaſon why we would ſearch how euery man is rightly to vſe his particular calling. In the right vſe of any calling, foure things are to be conſidered and performed. I. good choice of a calling. II. good entrance into it. III. good continuance therein. IV. an honeſt and good leauing of the ſame. For the firſt, in the choice of our callings, we muſt remember and obſerue three particular rules.

I. Rule. That we are to chooſe honeſt and lawfull callings to walke in. Eph. 4. 28. *Let him that ſtole* (ſaith Paul) *ſteale no more: but let him rather labour and worke with his hands, the thing that is good.* Here we are warned by the holy Ghoſt, to make choice of ſuch callings as be honeſt. Againe, all the workes of our callings, muſt be done in faith, and there is no faith, vnleſſe the calling be honeſt.

For better direction in the choice of an honeſt calling, this generall ground muſt be obſerued: Euery calling that ſerueth to vphold and maintaine three ſeuerall eſtates and ſocieties, namely, the eſtate of the Church, or the eſtate of the Common-wealth, or the eſtate of the family, is grounded vpon the morall law; and therefore lawfull, and conſequently may be had, vſed, and inioyed with good conſcience. On the contrary, if it be an hinderance to any of theſe three eſtates, in whole, or in part, it is an vnlawfull calling.

II. Rule. Euery man muſt chooſe a fit calling to walke in; that is, euery calling muſt be fitted to the man, and euery man be fitted to his calling. This rule is as neceſſary as the former: for whē men are out of their proper callings in any ſociety, it is as much, as if a ioynt were out of the place in the body. Now in the choice of callings, two ſorts of men muſt be conſidered, men of yeares, & children. Men of yeares make choice of fit callings for themſelues, whē they trie, iudge, and examine themſelues to what things they are apt and fit, and to what things they are not. And euery man muſt examine himſelfe of two things: firſt, touching his affection: ſecondly, touching his gifts. For his affection, he muſt ſearch what mind he hath to any calling, and in what calling he deſireth moſt of all to glorifie God. For his gifts he muſt examine, for, and to what calling they are fitteſt. Hauing thus tried both his affection and gifts, finding alſo the calling to which they tend with one conſent, he may ſay, that is his calling, becauſe he liketh it beſt, and is euery way the fitteſt for it. As for example: one brought vp in the Schooles of learning, deſireth to know what ought to be his calling: wel, he examines his affection or deſire, and findes it moſt of all inclined to the miniſterie of the Goſpell: he examines his gifts alſo, and findeth both knowledge and vtterance fitte for the ſame. Now ſuch a one may ſafely ſay; that the miniſtery is the calling, to which he is ſet apart. And the like may any other man, in any other calling ſay for himſelfe. Yet, becauſe many men are partiall in iudging of their inclination and gifts, the beſt way for them is, to vſe the aduice and helpe of others, that are able to giue direction herein, and to diſcerne better then themſelues.

Now touching children, it is the dutie of parents, to make choice of fitte callings for them, before they apply them to any particular condition of life. And that they may the better iudge aright, for what callings their children are fit, they muſt obſerue two things in them: firſt, their inclination: ſecondly, their naturall gifts. Touching inclination, euery child, euen in his firſt yeares, doth affect ſome one particular calling, more then another; as ſome are affected more with muſicke, then others, ſome with merchandiſe, ſome with a more liberall kind of learning: ſome with this, ſome with that. And by this may the parents ſomething iudge of their inclination and towardneſſe. This was practiſed among the Athenians, who before they placed their children in any calling, did firſt bring them into a publike place, where inſtruments of all ſorts were laid: and they obſerued with that kinde of inſtrument they tooke delight, and to the like Art did they afterward apply them with good ſucceſſe. And it will not be amiſſe, for Chriſtians to be followers of the heathen in this, or any other commendable practiſe. Secondly, the naturall gifts which parents are to obſerue in their children, are either in their bodies, or in their mindes. And thoſe children which excell in the gifts of the body, are to be brought vp in callings, performed by the labour of the bodie: as in Mechanicall Arts. And ſuch as excell in the gifts of minde, are to be applied to thoſe ſciences, that are performed by wit and learning. The (a) notes of a childe that is fit for learning, are theſe: a loue of learning, a loue of labour, a loue of praiſe, and a wit neither too quicke, nor too dull. A fine wit in a child, is like a pen-knife that will not ſhiue a great loafe, but onely ſerues to cut a quill. Againe, in the gifts of the minde, marke a ſpecial difference. There be two kinds of vnderſtanding, Actiue, and Paſſiue. The actiue vnderſtanding is that, which not onely conceiueth of things inuented by others, but alſo can inuent things of it ſelfe. The paſſiue vnderſtanding is that, which onely conceiueth of things deuiſed by others, and cannot inuent, but very hardly of it ſelfe. And euery one, both old and young, haue one of theſe kinds of vnderſtanding. Now all thoſe children that excell in this actiue vnderſtanding, are to be ſet apart, for the greateſt callings in the Church and common-wealth. *Democritus* the Philoſopher, choſe *Protagoras* to be his ſcholler, becauſe he ſhewed wit in the artificiall binding of a bundle of ſtickes. *Athanaſius* that famous Biſhop, was firſt put to learning, becauſe he was found by the ſea ſide doing the part of a Miniſter, among the companie of litle children like himſelfe examining and baptizing them according to the ſolemne order vſed in the congregation. *Origen*, that famous clearke, when he was a child, vſed to queſtion with his father *Leonidas* about the ſenſe of the Scripture, and to demaund of trades men, the cauſes of things, and the vſe of their tooles and inſtruments. And thus we ſee in ſome ſort, how parents may iudge to what calling euery child is fit.

Nazian. in ep. ad Eudoxum.

[a] Plato l. 7. de Rep. Nazian. in Monodia. 1,2,3,4.

Euſeb. hiſt. l. 3.

And here all parents muſt be warned, that the neglect of this duty, is a great & common ſin: for the care of the moſt is, that their childrē may liue, nothing regarding whether they liue well, & do ſeruice to God in a fit calling or no. And the truth is, parents cannot do greater wrong to their children, and the ſocietie of men, then to apply them vnto vnfit callings: as when a child is fit for learning, to apply him to a trade, or other bodily ſeruice; contrariwiſe, to apply him to learning, when he is fitteſt for a trade: for this is as much, as if a man ſhould apply his toes to feeling, and not his fingers; & to goe on his hands, and not on his feet, and to ſet the members of the bodie out of their proper places. And this is the ſecond rule.

III. Rule. He that is fit for ſundrie callings, muſt make choiſe of the beſt. Thus much S. Paul teacheth plainely in the next verſe of this chapter: *Art thou* (ſaith he) *called, beeing a ſeruant? care not for it; but if thou maieſt be free, chooſe it rather.* Where he giues this coūſel, that a bondman hauing libertie in his choice, muſt accept of it, rather then continue a bondman ſtill. Againe, Paul bids the Corinthians to couet ſpiritual gifts, but *eſpecially that they may prophecy*: wher he giues this rule, that in the choice of gifts, we muſt labour for the beſt gifts: & if we are to ſeek after the beſt gifts, then proportionally we muſt ſeeke for the beſt callings.

1. Cor. 7. 21.

1. Cor, 14. 1

Here is a ſpeciall rule for all young ſtudents in the Vniuerſities. Such as are brought vp in the ſchooles of the Prophets, deſire to know what particular calling is beſt for them, becauſe they haue libertie to be either Schoolemaſters, or Phyſitians, or Lawyers, or Miniſters of the word of God. S. Paul according to this general rule, ſheweth that a choice muſt be made of the beſt calling. And in the firſt place, if gifts will ſerue, a choice muſt be made of the calling of a Prophet or teacher, and that aboue al other Academical callings muſt haue the firſt place. Thus much of choice.

II. Point. When choice is once made, we muſt then conſider, how a good entrance is to be made into the calling which we haue choſen. Touching entrance, many points are to be ſcanned. The firſt is, in what ſort and maner an entrance muſt be made. And the right manner is this; Euery man muſt ſo enter, that he may truely in conſcience ſay; God hath placed me in this calling, be it neuer ſo baſe a calling. Thus Paul ſaith in this chapt. v. 17. *As God hath called euery man, ſo let him walke.* And Chriſt our Sauiour neuer tooke vpon him openly, the office of a Mediatour, till he was baptized, and therein called vnto it, by the voice of his father from heauen, ſaying; *This is my beloued ſonne, in whom I am well pleaſed.* But immediately after, he beganne to teach and preach, and to ſhew himſelfe the true Meſſias, in performing the duties of a King, Prieſt, and Prophet. There is no calling vpon earth, ſince the fall of Adam, but hath croſſes & calamities attending on it, but they are delayed by comfort ſufficient, when our conſcience can tell vs, we were placed in our callings by God himſelfe; and when our conſcience cannot ſay thus much, the comfort is gone.

Now, that euery man may certenly know himſelfe to be called of God, to this or that calling, he muſt haue two things: Gifts for the calling from God, and Allowance from men. For the firſt, whom God calleth, to them he giueth competent and conuenient gifts, as knowledge, vnderſtanding, dexterity to this or that, and ſuch like; and thereby makes them able for the performance of the duties of their callings. Contrariwiſe, they that enter into any calling, beeing vtterly vnable to performe the duties thereof, were neuer called of God. For the ſecond, men are to be ſet apart to their particular callings by the appointmẽt of men, whom God hath left on earth as his inſtruments, for the ordering and diſpoſing of vocations. For God hath his deputies to allot men their offices in euery ſocietie, as parents and maſters to diſpoſe of perſons in priuate families: for eccleſiaſticall callings, *the Gouernours* of the Church; for ciuill, the Magiſtrate, and men of authoritie in the Commonwealth. And he that would truely ſay, God hath placed him in any particular calling, muſt alſo haue the outward calling of men. And here it is to be remembred, that triall of gifts & free election, without partiality, ſhould be in the deſignement of all, ſpecially of publike callings. Thus in the Primitiue Church, not ſo much as Deacons were admitted without iuſt and ſufficient triall, 1. Tim. 3. 10. And here ſundry abuſes are to be reproued: as firſt of all, the buying and ſelling, the chopping and changing of ciuill offices; for where the calling is ſet to ſale, there litle or no triall, litle or no election takes place. And he that buies his office, muſt rather ſay, his money called him then God: wherefore, ſuch as lay vp money to buy offices, had beſt take heed before hand: for the ſaying is true; he that buies the ſeate, muſt ſell iuſtice: and where iuſtice is ſold, the poore is oppreſſed, aod al goes to wracke. The like is to be ſaid of the ſale of Eccleſiaſticall liuings, to which, cure of ſoules is annexed: yea, of the diſpenſing and giuing them hand ouer head. Indeede, to buy or ſell the liuings of the Church, is not properly the ſinne of Simon, who ſought to get the gifts of the holy Ghoſt with money; yet is this buying a grieuous ſin, flat againſt the order that God hath ſet down touching entrance into any calling. The very heathen themſelues haue complained of this chopping & changing of places, as of the ruines of ſtates, and Commonwealths. (a) *Alexander Seuerus* the Emperour ſaith, *it is neceſſarie that he which buyeth, muſt ſel. I will not ſuffer* (b) *buyers and ſellers of offices: if I ſuffer them, it is becauſe I cannot condemne ſuch. For I am aſhamed to puniſh him that buies & ſels.* Seneca (c) ſaith; *this buying is the ſpoiling of Prouinces: and that he which buies, muſt needs ſell.* Iuſtinian (d) complaines, that his *Dominions are robbed and pilled, becauſe men take gold for offices, and he ſtraitly forbids it.*

Thus much of entrance in generall. Now follow certaine queſtions thereof. If this be as I haue ſaid, that ſuch as enter into any calling, ſpecially publike, muſt firſt be enabled with gifts from God, & alſo ſet apart by men, after due triall and examination: here a queſtion is to be ſkanned, which the Papiſts vſe to propound; namely, What calling the firſt Preachers of the Goſpel, and planters of our Church had? The anſwer to this queſtion is needfull: for if they had no calling, neither haue we that are their followers. And I anſwer two things. Firſt, that they had their callings, by vertue whereof they reſtored the Goſpell of Chriſt, from the Romiſh Church it ſelfe: for they were either Prieſts, or Schoole-Doctors, as in England, *Wickliffe*, in Germanie, *Luther*, in Bohemia, *Iohn Huſſe*, & *Ierome* of *Prage*, at Baſil, *Oecolampadius*; in Italy, *Peter Martyr*, and others. And therefore theſe, with many others, were ordained, either in Popiſh Churches, or in ſchooles, & there by oath ſolemnly bound to do the duties of their callings with good conſcience, by confuting of errour, and maintaining the auncient Apoſtolike faith. Wherefore if this their calling, be of any moment to ſtoppe their mouthes, we ſay, the firſt reſtorers of the Goſpel in our times, had their firſt callings of them. If it be ſaid; that theſe men were all periured, for preaching againſt the Church of Rome, to whoſe alleageance they were bound by oath: I anſwer, that by vertue of their oathes at their ordination, they were bound onely to the Catholike and Apoſtolike Church, and not to the preſent Church of Rome: for the words [the Catholike and Apoſtolike Church of Rome] which now run in the tenour of the oath, were not ſo ſtrictly vſed in former times, but are more vrged now of late. Secondly I anſwer; that

Numb. 30.

[a] Lampridius in vita Seuer.

[b] Mercatores poteſtatum.

[c] De benefic. l. 1. c. 9.

[d] Nouella. 8. in præfat.

that many of them had callings in ſome ſort, extraordinarie; I ſay *in ſome ſort*, diſtinguiſhing the office of teaching, and the vſe of it. The office which they performed, was ordinarie, but the execution of this office, in purging and reſtoring true religion, not in reſpect of that true order which God had ſet downe in his word: but in reſpect of the abuſe of it in the Romiſh Church, was extraordinarie. Which I declare on this manner: God calleth men extraordinarily, when he bindes not himſelfe to ordinarie lawes of vocation, ſet downe in his word. And this hee doth three waies. Firſt, by his owne immediate voice. And thus was Abraham called, and Moſes in the buſh, and ſo were all the Apoſtles of Chriſt called immediately; and Paul likewiſe after Chriſts aſcenſion. Secondly, hee cals extraordinarily, by the miniſtery of creatures: as Eliſha was called by Eliah, 1.Kin.19. thus was Aaron called by Moſes: and Philip called to baptize the Eunuch, by the meſſage of an Angel, Act.8.26. Thirdly, by ſpecial inſtinct, and extraordinary inſpiration of the ſpirit. Examples hereof we haue in the word of God: in Philip, who by his firſt calling was a Deacon, went and preached the Goſpel in Samaria, and firſt began the Church of God there; not by calling from the Apoſtles, becauſe they were ignorant of his preaching, Act.8.14. and we may not thinke that hee did enterprize this worke vpon his owne braine: and therefore by all likelihood, his calling was by a ſpeciall inſtinct of the ſpirit of God. Againe, when the Church of Ieruſalem was diſperſed, there came men of Cyprus and Cyrene to Antioch, without any outward calling, and yet preached there, no doubt by the inſtinct of the holy Ghoſt; as appeares, in that the hand of God was with them. The like I ſay of *Luther*, and the reſt, namely, that they were ſtirred vp by ſpeciall inſtinct of the ſpirit of God; whereby they were mooued to reſtore the Goſpell to his former purity, as they did. But ſome will ſay, this doctrine laieth open a gappe to all heretickes and deceiuers, for they may likewiſe pleade extraordinary inſtincts, and by this meanes, ſeduce and deceiue the people of God. I anſwer, there be certaine ſpeciall notes and markes, whereby wee may diſcerne an extraordinarie calling from the illuſions of the diuell, whereby he ſuborneth heretickes, to deceiue the world. Firſt, extraordinarie calling neuer hath place, but when ordinarie calling faileth. There be two ſpeciall times, wherin God calleth men extraordinarily. The firſt is, in the founding and planting of the Church: and hereupon were the Apoſtles and Euangeliſts called extraordinarily. The ſecond time is, when the Church of God is defaced, & vniuerſal Apoſtaſie takes place: for then there is no place for ordinarie calling; and therefore to reſtore the Church againe to her former eſtate, he calleth men extraordinarily: we may not looke for any reformation of a ſtew from them that liue therein, vnleſſe the occaſion bee extraordinarie: and the like is to bee thought of the reformation of an hereticall and Apoſtaticall Church, as without doubt is the Church of Rome. Secondly, we may diſcerne of men extraordinarily called by the doctrine which they deliuer, which muſt be the very doctrine of Prophets and Apoſtles: and hee that pleadeth extraordinarie calling, & yet brings any other doctrine, is not called by God, but is deluded by the diuell. Thus hath Moſes taught vs to iudge of true and falſe Prophets, not by their myracles, but by their doctrine, Deuteronom.13.3. And when Chriſt was demanded by the Scribes and Phariſies, by what authoritie hee did thoſe things: hee anſwered by demaunding a like queſtion: whether *Iohns* baptiſme, that is, his Miniſterie and doctrine, were of God or no? Luke 20. 4. and if his doctrine were of God, then alſo his calling, and conſequently the calling of Chriſt, becauſe it was the office of *Iohn* to teſtifie of him. Thirdly, they may bee diſcerned by their liues and conuerſations. Chriſt hath fore-tolde, that there ſhould come falſe prophets in ſheepes cloathing, which are inwardly raueningwolues, Matth.7.15. How then ſhall wee know them? the anſwer is, by their fruites, that is, not onely by their doctrine, but alſo by their liues: becauſe their office is to teach, not onely by doctrine, but alſo by example. Now the men whome God called to the reſtoring of the Goſpel, to them he gaue with ſynceritie of iudgement, integritie of heart and life: which the Lord in mercie ioyned togither for the confirmation of the truth of their calling. And hee that teacheth wholeſome doctrine, and brings forth contrarie fruites, is in that regard a falſe prophet, though his doctrine be neuer ſo true. Fourthly, whome God calleth extraordinarily, them doth hee furniſh with gifts aboue the ordinarie meaſure of men: as namely, with knowledge, zeale, wiſedome, conſtancie, courage, & other gifts, that ſerue for the diſcharge of extraordinarie callings. And this wee finde to be true in the firſt miniſters of the Goſpell, but eſpecially in *Luther*, whome God notably armed with boldneſſe, & courage to withſtand the whole Church of Rome. In our age ſome ſtart-vps haue ſaid, they were Elias, Iohn Baptiſt, and Chriſt, but by this laſt note they haue beene deſcried: for when their gifts were examined, they haue beene found to come farre ſhort of the gifts of many ordinarie men.

Act.11.20.

Now if we lay all theſe notes togither, it will eaſily appeare, that the firſt preachers of the Goſpell in this laſt age, may at leaſt ſome of them, be ſaid truely to haue receiued extraordinarie callings from God. For firſt, they preached in ſuch a time, when no face of a true Church was to be ſeene, and a generall Apoſtaſie ouer-ſpread the world. Secondly, they renewed the very doctrine of the Apoſtles and Prophets. Thirdly, they adorned their doctrine with godly life and conuerſation. And laſtly, were all, or moſt of them furniſhed in great meaſure with ſufficiēt gifts of knowledge, wiſdome, zeale, and courage to mannage their callings and profeſſions. But the Papiſts ſay, there was nothing in them extraordinarie, becauſe they could not confirme their doctrine by myracles. I anſwer: firſt, the doctrine which they taught, needed not then to be confirmed with myracles, ſeeing it was at the firſt publiſhing thereof, ſufficiently confirmed by myracles wrought by the Prophets and Apoſtles. Secondly, I anſwer, that extraordinary men do not alwaies confirme their callings by myracles, as Iohn Baptiſt, and ſundrie Prophets in the old Teſtament, who neuer wrought any myracles. Thirdly, the gifts of working a myracle may bee giuen to him that is an enemie to God and his Church; as the gift of prophecie may, that is greater: for Balaam & Caiphas, both prophecied, and yet were profeſſed enemies to Chriſt & his Church. And Moſes ſaith plainely, that falſe prophets comming among the people, would worke miracles for this end, to trie them, *Dent.* 13. 2. Therefore the working of a myracle ſerueth not alwaies to confirme an extraordinary calling.

Queſt. II. Secondly, it may be demanded, if entrance be made into a lawfull calling with an euill minde, and by euill meanes, what muſt then be done? I anſwer, he is not to forſake his place, but to repent of that his bad entrance, and to doe the duties of his calling with diligence and good conſcience, waiting after this for further approbation from God, and alſo from men: which when hee hath in any meaſure obtained, hee may with good conſcience proceed in his calling: for the after approbation, and acceptance (though it doth not iuſtifie the bad entrance) yet doth it make a ſupplie thereof. A Prince, as W. Conquerour enters into a land or kingdome, & by warre & bloodſhed ſeekes to ſubdue the people, and to make them ſubiect vnto him: now by this bad entrance, he is no lawfull king: for euery lawfull king is placed by God, and by men that are appointed vnder God to ſet vp Princes ouer them, according to the lawes and cuſtomes of ſeuerall kingdomes. Yet if the people do willingly ſubmit themſelues to this vſurper, and bee content to yeeld ſubiection; and the king likewiſe to rule them by good and wholeſome lawes, hee is now become a lawfull Prince, though his entrance was but tyrannicall. Vpon this ground another queſtion is anſwered, touching the callings of the Miniſters of our Church. Some there be that ſay our Church is no Church, our Miniſters no Miniſters; yea the preachers of the Goſpell the worſt of all. The ground of their opinion is, becauſe (as they ſay) we haue no good and lawful entrance of our callings and miniſterie, according to the word of God. For anſwer to them, put the caſe that all the preachers and Miniſters in the Church of England were vnlawfully called, yea, wanting the very ſubſtance of true calling (which no man can with good conſcience either ſpeak or think) yet is it poſſible that there may be a true Church of God among vs, and lawfull preachers of the word, becauſe they may haue an after-acceptation and approbation, both from God, and from man: and an after-acceptation makes ſupply of a bad entrance. Nay further is is euident, that our miniſters haue approbation both from God and man. For firſt of all, God inableth them to teach the true and wholeſome doctrine of the Prophets and Apoſtles, which is one ſpeciall note to diſtinguiſh a falſe prophet from a true. Secondly, God inables them with grace to adorne their doctrine and profeſſion with reformed liues. Thirdly, Gods hand is with them, in that hee bleſſeth their labours, for the conuerſion of many ſoules vnto God in all parts of this land. And by this God doth as it were, ſet to his hand and ſeale, for the approbation of our callings. The queſtion was among the Corinthians, whether Paul was an Apoſtle or no? And Paul himſelfe anſwereth, *That if hee were not an Apoſtle to others, yet was he to them, becauſe he was the miniſter of their conuerſion*, 1. Cor. 9. 2. Now if this bee a good reaſon to prooue the extraordinary calling of an Apoſtle, then no doubt but it wil ſerue much more to proue the calling of an ordinary miniſter.

Queſt, III. Thirdly, it may be demaunded, whether a man beeing to enter into a calling, may lawfully offer himſelfe and make meanes to enter into it or no? *Anſ.* This queſtion S. Paul anſwereth, when he ſaith, 1. Tim. 3. 1. *He that deſireth the office of a Biſhop, deſireth a worthie worke*: here he giueth vs to vnderſtand, how it is not vnlawfull to deſire an office. It is true indeed, there be vnlawfull deſires of places and callings, namely, when they are ſought, vpon a vaine & greedy mind, for pleaſure, or for lucres ſake; yet when they are deſired or ſought for, vpon cōſcience to diſcharge a duty vnto God and man, there is no offence. Now if the deſire of an office be lawfull, then to ſhew the ſame deſire by honeſt and lawfull meanes, is not vnlawfull. Therefore men may vſe honeſt and lawfull meanes to enter into callings meet for them, if ſo be they bring ſufficient gifts for the diſcharge thereof, and withall ſubmit themſelues to examination, and election according to lawfull order. The Prophet Iſaias, as ſoone as God had touched his tongue with a coale from the Altar, was ready to goe at the call of God, and when the Lord ſaid, *Whom ſhall I ſend?* hee anſwered, *here am I, ſend mee*, Eſa. 6. 6, 7, 8. And after this example of this holy Prophet, may any man ſhew himſelfe willing to enter into an office, when God hath furniſhed him with gifts, if ſo be he may be called. Here then is a leſſon for ſuch as are brought vp in the ſchooles of the Prophets; their duty is, ſo ſoone as they are inabled to due the offices of miniſters, to ſhew themſelues willing and ready in godly manner to take vpon them this kinde of calling. And therefore without queſtion, it is a fault in many, that beeing inabled with gifts ſufficient, neuertheleſſe doe imploy themſelues wholly in their priuate ſtudies: not ſhewing any willingnes to take vpon them to diſcharge any miniſteriall calling, for which they are fit. For howſoeuer to ſeeke a calling in the Church of God for lucres ſake, is vnlawfull, yet to ſeeke a calling is not ſimply vnlawfull, if there be an honeſt minde, good meanes, and the glory of God be truly intended.

Queſt. IV. Fourthly, it may be demaunded, whether a man may enter into two callings at once, or no? I anſwer by diſtinguiſhing: in ſome reſpects he may, and in ſome he may not. An entrance may bee made into two callings in three caſes: firſt, when God hath combined two callings togither by his own appointment. Thus Melchizedech, that he might be a liuely figure of Chriſt our Sauiour, was a king and a prieſt, and did the office both of a King and Prieſt, *Heb.* 7. 1. And the high Prieſts that were the ſucceſſours of Aaron, by Gods appointment, were not onely Prieſts, but ciuill Iudges alſo. Iehoiada the high Prieſt was protectour of Iuda, in the nonage of Iehoaſh, and by vertue of his protectorſhip ſlue Athaliah that vſurping Queene, 2. *Kin.* 11. 15. And there is no maruell of this, becauſe the Leuites were the common lawyers, and the Scriptures were the poſitiue lawes of the Iewes: and therefore none were ſo fit to be Iudges as Prieſts and Leuites. Euen as in this land, the fitteſt Iudges in cauſes both ciuill and criminall, are Lawyers, that are expert in the lawes of the land. In this regard, it was not ſo great a burden among the Iewes to manage the office of a Prieſt, and to execute ciuill iudgement. Secondly, two callings may be combined, when the entring into them at once is not againſt the word, and for the common good. Thus Eli in the kingdome of Iſrael, was a prieſt by one calling, and by another calling a Iudge. Thus Samuel was a Prophet and a Iudge. Thus Moſes was a Prophet and a ciuill gouernour, yea a Prince: for in thoſe times, both ſtates were ſo corrupt, that there could not bee found ordinary men ſufficient to diſcharge either calling ſeuerally. Thirdly, two calling may bee endured, when being ioyned, they hinder not each other, nor the common good. Thus a man may lawfully be a maſter of a family, and a Merchant, or any other trade vvhatſoeuer. Examples hereof wee haue in the word of God. Abraham, beſides that he was a maſter of a great family, & in his family alſo a prophet & a prieſt in offering ſacrifice, was by another calling a mightie prince, and a great warriour. And the ſame may bee ſaid of the Patriarkes, they were gouernors in their families, and alſo princes bearing the ciuill ſword, as may appeare in the example of Iuda. Now there were two cauſes why they might beare both theſe offices: firſt, becauſe the Church of God was then very ſmall, and compriſed in one family: and ſecondly, the doctrine of religion was compriſed in fewe heads, and deliuered from man to man by tradition. A And in this caſe S. *Paul* was by one calling an Apoſtle; and at the ſame time by another calling a Tent-maker, becauſe of the pouertie of the Church of Corinth: as alſo becauſe he would hereby ſtoppe the mouthes of falſe Apoſtles, which would haue accuſed him for making aduantage of the Goſpel. And in like caſe of neceſſity, I doubt not but the miniſters of the Goſpel now may take vnto them other callings: this alwaies remembring, that they bee no hinderance to their principall calling, nor offence to men.

Now I come to the ſecond part of my diſtinction, to ſhew that men may not enter into two diſtinct callings at once: and that in three caſes. Firſt, if God haue disioyned theſe callings by his word and commaundement. Secondly, B if the practiſe of the one hinder the practiſe of the other. Thirdly, if the combining of them together, hinder the common good. On theſe grounds, our Sauior Chriſt being the Doctor of the Church, refuſed to bee iudge of inheritance betwixt the two brethren, *Luk.* 12. 13, 14. And hereupon the Apoſtles being to do the duties of their own callings, refuſed to performe the office of Deacons, *Act.* 6. 2. Hence I gather, that in townes, corporations, & ſocieties, care (as much as may be) is to be had, that ſundry offices and charges beeing of themſelues weighty, and of diuerſe kindes, be not laid on the ſhoulders of one man: for the execution of them al breedeth diſtraction, and diſtraction diſableth the moſt able man C in the diſcharge of one office. He that comes to the corne heape, the more he openeth his hand to receiue, the leſſe hee holdeth: ſo hee that doth as it were enlarge himſelfe to beare the moſt offices, the fewer ſhall he diſcharge.

Queſt. V. Furthermore, it may here be demaunded, whether it bee lawfull to enter into two trades at once, or no? *Anſ.* It is not vnlawfull, if ſo bee they hinder not each other, nor the combining of them hinder the common good of men, and the partie intend not filthy lucre, but the common good. Neuertheleſſe it is inconuenient in a peopled common-wealth, for then one man ſhall hardly liue by another: D yet if one bee not ſufficient to maintaine the charge of a family, a ſecond calling may bee added vpon the former conditions.

Againe, it may be demaunded, whether one may haue two farmes at once or no? *Anſwer.* Some haue thought it not conuenient; but the truth is, it may as well be demaunded, whether it bee lawfull to haue two coate at once or no? for in a common-wealth al muſt not be equal: but ſome aboue, ſome vnder others in regard of wealth. And therefore ſuch as haue ſundry farmes, whether it be by inheritance, or by honeſt purchaſe, may lawfully inioy them. And thus much of good entrance.

The third maine point to be conſidered, is, *the good continuance in a calling*: which *continuance* conſiſteth in the conſtant practiſe of the duties and workes of the ſame calling. And herein two points muſt bee conſidered. Firſt, what be the works of our callings which muſt be done, and of what note: the ſecond, in what manner they muſt be done. For the firſt, the workes of our callings muſt bee qualified by three notes. Firſt, they muſt bee the proper workes of our callings: ſecondly, they muſt bee profitable: and thirdly, neceſſarie. The firſt is Saint Pauls rule, 1. Theſſ. 4. 11. *Liue in peace*, ſaith hee: but how ſhall that be done? he anſwereth, *by doing his owne buſineſſe*. And Saint Peter giueth the ſame rule: requiring *that no man ſuffer as a buſie-bodie in other mens matters*, 1. Pet. 4. 15. In both which places, the holy Ghoſt teacheth vs, that wee muſt firſt of all ſearch what be the proper workes of our owne callings, and then afterwards doe them. The husbandman muſt attend on husbandrie: and the Miniſter on preaching, &c. By this one point ſundry faults are opened, that commonly fall out in the liues of men; as firſt, when men looke at the things of others, not regarding their owne matters. Wee haue example of this Ioh. 21. verſ. 21, 22. Our Sauiour Chriſt ſaid to Peter, *Peter, follow thou me*: now Peter little regarding his owne dutie, muſt needes in a kinde of curioſitie aske what Iohn muſt do: but our Sauiour Chriſt giues him a check, and ſaith, *If I will that he tarrie till I come, what is it to thee?* And this is the common fault of the world: men that lightly regard, and ſlackly performe the duties of their owne callings, are neuertheleſſe very readie to talke of and enquire into the ſtate and liues of other men: and it is meate and drinke vnto them. Let a good report bee giuen out of a man, it is not regarded, but euill reports are taken vp at the firſt rebound: they runne like wilde-fire, and al this ariſeth from vaine curioſity, which is here condemned, as the bane of all ſocieties. Theſe buſi-bodies are like to ſuch as reade bookes, with intent onely to ſpie out the faults thereof: and they are like to the ſpider, that creepes ouer all the garden, only to gather poiſon. But men that feare God muſt learne to know their own buſineſſe, and to ſuffer their talke and meditation to be imployed that way.

Againe, here is condemned the curioſitie of thoſe, that enter vpon the duties of other mens callings. It is a dangerous ſinne, as I ſhewed heretofore, by the example of Vzzah, who was ſlaine for touching the Arke, though his intent was onely to keepe it from falling: for hee had no ſuch calling. And of the men of Beth-ſhemeſh, of whome there dyed fiftie thouſand, for looking into the ſaid Arke of God, when they had no calling ſo to do. And of Corah, Dathan, and Abiram, who would needes challenge vnto them the calling and office of Moſes.

Thirdly, hereby is condemned the ſtudie and practiſe of figure-caſting and iudiciall Aſtrologie: for thereby many, and that vpon falſe grounds, goe about to ſearch what ſhall befall other men, either in life or death, things that God will not haue knowne before they come to paſſe. In a word, euery one that doth not the duties of his owne calling diligently, and with good conſcience, is hereby condemned.

The ſecond propertie is, that the workes of our callings be profitable, not onely to the doers, but to the common-wealth. This the law of nature teacheth. By this ſecond propertie ſundry men are to be blamed. Firſt, the tradesman, that getteth his liuing by making forrein and fond faſhions of attire, which ſerue for no vſe, but to bee diſplaied flagges, and banners, either of follie, or pride, or wantonneſſe: for al ſuch faſhions are condemned by the word of God, yea by the very light of nature. And therefore ſuch as liue by ſelling and making of them, cannot bee free from offence: nay their offence is the greater. For if there were no inuenters of vaine nouelties, they ſhould not be ſo commonly vſed as they are. Secondly, here the Alchymiſt is to be reprooued, that ſpends his time and ſubſtance in labouring to change baſer mettals into gold, a thing in truth vnpoſſible: for it is a kinde of new creation, to turne one kind of creature into a creature of another kinde, as euery mettall is. And that which is ſaid, or rather dreamed of the Philoſophers ſtone, is but a conceit, & no where to be found, but in *Vtopia*: and there is no queſtion, but one day an account muſt bee made of the good time vnprofitably ſpent in ſeeking for it.

The third condition of our actions is, that they muſt be neceſſarie. We muſt conſider the nature and qualitie of the workes of our callings. In euery calling there be two kindes of workes. Some bee principall, without which the calling cannot be maintained. And ſome leſſe principall, which giue no eſſence to the calling. Now men muſt eſpecially giue themſelues to practiſe the principall workes of their callings: as for example, the action of a Miniſter in his calling is to reade, and to preach the word of God: now reading is a worke leſſe neceſſary, and preaching the moſt principal: and for this cauſe he muſt giue himſelfe eſpecially to the practiſe thereof. On this manner wee might go through the callings of all men, and note many wants therein. Magiſtrates in towns and corporations carry and draw the ſword for the maintenance of peace and ciuill order: it is well done, for it is a worke of their calling; yet not the principall, and they doe commonly faile in this, that they vſe not the ſword for this ende, to vrge men to the keeping of the commandements of the firſt Table, to a practiſe of pure religion, & to the keeping of the Sabbath day. This is the maine dutie of the Magiſtrate, who beares the ſword ſpecially for the good of mens ſoules. A maſter of a family, is to care not onely for the bodies, but alſo for the ſoules of his houſhold, for this is the principall duty: and moſt houſholders are faultie herein: for commonly they betake themſelues to the leſſer duties, and leaue the principal: they care for the bodies of their wiues, children, ſeruants; neglecting the means of the ſaluation of their ſoules. Cleane contrary to the rule in hand, which inioyneth the practiſe of the principall duties in the firſt place: therefore all careleſſe & ignorant maſters of families are here to bee warned, to haue ſpecial care to prouide for the ſauing of the ſoules of all them that liue vnder their gouernement. This alſo ſheweth vs the faults of many ſtudents, who ſetting thēſelues apart for the worke of the miniſtery, doe firſt giue themſelues to ſtudy the Fathers and auncient writers, whereas their firſt principall duty is, to bee ſoundly inſtructed in the word of God, and to ground themſelues in the maine points of religion, that they may bee able to know what is true, what is falſe; what is to bee done, what is not to be done in al matters, whether they concerne faith, or maners. And whē this good foundation is laid, then the fore-ſaid helpes may with good ſucceſſe be adioyned.

Againe, neceſſary workes I call thoſe, which vpon due conſideration, are not onely lawfull in themſelues, and agreeable to our calling; but alſo expedient in the doer: for if they bee inexpedient, though otherwiſe lawful, they are not to be done.

Before I proceede any further, here is a neceſſarie queſtion to be handled: Whether the workes and actions of a calling done by a man which entreth vnlawfully into that calling, be nullities or not, that is, to be reputed of vs as actions not done? I anſwer: that in things done, there be two kinds of faults; one in the worke, another in the worker. A fault in the worke, is when the action it ſelfe is done amiſſe: and it may be done amiſſe in ſubſtance, or in circumſtance; and if the fault be in the ſubſtance thereof, it is indeede a nullitie, and muſt be reputed as not done. Secondly, the fault of the worker is, when an action of a lawfull calling is done by one that is not called lawfully. Now then, when the fault of an action is not in the worke it ſelfe, but in the perſon that worketh it, it is not to be reputed a nullitie, neither to bee reuerſed as nothing. As for example, one called lawfully to the miniſterie, baptizeth infants in the name of the Father, and of the virgin Marie: here is a fault in the action done, and that in the ſubſtance of baptiſme, & therefore here is no baptiſme, but rather a prophanation of the ordinance of God. Now put the caſe further, that baptiſme is adminiſtred by a man that is called, thogh not lawfully; I ſay, if there be no fault in the action, but only in the man, that baptiſme is not to be reputed a nullity.

This doctrine is agreed vpon by the common conſent of Diuines, as alſo by the lawes & orders of kingdomes, as may appeare plainely in particular. Auguſtus Cæſar a Romane Emperour, inuaded the kingdome of the Iewes, and brought it into a Prouince: and thus was hee made king of the Iewes, not by lawfull meanes, but by intruſion. For all this, the actions done, and the commandements giuen by him, were the reputed commaundements of a king, not reuerſed by any Iewe, but obeyed of all. For when he gaue commaundement that all the world, yea the Iewes ſhould bee taxed, they yeelded themſelues to this commaundement; yea righteous Ioſeph & Marie went to their own towne to be taxed. Caiphas was honoured as high prieſt among the Iewes, and though his entrance was by corruption & briberie, yet notwithſtanding, the actions done by him in his office, were not eſteemed nullities, but actions done. And therefore our Sauiour Chriſt ſuffered himſelfe to be accuſed, arraigned, and iudged of him: and alſo was content to come into the Temple and worſhippe God according to the manner of the Iewes, euen before Caiphas himſelfe. The Scribes and Phariſies that were the Doctors of the Iewes, had not many of them their calling by ſucceſſion from Aaron, and for iudgement were alſo in part hereticall, holding ſome things againſt the foundation, namely, iuſtificatiō by workes, &c. and yet our Sauiour Chriſt, becauſe they ſate in Moſes chaire, biddes the Church of the Iewes, and his diſciples heare them, ſo far forth as they taught the doctrine of Moſes. Whereby it is maniſeſt, that if there bee no fault in the worke, the defectiue calling of the worker, doth not make a nullitie of the action done. For howſoeuer the worker ſinnes in his vnlawfull entrance, and in that regard, is not to be approoued, yet the actions in the calling to which he is entred, are the actions of that calling; for though hee be called amiſſe, yet hee ſtandeth in thē roome of one lawfully called. And wee are to make difference betwixt him that is called, though vnlawfully, and him that hath no calling at all. For the actions done without calling are indeed nullities, whereas if there be any calling, though entrance be badly made, it doth not make the action voide. And whoſoeuer denieth this ground of truth, ouerturnes the regiment of kingdomes, Churches, ſtates, and ſocieties whatſoeuer.

By this which hath beene ſaid, a queſtion is reſolued concerning baptiſme: many of our aunceſtors heretofore haue beene baptized by Maſſe-prieſts, and neuer receiued any baptiſme but in the Church of Rome: now the demand is, whether that baptiſme were ſufficient or no: and whether they muſt be rebaptized? I anſwer thus: the Romiſh prieſt is no Miniſter of God and Chriſt, but of Antichriſt, in that he offers Chriſt a reall Sacrifice for the quicke and the dead, wherein chiefly ſtands his office: yet becauſe he hath beene, and is deſigned by men to baptize, & ſtands in the room of a lawfull miniſter, his action is not void: for though he be not a miniſter lawfully called to baptize, yet is he not a meere priuate man, but he is betweene both, that is, one called, though amiſſe, through ignorance & ouerſight of men: & cōſequently, he is one that in the act of baptizing, ſtands in roome of a right and lawful miniſter.

Againe, it pleaſeth ſome, carried more by affection then iudgement, to diſpute on this manner: There is no right and lawfull calling allotted for miniſters in the Church of England: therefore there are no Sacraments among vs, nor true preaching of the word of God: our Sacraments (ſay they) are but Sacraments in ſhew, & the effect of all preaching with vs, is no better then the illuſion of the diuell: I anſwer, be it graunted there is no lawfull calling of miniſters in the Church of England, (which neuertheleſſe to ſay is both falſe and wicked) yet will not this follow, that our Sacraments are no Sacraments, and our preaching no preaching; for though men be vnlawfully called, yet their actions be the actions of Miniſters, if they be called at all. The preaching of a miniſter vnlawfully called, may bee true preaching, and Sacraments, true Sacraments; elſe Chriſt would not haue ſaid of the Scribes and Phariſies, *Heare them*: whereas they were of other tribes then Leui, and came in often by bribery & like corruption. A bad entrance maketh not the actions done, to be voide, and of none effect, if ſo bee the doer bee called to ſtand in the roome of a right and lawful agent. And, as good entrance maketh not alwaies the actions good, becauſe, where there is a good entrance into a lawfull calling, there may bee an after-apoſtaſie: ſo on the contrarie, the defect of good entrance maketh not a nullity of miniſteriall actions.

Now I come to the ſecond point touching continuance in a calling, namely, in what manner the actions therof are to be done. It is not ſufficient for a man to doe the proper workes of his calling, but he muſt doe them in a good and godly manner: and that a man may ſo do them, two things are principally required. Holineſſe, and Conſtancie. To do a worke in Holineſſe, the word of God teacheth, that there is required a double ſanctification. The firſt, of the worker; the ſecond, of the worke and action to be done. That the worker ſhould be ſanctified, it is neceſſarie for two cauſes: firſt, becauſe the perſon muſt firſt pleaſe God, before the worke of the perſon pleaſe him. *For to the vncleane all things are vncleane*, Tit.1.15. yea, not onely their workes, but their mindes and conſciences are defiled: and the reaſon is plaine, for ſo great is the corruption of our wicked natures, that we defile whatſoeuer thing we lay our hands vnto. If men be not repentant ſinners, all the actions which they doe, though good workes in themſelues, are very ſinnes, and offences before God, in that they proceed not from an vpright heart, neither are done to the glorie of God. Secondly, ſanctification of our perſons is required: becauſe, vnleſſe we be borne anew of water & the ſpirit, we can looke for no ſucceſſe or bleſſing vpon our labours: it is the righteous mans priuiledge, *Whatſoeuer he doth it ſhall proſper*, Pſal.1.3. no man els muſt looke for this fauour at Gods hand. Righteous Ioſeph proſpered in all that he did, for the Lord was with him, when hee was made ruler ouer the houſe of Potiphar the Egyptian, *Gen.* 39.2,3. And Iehoſaphat ſaith, 2.Chro.20.20. *Beleeue the Lord and his Prophets, and thou ſhalt proſper*. While the Arke was in the houſe of Obed-Edom, hee proſpered and all his houſe. How much more then ſhall hee proſper, that hath not onely the ſigne of Gods preſence, but God himſelfe dwelling in his heart? If it bee ſaid, that in experience wee finde the vngodly man to proſper as well as the godly: I anſwer, the proſperity of the wicked, is like the quailes which God did ſend to the Iſraelites in the wilderneſſe, which brought a plague and deſtruction with them, for they died while the meate was yet in their mouthes. The proſperitie of the wicked ſerues to their deeper condemnation.

Hence we learne, that beeing deſigned and ſet apart to any calling, we muſt firſt of al from our hearts turne vnto God, from all our ſins, and vſe meanes to become new creatures; becauſe vnleſſe wee repent and turne vnto God, and with conſtant purpoſe cleaue vnto him, the beſt actions of our callings, though we had no other ſinnes, ſhal be ſufficient to condemne vs; conſidering no worke euer pleaſed God, til the perſon of the worker bee accepted in his ſight. The blinde diuinity of the world is this, that ſuch as walke diligently about their buſines, liue peaceably with all men, & do no man hurt; haue all things to go well with them, and God wil haue mercy vpon them. Theſe things indeede are good and commendable, but not ſufficient: for vnles the perſon that doth theſe things goe further, and repent him of his ſins, and die vnto them by the vertue of the death of Chriſt, and liue vnto God, all his peaceable and vpright dealing will in the end prooue no better then fig-leaues before God. For euen the beſt workes that can be, are damnable ſins in the doer, vnleſſe he turne vnto God, and be in Chriſt. In the ſame field, at the ſame time, in the ſame buſineſſe, there is the worke of the oxe, and the worke of a man; now I demaund which of theſe twaine is the better worke? I know the anſwer will be, the worke of the man; but the truth is, vnleſſe hee be renewed by the grace of God, his labour is worſe then the labour of the beaſt: for the beaſt in his kinde obeyes God, ſo doth not the vnrepentant ſinner. And thus actions lawfull in themſelues, in him become vnlawfull, not becauſe they are done, but becauſe they are done in euil maner; euen as the channel is faulty, not becauſe it carries the water, but becauſe it defiles the water.

The ſecond thing required, is ſanctification of the worke or action. This point alſo muſt bee learned and practiſed: for it is not ſufficient to doe a lawfull action, but it muſt be done in holy manner: for lawful actions vnleſſe they be ſanctified, are ſinnes: as may appeare by one and the ſame action done by two perſons. The Publican and the Phariſie goe together to pray, they doe both one and the ſame action, and yet the one for his prayer is approoued,

Luk.18.10.

the other is not; becauſe the one, that is, the Phariſie prayed in the pride of his heart, and profaned the lawful action of praier: the Publican prayed in the humilitie of his heart for the pardon of his ſins, and his action was not onely lawfull in it ſelfe, but alſo holy in the doer. And this is the point that muſt be learned and practiſed in all the actions of our callings: that they muſt not onely be lawfull in themſelues, but alſo holy in regard of vs.

This diſcouereth the blindneſſe, and ignorance of moſt men among vs: which thinke it is ſufficient for them, if their actions which they doe, be lawfull. As for example; chapmen thinke they may vſe their own liberty in buying and ſelling, becauſe bargaining is Gods ordinance, and thinke it needleſſe to regard in what manner they buy and ſell; nay commonly they doe not ſo much as dreame of this, that they are in ſuch order to performe their actions, that in their doings they may approoue themſelues vnto God.

In the ſanctification of the workes of our calling two things are required: The word and prayer: 1. Tim. 4. 5. for that which Paul ſets downe of the vſe of meates and drinkes, muſt be extẽded to al the ordinances of God whatſoeuer. I will ſpeake of both theſe in order. And firſt of all, the word of God muſt be our rule and ſquare, whereby we are to frame & faſhion all our actions; and according to direction receiued thence, we muſt doe the things we doe, or leaue them vndone. Dauid a King had no doubt a wiſe and godly Councell, and he himſelſe was a man of great wiſedome, beeing a Prophet of God: and yet he ſaith, the *word and the lawes of God are his Counſellours.* Psal. 119. 24. And that which the Lord commaundeth the king, that ſitting vpon his throne he ſhould haue the booke of the law before him, to do al things therein: Deut. 17. 19. the ſame muſt euery ſubiect likewiſe in his particular place and ſtanding performe. Peter fiſhed al night and caught nothing, in the morning Chriſt came and badde him caſt his net into the ſea, who preſently though diſcouraged with bad ſucceſſe before, ſaith, Luk. 5. 5. *Lord, at thy word I will doe it.* And thus much ſhould euery man daily ſay in his place, that he will do the workes of his calling at Gods commaundement, and according to his word. When the people of Iſrael came out of Egypt, and went into Canaan, a type of the kingdome of heauen, in their whole iourney, they were led by a pillar of a cloud in the day, and by a pillar of fire in the night; when the cloud ſtood ſtill, they ſtood ſtill, and they were to follow it which way ſoeuer it went, forward or backward. Now looke as the Iſraelites went to the earthly Canaan by following the pillar of fire, and the cloud: ſo muſt we as it were goe blind-fold, and ſuffer our ſelues to be ruled by the word of God in the workes of our calling, though we ſeeme in reaſon to goe backward: what it doth commaund, that muſt we do; and what it forbiddeth, that muſt we eſchew. Many things might be rehearſed out of Gods word for our better direction in particular actions, but I will reduce them all to two heads. For ſome directions ſerue for the eſchewing of vice, and ſome other for the practiſe of vertue. The vices to be eſchewed in the workes of mens callings, are eſpecially two: Couetouſnes, and Iniuſtice. Couetouſnes is a notorious vice, whereby all men almoſt apply their callings, and the workes thereof, to the gathering of wealth and riches: this is one of the head and maſter ſinnes of the world, & from it a ſea of euils flow both into Church & Commonwealth. There be many that haue good affections, and receiue the word with ioy: yet like the thornie ground they are choaked with the cares of this world. Now then, conſidering Couetouſneſſe is ſo vile a ſinne, let ſuch as be placed in any calling, take heede of it, & be carefull leſt it take place in their hearts, and draw them to many other euils. Saint Paul ſaith, 1. Tim. 6. 10. *They that will be rich,* that is, ſuch as referre the labour of their callings to the gathering of wealth, *fall into many and grieuous temptations,* and ſo conſequently into damnation: and therefore he addeth, that *Couetouſneſſe is the roote of all euill.* It may be obiected, that vnbeleefe is the firſt particular ſinne that euer came into the world, & conſequently, that couetouſneſſe is not the roote of al euil: I anſwer, that vnbeleefe is a mother ſinne, whence all other ſinnes ariſe, yet couetouſnes alſo is a roote in an other reſpect; becauſe, as the roote giueth ſappe and nouriſhment to all the braunches, ſo doth couetouſneſſe to euery other ſin whatſoeuer: where it reignes, no ſinne dies or decaies. In the bodie when the ſpleene ſwelles, all other parts decay and conſume: euen ſo, when the heart ſwelles with deſire of riches, all the graces of God conſume and fade away. Iudas no doubt had many good things in him: he forſooke all to be a diſciple of Chriſt, he preached the Goſpel to the Iewes as the reſt of the diſciples; he wrought miracles, and caſt out diuels; nay which is more, he was one of Chriſts owne family, and as it were a ſteward: he bare the bag and diſpoſed of all things; and yet at the laſt, becauſe he ſuffered this damnable ſinne of couetouſneſſe to preuaile within his owne heart, he condeſcended to ſell his Maſter for thirtie pieces of ſiluer. And thus all good things in him came to naught; for preſently vpon this fact, he went and deſperately hanged himſelfe: and with ſuch violence caſt himſelfe downe, that his bowels guſhed out. And thus will it fall out with all ſuch as nouriſh this ſinne, and giue place vnto it, though they be neuer ſo furniſhed with knowledge, zeale, and commendable life. If it be ſuffered to preuaile, it will bring them at laſt to fearefull and lamentable ends. In a common family, it is a great diſorder to ſee the maſter play the ſeruant, and the ſeruant to doe the office of the maſter: much more then it is a diſorder in the Church of God, which is

A the family of Chriſt, that men ſet their minds on the world, and make themſelues ſeruants of riches, which ſhould rather ſerue them. Our Sauiour Chriſt ſaith, *The Sabbath was made for man, and not man for the Sabbath*; then much more riches were made for man, and not man for riches. Againe, couetous and worldly deſires are againſt the order of nature: for when we come into the world, we bring nothing with vs, and while we liue here Nature is contented with little: and when we die, we muſt carrie nothing with vs, but a coffin, or a winding ſheet; why then ſhould we ſet our mindes ſo much on earthly things? Againe, the gate of heauen is ſtraight, and the way narrow, ſo as we B muſt be faine to ſtruggle and creepe before we can make any entrance, & deny all that we enioy. Now when in the workes of our calling we intend onely to get wealth, we doe as it were ſet barres on heauen gates, and load our ſelues with burdens, which make vs vnable to paſſe. Therefore ſpeciall care muſt be had, that our time& calling be not ſpent in gathering earthly treaſures. And euery man in his calling may remedie this vice, and the practiſe thereof, by doing theſe two duties. Firſt he muſt reſtraine his affection from the world. Secondly, he muſt turne and diſpoſe it to better things. For the firſt, our affection is like a ſea, which being ſuffered to paſſe his bankes, ouerflowes the whole country: and therefore to keepe our de- C ſires in compaſſe, euery man in his place and calling muſt labour for two things: firſt, for contentation; ſo ſaith the holy Ghoſt; *Let not your conuerſation be in couetouſneſſe, but be content with that which you haue.* This contentation is the eſteeming of that particular eſtate wherin God hath placed vs, to be the beſt of al eſtates for vs that can be. A notable example of this vertue we haue in the Apoſtle Paul: who had learned in whatſoeuer eſtate he was, therewith to be content. And therefore he ſaith, Phil. 4. 11. 12. *I can be abaſed, and I can abound, euery where and in all things I am inſtructed both to be full, and to be hungrie, to abound, and to haue want.* This which Paul practiſed, is ſoone ſaid, but not ſo ſoone done. Now that we for our parts D may after his example be content in euery eſtate of life, we are to performe theſe duties. Firſt, we muſt labour to ſee a particular prouidence of God, and to haue experience hereof in all things that come to paſſe. In health, wealth, and libertie, all men acknowledge a prouidence; but in the contrary eſtates of ſicknes, bondage, and pouerty, &c. the blind world ſeeth no prouidence, nor goodneſſe of God; it ſhuts vp all the goodneſſe of God in health and wealth. But ſuch as profeſſe the knowledge of the true God, muſt better acquaint themſelues with this prouidence and goodneſſe of God, and labour to feele it, as well in ſickneſſe as in health, in want as in wealth, in perſecution as in libertie and peace. And when we can in ſome good meaſure doe this, experience of diuine prouidence will breede and bring forth contentation. An example of this we haue in Iob, who in the midſt of his miſerie ſaid, Iob. 1. 21. *The Lord giueth, and the Lord taketh away, now bleſſed be the name of the Lord:* let vs in theſe words marke his contentation: and the cauſe thereof: namely his perſwaſion, that God himſelfe did lay that affliction vpon him: in which perſwaſion beeing ſetled he giues thankes to God. Secondly, we muſt labour to be reſolued euen in conſcience with Dauid, *that God is our portion*, that is, that God the father is our father, Chriſt Ieſus our Redeemer, and the holy Ghoſt our ſanctifier and comforter: herein we muſt ſettle our conſciences: and then may we ſay as Dauid ſaid, Pſal. 16. 6. *I haue a goodly heritage:* and we ſhall find our mindes more ſetled and contented, with any eſtate good or badde that befals vs by the will and appointment of God. All men are well pleaſed with health, libertie, wealth; and if we could be able in truth to ſay, *the Lord is my portion*, we ſhould be as well pleaſed with ſickneſſe, bondage and pouerty. And thus are we to inure our ſelues to cõtentation.

Heb. 13. 5.

Now for the better reſtrayning of our affections from the world, two things muſt be done: firſt of all, we muſt in this life reſolue our ſelues to ſeeke for no more, but things that be neceſſarie and ſufficient for vs and ours. For to ſeeke for aboundance is not lawfull, neither doth it ſtand with good conſcience, which I prooue on this maner. We may ſeeke for that which we may pray for: but we haue no warrant to pray for aboundance: for things neceſſarie & ſufficient, we haue warrant to pray; as Agur doth, Prou. 30. 8. *Giue me neither pouertie nor riches, feede me with foode conuenient for me.* And Chriſt taught vs to pray on this manner, Math. 6. 11. *Giue vs this day our daily bread*: that is, bread for our ſubſtances, or ſuch bread as is ſufficient to preſerue our liues. And S. Paul plainely condemnes the deſire of riches, that is, of things more then neceſſarie, affirming that ſuch as deſire to be rich, fal into the ſnares of the diuell. Some haue obſerued 12. wonders in the Manna of the Iewes. 1. The children of Iſrael were fed with it, 40. yeares. 2. To the godly it taſted according to euery one his deſire. 3. To the vngodly it was loathſome. 4. A Gomar of it ſufficed all ſtomacks, 5. Whether men gathered more or leſſe, they had ful meaſure, neither more nor leſſe, that is, a Gomar full. 6. Two Gomars full before the Sabbath, on other daies but one Gomar full. 7. It fell euery day, but on the Sabbath. 8. It melted in the ſunne, and was hardened in the fire. 9. It was kept many yeares in the Arke vnputrified. 10. Beeing preſerued till the morrow it putrified, except on the Sabbath. 11. He that gathered leaſt had his Gomar full. 12 He that gathered moſt had but his Gomar. Now by the moſt of theſe wonders, and ſpecially in that Manna laid vp till the next day putrified, and that euery Iew had his competent meaſure, were his labour more or leſſe, we are

1. Tim, 6. 8.

Ruff. lib. 1. cap. 12.

taught

Deut.17. 16,17.

taught, that the ſeeking and deſire of aboundance, pleaſeth not God. The Lord commandeth the king by expreſſe law, that he ſhould not multiply his horſes, nor his ſiluer & gold: it is not here the intent of God to barre Kings from ſeeking for things ſufficient to maintaine their kingdomes; but to moderate their affections, that they ſeeke not for that aboundance, which may ſerue to maintaine, not one, but two or three kingdomes. If God ſend aboundance of things more then neceſſarie to Princes, they may receiue them at the hand of God, and they are to be thankfull therefore: but kings themſelues may not ſeeke for more, then which is ſufficient for their eſtates.

Now if this be the dutie of the Prince, then much more is it the dutie of the people: and ſubiects in kingdomes ſhould content themſelues, if they haue as much as will prouide them foode and rayment, and thus much lawfully may they ſeeke for. As for example, a maſter of a family, may with good conſcience ſeeke for that meaſure of wealth, as ſhall in Chriſtian wiſdome be thought meete to maintaine him & his family with conuenient food and raiment: hauing obtained thus much, a pawſe muſt be made, and he may not proceed further, to inlarge his eſtate, by ſeeking for that aboundance that may well ſerue his own houſe, and a ſecond, or many families more. It may be here demaunded, how we are to iudge what is ſufficient for any man? I anſwer, we muſt eſtimate ſufficiencie, not by the affection of couetous men, for then nothing ſhall euer be ſufficiēt: but we are to proceed by the ſame rule in this matter, as in like caſe of apparell. Becauſe the word of God hath giuen no particular rule, how euery man or woman ſhould be attired: therefore our rule muſt be the example & iudgement of the godly, & graue men and women of our eſtate & order. So likewiſe for a ſufficiencie in things of this life, our rule muſt be the common iudgement and practiſe of the moſt godly, frugall, and wiſe men with whome we liue: and that which they in good conſcience iudge ſufficient and neceſſarie for euery man, according to his place and calling, that is to be eſteemed ſufficient. And here we muſt remember, not to make one rule for all men: that things ſufficient for one ſhould be ſufficient for all: but euery man muſt be meaſured according to his condition and degree. For as one man is aboue another in degree, more or leſſe, ſo to one is more required for ſufficiencie then to another. But the couetous man may except, and ſay, Euery gift of God may be ſought for: But aboundance is the bleſſing and gift of God; and therefore it may be ſought for. I anſwer, We muſt diſtinguiſh the bleſſings and gifts of God; ſome of them are ſimply bleſſings; and ſome onely in reſpect. Thoſe which are ſimply bleſſings, are ſuch gifts and graces of God, as are not onely bleſſings in themſelues, but alſo in euery man A that hath them: and ſuch are the gifts of faith, of repentance, of the feare of God, & the loue of God and man. The ſecond kind of bleſſings which be in reſpect, are ſuch as are good in themſelues, but not good to euery perſon that hath them: ſuch are riches and aboundance of worldly things: Thus then I anſwer, Euery bleſſing of God may be ſought, if ſo be I know it is a bleſſing to me: therefore I may lawfully ſeeke for faith, and repentance, and all ſuch gifts of God, as are ſimply bleſſings. But we may not ſeeke for ſuch things, as are onely bleſſings in ſome reſpect, vnleſſe we can ſay they are bleſſings to vs: a ſword or a knife are good things in themſelues, and haue their vſe: but they are not good in the hand of a child, B or of a mad man, becauſe they may thereby hurt themſelues. And ſo are riches good in themſelues, but not for euery man: and therefore no further to be ſought, then we know they are good and profitable for vs.

Secondly, it is alleadged, when men do ſeeke for aboundance, they finde it, and God would not giue it them, vnleſſe it were a bleſſing: becauſe, whatſoeuer is of God, is good. I anſwer, firſt of all, that God in giuing aboundance to the couetous man, is void of all blame; for the queſtion is, of the mans ſeeking and receiuing, not of Gods giuing. Againe, when God grants aboundance to ſome that ſeeke it, he giues a bleſſing, but like to the quailes which he gaue to the Iſraelites, that brought a plague with C them: for God oftentimes giueth temporall bleſſings in his wrath. Thirdly, it may be alleadged, that God hath made a promiſe to euery righteous man, that he ſhall receiue aboundance: riches and treaſures ſhall be in his houſe (ſaith *Dauid*) Pſal.112.3. and therefore he may lawfully ſeeke for riches. I anſwer, two waies; firſt, that by riches in the word of God is often vnderſtood things neceſſarie, and not aboundance. Secondly, if riches be taken for aboundance; I anſwer, that promiſes concerning temporall bleſſings muſt be vnderſtood with exception of the croſſe and chaſtiſement: and therefore the meaning of the Pſalmiſt is, that riches ſhall be giuen to the righteous, vnleſſe it be the will of God to exerciſe & trie him by D want and pouerty. And that this place muſt thus be vnderſtood, it appeares plainly, Heb. 11.37. where ſome are commended, becauſe they endured pouerty by faith, wandring too and fro in ſheep-ſkins and goate-ſkins. And Lazarus when he died, was receiued into Abrahams boſome, though in his life time he had not ſo much as crummes from the rich mans table, to feede his bodie. Now then, if the promiſe were abſolute, euery man might ſeeke for aboundance, and euery beleeuer ſhould haue it: but ſeeing it is conditionall, and we are vncerten whether it wil pleaſe God to trie vs by want or no; therefore we may not ſeeke for aboundance. Fourthly, it may be alleadged, that euery man muſt doe good to the Church & Common-wealth, and therfore he muſt ſeeke for plentie, that he may haue wherewith to doe this good. I anſwer, we muſt doe good indeed, but yet within the compaſſe of our eſtates and callings, and according to our abilitie; for God accepteth euery man according to that he hath, and not according to that he hath not.

Laſtly, it is alleadged, that there be examples of righteous men; as Abraham, Iacob, and Salomon, that abounded with riches. I anſwer, they got not their riches by ſeeking abundance: they were made rich by Gods ſending, not by their owne ſeeking. So may any men accept abundance, when it is the pleaſure of God to beſtow it vpon them, while they walke in their callings. And it can not be ſhewed, that either Abraham, Iacob, or Salomon, wanting riches, ſought for them, but commonly the couetous man layes plots how to get thus much for himſelfe, and thus much for his children, ſo many hundreds, and ſo many thouſands: wheras Iacob asked of God, but food and raiment. Therefore whatſoeuer is ſaid to the contrary, the truth is, that no man can with good cõſcience ſeeke for things more then neceſſary. And this one thing muſt be as a corde vnto vs, to reſtraine our affections from the world: that God hath giuen a commaundement, that we muſt ſeeke onely for things, that may be in Chriſtian wiſedome eſteemed neceſſarie.

Now let vs proceede to ſearch how we may turne our affections from the world to better things. The way is this. As the cholericke perſons that deſire to reſtraine their haſtineſſe, muſt turne it againſt themſelues for their own ſinnes: Euen ſo the worldling that deſires to turne his gripple minde from earthly things, muſt ſet his minde on the kingdome of heauen. And for the doing of this, two things are eſpecially required: firſt, we muſt indeauour to haue the eies of our mindes inlightened by Gods ſpirit, that we may ſee how happie the eſtate is that God hath prepared in his owne Kingdome for them that loue him. Thus Paul prayed for the Epheſians, Eph. 1. 18. *That the eyes of their vnderſtanding might be inlightened, that they might know what the hope was of their calling, and what the riches of his glorious inheritance is in the Saints.* The beaſt that goes in a bare common, if once it ſet eie on a better paſture, wil, without further delay, ouer hedge, and ditch, and all, till it come into the ſaid paſture. Now that which is in nature, ſhold much more be in them that are partakers of the grace of Chriſt. Therefore although like moales we haue our heads alwaies rooting vnder the earth: yet if we do by grace but caſt our eyes to the ioyes of heauen, we cannot but turne our hearts from the loue of this preſent world. A notable example of this we haue in Moſes, who when he might haue bin heire to Pharaoes daughter, refuſed honour, *eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: becauſe he had reſpect to the recompence of reward.* eb.11,25 A Thus God in mercy opened his eies, and made him ſee the happie eſtate of the kingdome of heauen, and thereby cauſed him to leaue and forſake the honour and wealth of Egypt.

Secondly, we muſt indeauour to haue in our hearts, a ſenſe & feeling of the want of Chriſt, and to ſee our damnable eſtate in our ſelues, & how greatly we ſtand in need of the blood of Chriſt to waſh away our ſinnes. Behold a notable meanes to make any man (though he were couetouſneſſe it ſelfe) to turne his heart from the pelfe of this world, and to ſeeke wholly after ſpiritual and heauenly things. For the conſideration of our owne miſerie in our ſelues, & a liuely ſenſe of the neede we haue of Chriſt, B will make vs hunger after him and his righteouſneſſe, aboue al things in the world. We find by experiẽce, that many are indued with good gifts of knowledge, of ioy in the word of God, of zeale, &c. who neuertheleſſe in their callings be ouercome with this foule ſinne of couetouſneſſe: & the reaſon is, becauſe they were neuer thoroughly touched with any ſenſe or feeling of their neede they had of Chriſt: their hearts are dead in ſin & corruption, and they neuer knew the vilenes of their owne natures, and in what extreame miſerie they are out of Chriſt. And if they might be brought to a feeling of their vnworthineſſe, & made to hunger after him, they would then beginne to ſay with S. Paul, *I eſteeme all things as dung in regard of Chriſt*, Phil. 3 8. C And with Dauid, *As the Hart braieth after the riuers of waters, ſo thirſteth my ſoule after thee, O Lord.* Pſal. 42. 1. This is the counſell of Chriſt, *Firſt ſeeke the kingdome of God and his righteouſneſſe*, Math. 6. 33. We muſt in our ſelues be as the wounded man that lay in the way, that Chriſt Ieſus the true Samaritane may come by vs to ſupple our woundes, and to powre his owne pretious blood into our ſoules. For as Marie ſaid, *God filles the hungry with good things, but the rich he ſends emptie away.* Luk. 1. 53. And thus ſhall we be able by Gods grace to turn our affectiõs ſet on the world, to heauenly things. Thus alſo we ſee how to walke in our callings with good D conſcience, & to auoid the ſin of couetouſnes.

Now I come to the ſecond ſinne of iniuſtice, whereby men abuſe their callings, to the hurt and hinderance of others, either publikely or priuately. Example of this we haue in Zaccheus the Publican, who enriched himſelfe by forged cauillation. Luk, 19. 8. Now this ſinne ſpreades it ſelfe as largely through all degrees and ſtates of men, as the former ſinne of couetouſneſſe: as will appeare if we doe but take a view of ſuch as be the principall callings. And firſt, to begin with Emperours and Princes, by whom is practiſed the greateſt iniuſtice that can be, as they are in the greateſt callings: for many of them content not themſelues with their owne dominions, but encroache either by fraud or by violẽce on their neighbour-kingdomes, and for the increaſing of their eſtates, ſpare not to ſhedde riuers of blood. As at this day, the Turke in Aſia, and the Spaniard alſo, who ſeekes by al meanes to make himſelfe the Emperour of the Weſt parts of the world. Like iniuſtice appeares in the calling of ſuch magiſtrates as vſe to take bribes, to reſpect mens perſons in executing of iuſtice and iudgment. Iniuſtice alſo creepes into the chaire of Moſes, when the word of God, the food of mens ſoules is with-held, as alſo when it is corrupted, partly by the poyſon of mens errors, partly by the deuiſes of mans braine. Iniuſtice in the calling of the Lawyer, is to take larger fees; then ſtatute and conſcience will allow: and to make delay of ſuites, yea to delay them, not from morning till night, as Iethro ſaid to Moſes, B but from terme to terme, yea from yeare to yeare, for the increaſing of their gaine. In the calling of the Phyſitian, it is iniuſtice, to miniſter phyſicke to the bodies of men, that is learned out of bookes, without any experience; alſo to miniſter Phyſicke vpon the bare inſpection of the vrine, which by the beſt learned is iudged to be inſufficient, and oftentimes deceitfull: yea to preſcribe drunkenneſſe and fornication for the cure of ſome diſeaſes: and to miniſter phyſicke to parties abſent, vpon the erecting of the figure at the time of the interrogation. In the calling of the Merchant & trades-man, there is falſe weights, & falſe meaſures, diuers weights and diuers meaſures; ingroſſing, mingling, changing, ſetting a gloſſe C on wares by powdering, ſtartching, blowing, darke ſhops, glozing, ſmoothing, lying, ſwearing, and all manner of bad dealing. In the patrone, there is preſentation giuen, but with ſecret condition of hauing his owne tythes, or ſome other fleece out of the liuing. In the land-lord, there is racking of rents, taking immoderate fines, incloſing of grounds that haue laien common time out of mind: and the cauſe is, want of ſobriety and temperance in diet and apparel. In the husbandman & cornemonger, there is exceeding iniuſtice, in hording vp graine till the time of further aduantage: and in taking whatſoeuer they can get for their own, though it be to the ſhedding of the blood of the poore. In the calling of the Prin- D ter, which ſhould ſerue for the ſpeciall good of the Church and Common-wealth, there is exceeding iniuſtice done to both, by the publiſhing of libels, and hereticall bookes, whereby errors are ſpread abroad, as alſo by publiſhing vnchaſt, immodeſt, and vnprofitable writings. And in the calling of the Booke-ſeller there is like iniuſtice, in that they ſel al bookes, good and bad, of truth and falſhood, and that hand ouer head, without any regard, to euery one that commeth. For at this day, in England, a Papiſt may furniſh himſelfe almoſt with all kind of bookes of his owne hereſie, and that in the ſhoppes of Proteſtants. A thing to be thought vpon, and that which greatly hinders the good of this our Church. Thus ouer all eſtates and callings the canker of Iniuſtice hath ſpread it ſelf, ſo as we may take vp the cōplaint A of the Prophet Micah, *It is hard to finde a righteous man: euery man laies a net for his brother, and ſeeketh his hurt, his blood, and vtter vndoing.* Micah 7.2. This is ſo plaine, that he which hath but halfe an eie may ſee it. Yet the vniuſt man wanteth not excuſes, but ſaith, The world is naught; & therefore they that will liue in the world muſt do as other men do. *An.* This indeede is the blinde reaſon of vngodly men: but S Paul giueth another rule, and bids vs *walke vnblamerably in this present world, as lights in the middeſt of a crooked and peruerſe generation.* Phil. 2.15. And though the whole world ſhould giue themſelues to the practiſe of iniuſtice, yet he that is the child of God, muſt carry himſelfe in his calling in ſuch manner, B that he may be a light to them with whom he liueth. Other more blinde and ſhameleſſe, for the maintaining of their iniuſtice, alleadge the example and practiſe of our Sauiour Chriſt, in ſending for another mans Aſſe and the colt, Math.21.3. when he went to Ieruſalem. But who doth not ſee the notorious abuſe of this place of Scripture? For our Sauiour Chriſt did this as Lord, not onely of the beaſt, but alſo of the owner. And therefore when he ſent his Diſciples, at the ſame time he inclined the heart of the owner, to be willing to let them goe: ſhewing thereby himſelfe to be the Lord, that hath the hearts of all men in his hand, and conſequently the gouernour of all things elſe. Other allegations for the defence of iniuſtice are of no C moment. Now then, we muſt enter into examination of all the workes of our callings, and finding what ſtands not with equity & iuſtice, we are to forſake it. And the better to perſwade vs hereunto, theſe reaſons may be vſed. Firſt; of all, it is Gods commaundement, that euery man ſhould deale iuſtly in the workes of his calling: as Paul ſaith to Titus, Tit.2.11. 12. *The grace of God that bringeth ſaluation vnto al men hath appeared, & teacheth vs, that we ſhould denie vngodlines and worldly luſts, and that we ſhould liue ſoberly, righteouſly, and godly in this preſent world.* Againe, 1.Theſſ.4.6. *Let no man defraud or oppreſſe his brother in any thing.* Now then, if we haue bin faultie in this kind heretofore, let vs now beginne to make conſcience of this commandement. Secondly, we D muſt conſider with our ſelues, that ſo long as we practiſe iniuſtice in our particular calling, all our worſhip and ſeruice of God in prayer and thankſgiuing, in hearing the word, and receiuing the Sacraments, is an abominatiō vnto the Lord. Hereupon he ſaith to the Iewes, Eſay 1.13. *I abhor your Sabbaths & new moones:* and the reaſon is, becauſe their hands were full of blood. Againe, the Lord profeſſeth that the ſacrifices offered vnto him by the Iewes, were, as if a Eſay 66.3. *man ſhould cut off a dogges necke,* and offer it him in a ſacrifice; becauſe they liued in their wickedneſſe. Thirdly, they that practiſe iniuſtice haue the curſe of God to follow them. Paul 1.Cor.6.9. ſaith, that the *vniuſt man ſhall neuer enter in the kingdome of God.* And Moſes ſaith, that they Deut.25.16. *which vſe falſe weights are an abomination to the Lord.* Looke then how many practiſes of

Iniuſtice

A Iniuſtice be vſed in any mans calling,ſo many barres and ſtops there be to keepe him from the kingdome of God. Laſtly, let vs marke what S. Paul ſaith of himſelfe,that (2. Cor.5. 11.) *In all things he had a care to pleaſe God,in conſideration of the terrour of the Lord*:and that is,as if he had ſaid, I know in the laſt day I muſt come to the barre of Gods iudgement, and there be tried of all the things I doe,and therfore doe I endeauour to keepe a good conſcience in all the workes of my calling. And in the very ſame manner ſhould euery one of vs ſtirre vp our ſelues to the practiſe of iuſtice, & to the auoiding of bad dealing in our callings: for at the laſt day, the bad practiſes of euery man ſhall be made manifeſt, and we ſhall be B iudged according to that we haue wrought when we liued in the fleſh. Thus much for the two vices to be auoided in euery mans calling.

The vertues which the word of God requireth of vs in the practiſe of our callings, are many,but two eſpecially: *Faith*, and *Loue*. By faith,I meane not onely ſauing faith, but another particular faith ariſing of it, whereby we muſt be perſwaded, that our particular calling and the workes thereof, are pleaſing vnto God: and that he will giue a bleſſing vnto them for Chriſts ſake. And whatſoeuer is not
Heb. 11.7. of this faith,is ſin. When Noah is ſaid to build an arke by faith, we muſt not onely vnderſtand iuſtifying faith,but withall,another particular faith flowing from it: whereby he was C perſwaded,that the building of the Arke was a worke acceptable vnto God, and that he ſhould find a bleſſing therein. And without this particular faith, no man can pleaſe God in any calling. Now there is a relation betweene faith: and the word: where faith is, there muſt be a word of God; and where the word is not,there can be no faith. And therefore that the actions of our callings may be done in faith, we muſt haue a word whereon to build our faith. And this word is twofold: A word of commandement, and a word of promiſe. The Commaundement is that word of God,whereby the actions of euery mans calling,are either expreſſely commaunded, or at leaſt approoued. The promiſe, is a particular D word,either directly propounded, or by iuſt conſequent to be gathered out of the Scriptures; whereby God hath promiſed to bleſſe the labours and workes of our callings. And for knowledge of both theſe, muſt euery one labour in his place. The Magiſtrate muſt haue a commandement from God in his word that muſt authorize him to draw the ſword: and a promiſe of bleſſing and protection, when vpon good cauſe he drawes the ſword indeede. The like muſt the Miniſter haue for his calling,and the man of trade for his. And he that hath not both a commandement and promiſe, cannot poſſibly doe the workes of his calling in faith.

Now if any ſhall thinke this ſtrange & hard, let them conſider what is done in townes and corporations. Men of the ſame trades, haue their Wardens and Maſters of their companies, yea decrees and ordinances, to which they bind and conſorme themſelues. Now if men be content to binde themſelues to their owne ordinances, ſhall they not much more yeeld themſelues to the commaundements of God,and walke in their callings according to them? Againe, when men thus liue by faith, hauing regard to Gods commaundements, it cauſeth them to doe their actions in obedience. And when they ſhall by the ſame faith reſt vpon the promiſe of God, it will make them caſt their workes on the Lord, and free them from carking & diſtruſtfull cares, which pull the heart in peeces. And by this meanes alſo, they ſhall eaſe their mindes, when they lie vnder the croſſes, that are incident vnto euery calling ſince the fall of Adam: for in this promiſe ſhall we behold the bleſſing & goodnes of God in the middeſt of our troubles. As the wood that Moſes caſt into the bitter waters,made them ſweete: ſo the promiſe of God,viewed by the eie of faith, ſweeteneth the troubles and croſſes of our callings.

The ſecond vertue is loue. Faith which is alone in iuſtification,goeth not alone in life & conuerſation,but loue and faith are both ioyned together,for faith worketh by loue. And yet they are not one and the ſame vertue, but differ in their actions: as the man that ſerueth a maſon vpon the ladder, hath vſe of both his hands, with one he ſtaieth himſelfe, with the other he reacheth vp his burden: ſo hath euery man in his calling the vſe of two ſpirituall hands,the hand of faith,and the hand of loue: the hand of faith,keepeth him in compaſſe, & ſtaieth the mind vpon the word of God: and the hand of loue reacheth out it ſelfe to others, in duties of loue towards God and man: and thus faith and loue differ. Now the practiſe of loue ſtands in two things. Firſt, we muſt refer all the workes of our callings, to the honour, praiſe,and glorie of God:and here is the principall thing wherein loue conſiſts. And therefore Paul ſaith notably of himſelfe, *The loue of Chriſt conſtraineth me*, ſignifying thereby, that 2.Cor.5.14.
wheras Chriſt had ſo loued him,as to ſhed his blood for him, that very loue did conſtraine him to refer al that he could do,to the honour and praiſe of Chriſt. Now looke what Paul here ſaith,the ſame muſt euery particular man in his calling ſay of himſelfe: that the loue of Chriſt in ſhedding his blood for him,conſtraineth him to doe all things for the honour and praiſe of his name. The ſecond dutie of loue is,to apply the workes and duties, and labours of our callings,to the good of the Church and Common-wealth, and the place whereof we are members. Thus Paul ſaith to the Galatians. Gal.5.13. *Doe ſeruice one to another by loue.* And this is done when we imploy our labour, for the good of our brethren: and thus briefly we ſee how loue *is* put in practiſe.

If we ſhall examine our ſelues by theſe two points, it will appeare, that moſt men come ſhort of their duties: for whereas it is the property of vnfained loue, not to ſeeke his owne things, but the good of others: the common practiſe of men is to imploy their paines for themſelues, according to the common ſaying; Euery man for himſelfe, & God for vs al. Now are the euill daies, wherein men are louers of themſelues. The moouing cauſe almoſt in euery man that cauſeth him to do the duties of his calling, is the reſpect of priuate benefit. It is hard to finde a man that labours in his calling vpon loue, to Gods glory, and the good of his brethren. Thus we ſee how Gods word giues direction for the holy vſe of our callings.

The ſecond means to ſanctifie our callings, and the workes thereof, is Prayer. This prayer is that, wherby we do not only pray vnto God for the pardon of our ſinnes, & for the ſupply of ſuch graces as concerne life eternal, but particular, for a bleſſing vpon the labours of our callings; whoſe beginning muſt be with prayer, and in due ſeaſon ende with thankſgiuing. The commandement to this purpoſe is plaine, *Whatſoeuer ye do in word or deed, do all in the name of the Lord Ieſus, giuing thankes to God,* Col. 3. 17. The meaning is, that when wee enterpriſe any buſines, either in ſpeech or action, we muſt firſt cal on God for his bleſſing, & giue him thanks in the end. Dauid ſaith, Pſal. 127. 1. *Except the Lord build the houſe, they labour in vaine that build it; and except the Lord keepe the Citie, the watchman keepes the watch in vaine.* If Paul before he took ſhipping praied on the ſhoare, then much more muſt we doe it, in the maine and weighty workes of our callings. Parents in their families teach their children to ſay, *Father I pray you bleſſe me, Mother I pray you bleſſe me:* Well, Gods Church is his familie, and men that liue therein are the children of God: he is the Father and the Maſter of that family: therefore let this practiſe of earthly parents teach vs, when wee begin the actions of our callings, to goe to our heauenly Father for his bleſſing. This wee muſt remember to practiſe, and ſo ſhall we ſanctifie the workes of our callings.

The ſecond thing required, in doing the workes of mans calling in a good manner, and which ſerues alſo for a good continuance in the calling, is Conſtancie. And it is nothing elſe, but a perſeuerance in good duties; which is the more needfull, becauſe it is no commendation for vs, to make choice of a good and fit calling, and to enter into it, vnleſſe wee goe through-ſtitch in the duties thereof. For euen as the ſouldier in the field muſt not change his place, wherein hee is placed by the Generall, but muſt abide by it, to the ventring of his life: ſo muſt the Chriſtian continue and abide in his calling, without change or alteration. There is a certaine lightneſſe in the nature of man, whereby it commeth to paſſe, that many like better of other mens callings, then of their owne: and hereupon are mooued vpon euery light occaſion to alter their calling. But in the text in hand, the holy Ghoſt meetes with this lightneſſe, by commanding euery man to continue conſtant in doing the duties of his particular calling; *Let euery man abide in that vocation wherein he was called,* And we muſt be carefull to auoid three lets of Conſtancie: Ambition, Enuie, Impatience. Ambition is a vice, whereby any man thinking better of himſelfe, then there is cauſe hee ſhould, becomes male-content with his particular calling, and ſeekes for himſelfe an higher place, and a better eſtate. An example of this Ambition we haue in our firſt parents: who by Satans allurement, became male-content with that eſtate wherin they were created, and ſought to attaine to the condition of God himſelfe. And this ſinne of theirs cleaues faſt to the nature of euery man, and by it wee are eaſily carried to a diſlike of our condition. Thus Abſolom through Ambition, was mooued to ſeeke his fathers kingdome, iudging baſely of his preſent eſtate; for out of naturall ſelf-loue ſpringeth Ambition. And for the better redreſſing of this vice in our ſelues, euery man muſt enter into conſideration of his owne eſtate: wee muſt bethinke our ſelues, that in reſpect of our bodies, we are but duſt and aſhes, and to duſt wee muſt returne againe: that in reſpect of the diſpoſition of our hearts, altogether ſet vpon ſinne, we are farre more wretched then any other creature; and alſo, that of our ſelues we haue not any ſufficiencie for the doing of the leaſt and ſmalleſt dutie of the baſeſt calling in the world: for of our ſelues wee are not ſufficient to thinke one good thought, much leſſe to performe a good duty acceptable to God, in any calling whatſoeuer. And therefore we muſt conſider with our ſelues, that in our particular callings, wee are but as weake inſtruments in the hand of the Lord, who is the principall worker and agent. Theſe and the like meditations might mooue vs to contentation in the calling in which God hath placed vs.

The ſecond impediment to Conſtancie, is Enuie, which is a pining away of the heart, when wee ſee others placed in better callings and conditions then our ſelues. This is a common ſinne, and it is the cauſe of much diſſention in the common-wealth. It is one of Machiauel his policies, to holde it neceſſarie in a common-wealth, that men of ſundry degrees and callings, ſhould enuie and maligne each other. But cõtrariwiſe it is a manifeſt hindrance to conſtancie in good duties, and hurtful both to Church and common-wealth. And for the better redreſſing of this fault, wee are to conſider, that the greateſt callings that bee, are not ordained for the maintenance of pride, and for the priuate benefit of men, but for the common good. Secondly, that ſuch as are placed in the greateſt callings, haue the greateſt charges, and therefore are to yeeld vnto God the greateſt accompt.

The third impediment of Conſtancy is impatience, which is a diſquietnes of minde, ariſing from the continuall troubles that are incident to all callings, ſpecially when men are not able to beare them, nor to brooke the iniuries that are commonly done vnto them in word or deed. This very ſinne maketh many a man to leaue his place. Such as goe to ſea, for their delight, make choice of faire and calme daies; afterward beeing ſicke, yea toſſed with winde & weather, and in ſome danger of their liues, they wiſh themſelues on land againe, being grieued they euer came on ſhip-boord; profeſſing if they come to land againe, neuer to come on ſea any more: Euen ſo doth it fare with many men, both in Church and Common-wealth: they take a liking of this or that calling, they enter into it, hoping for pleaſure, wealth, and approbation of men: now afterward finding themſelues diſappointed of their expectation, and to walke in callings with many troubles and diſcomforts, hereupon they become impatient, and either doe indeede, or greatly wiſh to leaue their callings. Now to remedy this vice, we muſt reſolue to go on, to do the duties of our callings, to go through-ſtitch in all croſſes or calamities that may befall vs any way: arming our ſelues with all meete and neceſſary patience. Thus Chriſt commanded his diſciples, *to poſſeſſe their ſoules with patience.* And Paul chargeth the Philippians, *to let their patient and equall mindes be knowne to all men.* The Surgeon that is to cut his patient, goes on to launch and to worke his cure, though his patient crie neuer ſo much: ſo muſt wee in our particular callings go on with courage & conſtancie, to doe the duties thereof, for the glorie of God, & the good of men, though there be neuer ſo many lets & impediments to hinder vs: and as Paul ſaith, to paſſe through good report and bad report, through ſhame & rebuke.

And that we may thus conſtantly proceede in all good duties with all patience, we muſt often remember, that the duties of any lawfull calling, bee it neuer ſo baſe, are accepted and approoued of God. Our Sauiour Chriſt himſelfe complaineth on this maner, *I haue laboured in vaine, I haue ſpent my ſtrength in vaine,* Eſa. 49.4. Here wee ſee the little ſucceſſe that the head and perfect Doctour of the Church had in his calling; but let vs ſee, how doth he comfort himſelfe? ſurely thus in the words following, *But my work is with my God:* that is, howſoeuer men ſubmit not thẽſelues to my doctrine, yet my father approoueth it. It was a thing that troubled Saint Paul, that his labour in the miniſtery did not turne to the good of all, but was to ſome the ſauour of death to death: yet he comforts himſelfe with this, that alwaies to God it was a ſweet ſmelling ſauour; and by the ſame conſideration of Gods approbation, wee ſhould arme our ſelues with patience, that we may with good conſcience goe on in good duties to the end. Thus much of the three impediments of conſtancie.

To proceede yet further: Conſtancie here commaunded, muſt be vnderſtood with three A things: with *helps, vacations, changes.* Touching *helpes,* the ordinance of God is for the better continuance of callings, that cuſtomes and tribute be paid to Magiſtrates; neceſſary ſtipends, tythes, and dues to miniſters of the word: and Moſes ſaith, *Deut.* 15.7. that all ſuch as doe the offices of their callings diligently, & for all this fal to decay, wanting the bleſſing of God vpon their labours, muſt be helped by lending freely, by forgiuing of debts, and other like curteſies. Let hard-hearted men thinke vpon this, that will not in ſuch caſes lend freely, but prey on ſuch perſons till they haue ſucked their bones. Theſe are the bane & plague of a common-wealth: theſe are they that make beggars and vagabonds. For where there is no free lending, B there many a man goes to wracke. *Vacation* is to ſurceaſe from doing the duties of a particular calling for ſome time or ſpace: and it hath his warrant from Gods word, which alloweth vacations in three reſpects. Firſt for religion ſake, which is the principall vacation of all, & it is commended in the fourth commandement, *Remember the Sabbath day,* that is, the day of reſt, or of vacation, *to keepe it holy.* And here euery man is bound in conſcience before God, to ſurceaſe from the duties of his calling on the ſeauenth day, which is now in the new Teſtament, the Lords day, & ſo is to continue to the laſt iudgement. And this *vacation* is neceſſary euen in common reaſon; for without it there can bee no good proceeding in religion. C It is the means to begin, continue, and increaſe both knowledge and grace. He that hath the moſt excellent gifts of nature, ſhall neuer be able to attaine to learning, vnleſſe hee ſet himſelfe apart, and giue himſelfe to ſtudy: much more then, the knowledge of the myſteries of the kingdome of heauen cannot be obtained, vnleſſe men at ſome times lay aſide all worldly affaires, ſpecially on the Sabbath daies. Therefore it is for the good of families, towns, countries, and kingdomes, that the Lords day bee kept, and conſequently it ſtands vs in hand to take the benefit of this vacation, and to vſe it for the increaſe of faith, repentance, and obedience, if we deſire the ſaluation of our owne ſoules. God, who is the ſoueraigne King ouer all, might haue inioyned vs a perpetual labour D from one day to another for al the daies of our liues: but tendering our good and ſaluation, he inioyned vs to labour ſixe daies, commanding a vacation on the ſeauenth.

The ſecond vacation is in reſpect of recreation, which alſo hath his warrant when it is lawfully vſed. God commaundeth euery man to labour in his calling, and to eate his owne bread in the ſweate of his browes: and in commanding labour, he alloweth the meanes that make vs fit to labour. And therefore withall hee admitteth lawfull recreation, becauſe it is a neceſſarie meanes to refreſh either bodie or minde, that wee may the better doe the duties which pertaine vnto vs. Of recreation I haue ſpoke elſe-where: therefore it ſhall ſuffice now brieſly to propound a caueat or two. Touching recreation, theſe caueats muſt be remembred. Firſt of all, it muſt be moderate, otherwiſe it is a meanes to cal and draw vs from our callings. Secondly, it muſt be in things lawfull. Thirdly, it muſt be on the daies of labour: for labour is then onely commaunded, and therefore recreation which is a ſurceaſing from labour for a time, and ſerueth onely to make vs more able to continue in labour, muſt bee on the ſixe daies, and not on the Sabbath: at which time, becauſe wee muſt abſtaine from ordinarie labours of our callings, we are much more to abſtaine from our accuſtomed recreations: for where that which is more neceſſary and principall is forbidden, there the leſſe neceſſary is forbidden alſo: but labour is the more neceſſarie and principall, and recreation ſerues for labour. This being ſo, it is a notable abuſe of many, to make the Lords day, a ſet day of ſport and paſtime, which ſhould bee a day ſet apart for the worſhip of God, and the increaſe in duties of religiō. And this is ſpecially the fault of houſholders, which hauing imployed their ſeruants to labour ſixe whole daies together, giue them the ſeauenth day, which is the Lords, for recreation.

A third vacation is in time of neceſſity, when men are diſabled by reaſon of ſicknes, age, impriſonment, or any other iuſt impedimēt. And the ordinance of God is, that ſuch perſons as haue the trembling hand (as Moſes ſpeaketh, Leuit. 25.35.) ſhould be maintained with ſuch things as be neceſſary to life and health, by the labour of other mens callings. This thing muſt not be maruelled at, for the goods we haue are not our owne, but the Lords: we are but keepers and ſtewards of them. And it is Gods will that the poore ſhold haue title to a part of euery mans goods: and for this cauſe it is a ſhame if they haue not releefe without rouing, begging, or crying.

And here two queſtions are to be ſcanned, that are much ſpoken of, and often mooued. First, whereas it is a generall dutie to viſit our neighbours in time of ſickeneſſe, it is demaunded, whether it is lawfull at all to ſurceaſe from this duty in time of plague or peſtilence? I anſwer, there may bee and is a lawfull vacation from this duty, and that with good conſcience for ſome time, & vpon ſome occaſion. For firſt of all, it is lawful to maintaine our own liues, ſo it bee without the hurt or hinderance of the liues of other men: now to flie in time of contagious peſtilence, is to preſerue the life of ſome without the hurt of any. Secondly, in common dangers, as in time of famine, fire, and ſword, men for their ſafety may flie from their neighbours, & therefore by like proportion, we may flie in time of contagious ſickeneſſe. Thirdly, in the Church of the Iewes the Leper was put apart from the ſocietie of men: and that in effect, was as much, as if all the Iewes had withdrawne themſelues from his ſocietie. And therefore now it is not ſimply vnlawfull to flie in time of contagious peſtilence. It is alleadged, that to flie is a flatte diſtruſting of God, as though hee would not preſerue and defend vs. I anſwer, that diſtruſting of God is not a fault in the action of flying, but in the perſons that flie. Men that labour for meate and drinke, doe many times diſtruſt the goodneſſe of God, yet the fault is not in the labour it ſelf, but in the parties that endure the labour. Secondly, it is alleadged, that to flie is to forſake thoſe to whome wee are vnited in the bond of neighbourhood, which is vnlawfull: I anſwer, when the parties viſited haue ſufficient helpes appointed by the Magiſtrate, both for their bodies and ſoules, then to flie is not to forſake, and in ſuch caſes, parties viſited are not to deſire the preſence of their neighbours. It is alleadged, that Dauid neuer fled away when the people were ſmitten with the plague. *Anſwer.* There be ſpeciall reaſons thereof. Firſt, that plague was ſent by God vpon a ſuddaine. Secondly, his very ſinne was the cauſe of the ſaid plague vpon the people. Thirdly, Dauid had no cauſe to flie, becauſe hee then was aſſured that himſelfe ſhould eſcape. Thus then the viſiting of neighbours and friends, though it bee a needefull dutie, ſometimes admits vacations, in which wee may with good conſcience goe aſide and ſeeke the ſafetie of our owne ſelues, and thoſe that belong vnto vs: if ſo be neceſſarie helpe be otherwiſe prouided for the ſicke.

The ſecond queſtion is, whether the Miniſters of the Goſpel may flie in time of perſecution? I anſwer, they may, if they be freed from the bonds of their callings, whereby they are tied to their charges. Thus Moſes fled to Midian, and Paul out of Damaſcus: and our Sauiour Chriſt from among the Iewes. Secondly, I adde, that Miniſters not freed from their callings, may by the conſent of their people, for a time goe aſide, for their owne ſafetie, & the further good of men, till the brunt of the perſecutiō be ouer: ſpecially if they in particular be aymed at. When Demetrius had raiſed a tumult in Epheſus about Diana, and the people had caught Pauls companions, Gaius and Ariſtarchus: Paul mooued with zeale, would haue entred into the midſt of the preaſe, but as S. Luke ſaith, certaine brethren ouerruled him, and would not ſuffer him to enter, but cauſed him to withdraw himſelfe. Thus then it is manifeſt, that in common dangers, publike callings admit their vacations in ſundry cauſes. Thus much of vacations, now I come to changes.

Act. 19.30.

A change of a calling, is a lawfull going from one calling to another. It is not the Apoſtles meaning to barre men to diuert from this or that calling, but he giues them an *item* to keepe them from changing vpon euery light conceit, and euery ſuddaine occaſion. And that changes may lawfully be made, it appeares thus: Amos by calling was firſt a heardman, but after a Prophet. The Diſciples were firſt fiſher-men, and after Apoſtles. Our Sauiour Chriſt himſelf was by calling a Carpenter, in his firſt and priuate life, till he was thirty yeares olde: yet after his baptiſme, he ſhewed himſelfe to be the Meſſiah, and Sauiour of the world. Neuertheleſſe, a change may not bee made, but vpon vrgent and weighty cauſes, and they are two eſpecially; *Priuate neceſſity* and the *common good*. *Priuate neceſſitie*, is when men cannot maintaine themſelues and theirs by the callings in which they are; for then they may betake themſelues to other callings. Thus a Merchant man may become an husbandman, and an husbandman, a Merchant. Thus a Phyſitian may become a miniſter of the Goſpel. And Paul an Apoſtle, vpon priuate neceſſity, returned to the calling of a Tentmaker; yet ſo as he performed his miniſterie, when occaſion was offered.

The ſecond cauſe of making change lawful, is *the publike good*. Thus may a priuate man become a Magiſtrate. And it muſt be remembred, that ſo oft as wee change, it muſt bee to better and more excellent callings, in which wee may glorifie God more, and bring greater benefit to the Church and Common-wealth. 1.Cor.14.1. Thus Paul biddeth the Corinthians to ſeeke for the beſt gifts, which might ſerue for the beſt callings. And here the fault of ſome is to be reprooued, that hauing notable gifts of nature and learning, becauſe they would attaine to worldly wealth, make thēſelues Merchants, or factors to merchāts, or ſeruing-men to great perſons: whereas for their gifts, they might do God better ſeruice in the greateſt callings of the Church. And thus much of conſtancie.

The conſideration of this, that we are bound to be conſtant in duties of our particular callings, muſt teach vs much more to be conſtant in the generall duties of Chriſtianity. And therfore let vs all be carefull, not onely to profeſſe the true religion for the preſent time, but to continue conſtant in this profeſſiō vnto the end. Our generall calling admits no vacation nor change, as our particular callings do. Well thē, in that we profeſſe our ſelues to be mēbers of Chriſt, in theſe our happy daies of peace, let vs arme our ſelues againſt the euill daies to come, that we may be faithfull to the end.

Againe, in the generall calling, euery man is bound in all good conſcience, to obey God in all his cōmandements: here alſo muſt our conſtancie appeare, ſo long as we liue, that we may ſay with Paul, 2.*Tim*.4.7. *I haue finiſht my courſe, I haue fought a good fight*. And with Hezekias on his death-bed, Iſa.38.3. *Lord remēber how I haue walked before thee, with an vpright heart, and haue done that which is acceptable in thy ſight.* God hath made a moſt mercifull promiſe of life euerlaſting, which is the comfort of all cōforts, and without which, the caſe of Gods children were of all moſt miſerable. And this promiſe is made to them that continue faithfull vnto the end: theſe are they on whome God will beſtow the crowne of life. And thus much for continuance in our callings.

The laſt point to be conſidered, is *the good ending thereof*. And herein are two things required: the *Reſignement, and the Account*. In the parable of the rich man, the Lord calleth his ſteward, and biddeth him giue an account of his ſtewardſhip, for he can be no longer ſteward: where wee ſee, beſides the reſignement of our callings, there muſt an account be made of our doings therein. Of theſe two in order. *The Reſignement of a calling*, is nothing elſe, but the laying downe of the ſaid calling, by ceaſing to put in execution the workes and duties thereof. In the reſignement of callings, two things muſt be conſidered. Firſt, *the time when*. Secondly, *the manner how*. *The time* is not left in our owne choice: for we may not leaue our callings when we pleaſe, but the preſcribing thereof belongs to God: like as in the field, the ſouldier may not leaue his ſtanding when he will, vntill hee haue a warrant from the Captaine. For as the caſe ſtands in one kinde of calling, ſo by proportion in the reſt. Numb.8. Now in one particular calling, namely, in the office of the Leuite, the entrance into it, the continuance, and the ending of it, is in the will of God, who preſcribes the time when he muſt enter, namely, at the age of thirty yeares: and how long he muſt continue, twenty yeares: and when he muſt end, namely, at fifty yeares. And therefore the preſcribing of particular ſeaſons and times, of laying down other callings, is not altogether without the will of God. Hence it followes, that no man is to lay downe the calling wherein he is placed, till hee can ſay by ſome warrant in his conſcience, that it is the good will and pleaſure of God, that he ſhall then reſigne and ceaſe to do the duties thereof any longer.

This rule hath his truth in al things whatſoeuer, whether pertaining to the Church or cōmon-wealth. And by it wee may iudge on the contrary, what may be thought of reſignemēts of callings, both ciuill, and Eccleſiaſtical vpon no other ground, but the very willes of men, for the attainment of greater wealth, pleaſure, and preferment.

To go yet further in this point. Callings are of two ſorts: changeable, and perpetual. Changeable callings are ſuch as are impoſed for a ſeaſon: as for a yeare or two, or longer: and ſuch callings are to be reſigned, according to the appointment of them that impoſed them. But in perpetual callings, the caſe ſtands otherwiſe, and other conditions are required. Neuertheleſſe, there bee foure ſpeciall times, in which ſuch kinde of callings may be reſigned. Firſt, when men are vtterly diſabled, either by age, or by any vncurable diſeaſe of bodie or minde, or by want of gifts: then indeed whatſoeuer the calling be, either publik, or priuate, ciuill, or Eccleſiaſticall, it may be laid downe. When Moſes was ſtriken in yeares, and ſaw the ende of his daies at hand, hee called the whole congregation, and telles them, that beeing an hundred and twenty yeares olde, he was no more able to goe in and out before them: Deu.31.2.

that is, doe the office of a Iudge, and Prince: and therefore reſignes his office to *Ioſhuah*, who judged the people in his ſtead.

The ſecond time of reſignement is, when any man is lawfully depoſed for a crime or Ezec.44.13 offence committed. Thus the Prieſts that offered ſacrifice before the Lord, if they fel away to idolatry, were depoſed from the office of the Prieſt, and euer after were imployed in ſome ſeruice in the Temple.

The third time of reſignement, is the time of death: for when God cals vs from this life, we then receiue a diſcharge from our particular callings: for after this life, the children of God ceaſe from their labours, & in their death, begin their perpetual & eternal Sabbath. For the time of this life, by Gods commandement, we reſt euery ſeuenth day, and labour in the ſixe: but after, we ſhall continually without ceaſing, doe that, which now for ſubſtance, we doe on the Sabbath day: that is, honour, & praiſe, and glorifie the name of God, in euerlaſting ioy.

The fourth time of reſignation, is at the laſt day of iudgement, to them that ſhall be then aliue: that is, the generall time of all reſignements: for as S. Paul ſaith; Chriſt Ieſus muſt then reſigne his kingdome vp into his fathers hands, & put downe all humane rule and authority & power: for then, ciuil, Eccleſiaſticall, and œconomical ſtates and callings, in regard of gouernement, muſt haue an end. Yea, Chriſt himſelfe, in regard of the maner of his regiment, muſt giue vp his kingly office, and the execution both of his prieſt-hood, & propheticall office, muſt then alſo haue an end, though the vertue and fruit thereof ſhal abide for euer. Then there ſhall be no more prince, nor people; magiſtrate, nor ſubiect; maſter, and ſeruant; parents, and children; but God ſhal be all in all to the elect. Thus we ſee the time of reſignements: the manner followes.

The manner is, to reſigne them, in, and with the teſtimony of a good conſcience: which is, when our conſciences beares witneſſe, that we haue in the workes of our callings, kept our ſelues vnblameable, and haue indeauoured in all things, to doe the wil of God. Examples we haue of this in the Scripture. When Samuel 1.Sam 12.3. was no longer able to iudge the people, he called the whole congregation of the Iſraelites, proteſting vnto them, that he had not taken any mans oxe or aſſe, receiued any bribes, or done any man wrong, but in all things, kept a good conſcience. And anſwerable to this proteſtation was the peoples teſtimony. And S. 2.Tim.4.7.8. Paul, when he drew neere to the end of his daies, ſaith, he had now fought a good fight, & kept the faith; and that now it remained onely, that God ſhould giue him a crowne of righteouſneſſe, laid vp for all thoſe that loue the appearing of the Lord Ieſus. Now in the day of iudgement, it ſhall not ſuffice, that men and women are found in the workes of their callings (though that is farre better, then to be imployed in the workes of vngodlineſſe) I ſay, A it ſhall not ſuffice: for at the laſt day, two ſhall be in the field, in the works (no doubt) of their Math.24.40.41. callings; yet the one ſhall be taken, the other refuſed: two women ſhall be grinding at the mill, the one ſhall be taken, the other refuſed. Therefore, beſides the practiſe of a lawful calling, care muſt be had to keepe a good conſcience to the end, both before God and man. And thus much of reſignements.

The ſecond and laſt point is, *the Account* that euery man muſt make of the works of his calling. Now, that ſuch an account is to be made, it appears in the parable of the rich man. And S. Paul ſaith, *Euery man muſt goe to iudgement, & giue an account for himſelfe*. Rom.14.10.12. And Salomon tels B the yong man, rouing in his owne wajes, that Eccleſ.11.9 *for al this, he ſhal come to iudgment*. Few are truly perſwaded of this laſt and great account, becauſe it is deferred: but we ought to be of better reſolution, and prepare our ſelues for it.

Touching this *Account*, two things muſt be conſidered. Firſt, what is the account. Secondly, how it is made. The giuing of an account, is nothing els, but an action of the reaſonable creature, eſpecially of man, wherein hee muſt be anſwerable and accountant to God for all his actions, both of his general, and of his particular calling. And by the law of nature, wee are bound to this: yea, if inferiour officers in the Common-wealth, become accountable to the higheſt Magiſtrates for all their doings, then much more muſt euery creature become C accountable to God his Creator, for the duties of his calling, wherein he doth him homage and ſeruice.

There are foure things required in this account. I. The preſentment of euery mans perſon before God. II. The manifeſtatiō of al the works that they haue done. III. The examination of them al. IV. The giuing & rendring to euery man according to his workes. For the firſt: the preſentation of all perſons, before the tribunall of Chriſt, ſhall be brought to paſſe by the power of God: for as in the beginning euery creature had his beeing by the word of God, ſo ſhall it be in the day of iudgement: God ſhall but ſpeake the word, and all reaſo- D nable creatures, liuing and dead, though many thouſand yeares before, ſhal preſent thēſelues before him, to giue account of all the actions done in this life. Secondly, when all men and Angels are ſet before the preſence of Chriſt, then ſhall euery worke that they haue done, be made manifeſt, euen the moſt ſecret workes of all, as Eccleſiaſtes ſaith; *God will bring euery ſecret thing to light*. Eccleſ.12.14. And if any thinke it ſtrange, we muſt know, that God hath bookes of record, wherein all mens thoughts, and words, and deedes, good or badde, ſecret or open, are inrolled. And of theſe ſpeaketh Daniel when he ſaith: that he *ſaw the Auncient of daies, and the bookes laid open*. Dan.7.9.10. We may not imagine that theſe be materiall bookes like to the regiſters of men, or the bookes of Captaines in the field, wherein are ſet downe the names of their ſouldiers, & their expences. But by theſe books wee muſt vnderſtand: firſt of all, the infinite knowledge and prouidence of God: ſecondly, the conſciences of men, to teſtifie of our doings, and be as a thouſand witneſſes. The third thing that is done in this account, is the triall of euery mans works, in reſpect of obedience, or diſobedience. The triall ſhall be made by the wil of God reuealed partly in the Law, and partly in the Goſpel, which is the rule to diſcerne good and euill workes. The fourth and laſt action, is the giuing of reward to euery man, according to his workes. He that hath beene a faithfull ſeruant, ſhall heare the voice of Chriſt, ſaying vnto him, Math. 25. 21. *It is well done, thou good and faithfull ſeruant, thou haſt beene faithfull in a little, enter into thy maſters ioy.* But he that hath beene vnfaithfull, or vniuſt in the workes of his calling, ſhall heare the ſame voice of Chriſt, ſaying, *Take him, bind him hand and foote, and caſt him into vtter darkeneſſe.* And thus we ſee what this account ſhall be.

Now then, let vs a litle ſearch how we may be able to make a good account before God at the laſt day. For the doing whereof, we muſt take a fore-hand reckoning of our ſelues, in the time of our life. For in common experience we ſee, that ſuch as deſire to make iuſt reckonings with others, doe reckon firſt with themſelues. In this fore-hand reckoning, three things muſt be done. Firſt, we muſt draw out the bill of our receipts and expences. The bils of receit are framed thus: we muſt call to remembrance, what graces, bleſſings, and gifts, we haue receiued of God, whether temporall, or ſpirituall. For temporall bleſſings, wee muſt throughly bethinke vs of our peace, health, wealth, liberty and good name, and all things of this kinde. For things ſpirituall, wee muſt conſider what knowledge, faith, hope, loue and repentance God hath beſtowed vpon vs: as alſo what gifts we haue receiued for the diſcharge of our callings: yea, of all other things that we haue enioyed, we muſt take a full and iuſt receit, for they are the talents of our Lord, and he lookes for a reckoning. This done, we are next to frame our bils of expences: which are nothing elſe, but large conſiderations of our owne ſinnes, calling them all to our remembrance, as much as we can, whether committed againſt God or man, with al the abuſes of our gifts, all our ignorances, negligences, & frailties whatſoeuer. Tradeſmen, for their temporall eſtates, keepe in their ſhoppes bookes of receits and expences: ſhall not we then much more doe the like for our ſpiritual eſtates? Iob ſaith, Iob. 9. 3, *If he diſpute with God, he cannot anſwer one word for a thouſand*; wherby he inſinuates thus much, that hee had looked into the whole courſe of his life, & had found euen thouſands of ſinnes in himſelfe. When the Prophet Dauid ſaith; Pſal. 19. 12. *Who knoweth the errours of this life?* hee ſignifieth that he had exerciſed himſelfe in ſearching out his owne offences and tranſgreſſions. *Ezra* could not haue ſaid, that *his ſinnes, and the ſinnes of the people, were as an huge mountaine*: but that he firſt Ezra 9, 6.
tooke a narrow account of his owne life, and of the liues of the people. And ſo muſt euery one of vs doe for all the things that euer we did. The conſideration of our earthly matters, makes vs know our worldly eſtate: and ſo will the conſideration of our daily offences, & our ſpirituall eſtate, giue vs ſome light and knowledge, how the caſe will ſtand with vs, when we ſhal appeare before the great God of all the world, to giue vp our account.

Now, when theſe two bils of our accounts are made, we muſt conſider in the next place, whether we be able to make an euen reckoning with God, or no. Thus doing, we ſhal find that our reckonings will be farre ſhort of that, which God requireth at our hands. Few there be that thinke on theſe things: for men commonly perſwade themſelues, that all ſhall goe well with them at the day of iudgement, and that they ſhall make a ſhort and eaſie reckoning, becauſe God is merciful. It is hard to find men whoſe hearts are touched, or their eyes open, to ſee and beleeue: Firſt, that they muſt make an account: And ſecondly, that they are vtterly vnable to doe it, as Iob was, that could not excuſe one of a thouſand of his offences before God. Let vs therfore labour to ſee our vneuen and ſkant reckonings, and to ſhake off that ſpiritual drowſineſſe, which poſſeſſeth our mindes, that we cannot ſo much as ſay; what haue I done? and how ſtands the caſe betweene God and me? and when we haue attained to this knowledge, that we are vnable to make a iuſt reckoning with God: in the third place, we muſt cleaue to our ſurety Chriſt Ieſus, the onely ſonne of God, God and man: & for the time of this life, we muſt humble our ſelues before God and pray vnto him, that he would accept the onely ſatisfaction of Chriſt in his death and paſſion, as a ſufficient paiment for all our ſinnes and wants whatſoeuer: for thus we are taught to pray; *Forgiue vs our debts.* Math. 6. 12.
And we muſt not onely be hearers of theſe things, but doers alſo. And the better to perſwade vs to the practiſe of theſe three duties, let vs conſider, that this account at the laſt day, ſhall be a ſtrait account: for as Chriſt ſaith: *We muſt giue an account of euery idle word.* Math. 12. 36
And S. Paul ſaith, *The law is an hand-writing of condemnation*: that is, a bill of our owne hand Col. 2. 14.
againſt vs: for by the law, we are debters to God; and either we muſt fulfill the iuſtice thereof, or elſe, according to the tenour of the law, vndergoe eternall iudgement, vnleſſe we be acquitted by the obedience of a Mediator. If we thinke to eſcape this account, by abſenting our ſelues, we are deceiued: for then, not ſo much as one man in all the world, ſhall be wanting. Many ſhall then wiſh with all their hearts, that hils and mountaines would fal vpon them, and grind them to powder, that they might be hid from the preſence of the Lord. But that will not ſerue. All, without exception,

muſt needs come to this account,not one ſhal be freed. And we may not thinke, that Chriſt will either not know, or remember our particular offences. We vſe to make faire weather with men,and to keepe cloſe our doings from the eyes of the world; but the Lord will deſcrie our moſt ſecret ſinnes: in him is no want of knowledge or diſcerning: he can finde out Adam, though he be in the thicket of paradiſe, and deſcrie him in the middeſt of his figleaues. At this great day of account, euery ſecret thing ſhall be made manifeſt. What ſhall we then do? Some do pleade, that they are no great ſinners,they are no whore-mongers, no adulterers,nor blaſphemers,nor theeues: and therfore they hope to make an account good enough. But (alas) this is a fond and poore excuſe; for the wages of the leaſt ſin,is death. And he that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for paiment,to ſay;we are no great ſinners, as other men be. What then ſhall we ſay? that we haue walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore we hope that God will be mercifull? This indeed is the common excuſe, but it is not ſufficient paiment with God: for as Iohn ſaith: Math.3.10. *The axe is laid to the roote of the tree*: and he ſaith not further, that euery tree ſhall ſtand,which bringeth not forth bad fruite;but, *euery tree that bringeth not forth good fruite, ſhall be cut downe, and caſt into the fire.* In a word,let vs deuiſe what we can,it will not ſerue the turne. Wilt thou make vp thy reckoning with almes deedes, and good workes, according to the opinion of many, that looke to be ſaued by their workes? but they are no currant paiment in this account; becauſe one breach of the law,mars all the good works we do. And he that will be iuſtified by workes, is bound to fulfill the whole law,in the rigour thereof. Beſide this,the beſt workes we doe, are in themſelues defiled in the ſight of God. What then ſhall we doe? ſhall we vndergoe the curſe of the law? Some of a deſperate mind ſay, if the worſt come, there is but one out of the way: but far be it from vs,thus to thinke or ſpeake: for the curſe of the law,and the wrath of God, is moſt horrible and eternall, without reſt or eaſe. All the fire in the world, is but ice, in regard of that ſpirituall and eternall fire of hell. Thus then, hauing turned our ſelues euery way, and finding no helpe in any thing, we muſt flie vnto our ſuretie, Chriſt Ieſus, who was content to ſtand in our roome vpon the Croſſe,and there to ſhed his blood for the redemption of our ſinnes.

Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our ſelues, in our owne perſons, neuer reſting,till we haue aſſurance in our conſciences,that the bookes in heauen are cancelled, and that God is content to account of Chriſt his ſatisfaction, as a paiment for our ſinnes. And this beeing done we ſhall be able to make a good account before the Lord, at the laſt day of iudgement.

FINIS.

Δόξα τῶ θεῶ.

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